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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

January 3, 1928

EDITORIAL

THE AIM OF THE CHISTIAN EXPONENT

A LEAGUE OF RELIGIONS

O. B. Gerig

MEN, MORALS, AND A MIX-UP

Granville Hicks

DOUBTING

H. R. L. Sheppard

RELIEF WORK AMONG RUSSIAN MENNONITES IN CANADA

David Toews

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The Editor's Chat

Dear Readers:

By the time this reaches the reader the holiday season will be past and we shall have entered upon another new year. At this writing, however, we are still a few days ahead of Christmas. There is no snow here and therefore it does not seem quite like Christmas to us. Flowers are in bloom, the orange trees are beautifully green and are laden with yellow fruit which is not quite ripe enough to pick. There is snow on the mountains, however. But Californians take all of the fun out of snow for they arrest people for throwing snowballs. I read in the paper yesterday of two boys from Ontario, a neighboring town, who climbed on Mount Antonio, or "Old Baldy" as it is popularly known, and who were arrested and fined five dollars each for snowballing. Well, a snow without some snowballing would be a rare thing in the East and I am wondering whether southern California, proud of her sunshine, will pass a law prohibiting snow altogether.

We have no prospects of having a white Christmas but from reports that I get here and there, there is some likelihood of having a black Christmas. This is the time of the year when the orange and lemon groves are all full of smudge pots, filled with oil, and ready to be lit as soon as the mercury goes below thirty degrees. It is a tense period for the fruit growers and I suspect a nerve-wracking one, for a lack of vigilance now may mean the utter ruin of an entire crop. Well, when the smudge pots once begin to burn then everything gets black, oranges, trees, faces, window curtains, everything. I suggested that we close the doors and windows and remain inside until it is over. But they smile at that, for the smudge finds its way through the best of doors and windows. The smudging, when done in earnest, creates a situation which requires grace and fortitude especially on the part of the women. Furniture, dishes, clothes, curtains, everything gets black. Some eastern women who come here for the winter, unacquainted with the fine points about California fruit growing, become vexed and annoyed and sometimes threaten and scold. The editor of the local daily paper suggests that a man returning from his work or from a fishing trip upon such occasions must not rush inside the house and ask whether supper is ready. If he is wise he will throw his hat inside the door and wait. If it comes out again he will promptly make his way to the nearest hotel and get his meal there.

We are located three miles east of Pomona College in the town of Claremont. One of the leading events at the college recently was the "Messiah" concert which was given by a chorus of 130 voices. But the outstanding event was the series of lectures by Dr. Timothy Tingfang Lew, dean of the Theological Seminary at Pekin. Dr. Lew came to this country when he was eighteen, at precisely the age when custom in his country prescribed that he should become married. He completed college and seminary and later received the degree of doctor of philosophy at Columbia University. He knows America, our language, our literature, our current thought and even our slang. He happens to have been a class mate of mine during three years of study at Union Seminary in New York, and by virtue of that fact we had the honor of entertaining him in our home during the last day of his stay at the college. He is a most interesting man both as a public lecturer and in private conversation.

One of the books which I recently read is a volume by Prof H. A. Overstreet who is head of the Philosophy Department of the College of the City of New York. The title of the book is "Influencing Human Behavior." In a chapter on "The Problem of Vividness" he quotes a story which is so full of humor and presents such vivid data for psychological analysis that I cannot refrain from quoting it here. It goes as follows:

In a little town between Cleveland, Tennessee, and Chattanooga, it was the purpose to give a donation to the colored minister. One of the brethren in the church volunteered to make a collection from the various homes, and an old woman loaned this brother her cart and a pair of steers, for the purpose. After he had been throughout the neighborhood and had secured a load of provisions and clothing, he drove off to Chattanooga and sold everything, including the cart and the steers, pocketed the proceeds and departed on a visit to Atlanta. Consternation and indignation reigned in the community when the affair became known. After some time the culprit drifted back, in deep contrition, but having spent all. Indignation once more arose to a white heat, and it was determined to give him a church trial at once. The meeting was crowded; and the preacher, after stating the charges, announced that the accused would be given a chance to be heard. He went forward and took the place of the preacher on the platform.

"I ain't got nuffin to say fo' myse'f," he began in a penitent voice, "I'se a po' mis'able sinner. But, bredren, so is we all mis'able sinners. An' de good book says we must fergib. How many times, bredren? Till seven times? No, till seventy times seven. An' I ain't sinned no seventy times seven, and I'm jes' go' to sugges' dat we turn dis into a fergibness meetin', and eberybody in dis great comp'ny dat is willin' to fergib me, come up now, while we sing one of our deah ole hymns, and shake ma hand."

He started one of the powerful revival tunes, and they began to come, first those who hadn't given anything to the donation and were not much interested in the matter, then those who hadn't lost much, and then the others. Finally all had passed before him except one, and she stuck to her seat. "Dar's one po' mis'able sinner left," said he, "dat won't fergib." (She was the old lady who had lost the steers). "Now I sugges' dat we hab a season ob prayer, an' gib dis po' ole sinner sinner one mo' chance." And after

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NOTICE

We have made arrangements with our publishers at Berne, Indiana, to have the subscription list of the Christian Exponent taken care of at their office, as well as orders for books and magazines. This will insure prompt service and we believe it will meet the hearty approval of all our subscribers. Kindly, therefore, address all renewals, or new subscription, requests for sample copies, or change of address, orders for books and magazines, etc., to—

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EDITORIAL

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Alfred Tennyson.

THE PROBLEMS OF SCHOOL LIFE

The Congregationalist reports a meeting of young people in an Ashtabula, Ohio, church in which the subject "Important Problems We Face in Our School Life" was discussed prior to their leaving for college. The following are some of the major problems which these students believed they were facing: The conflict between science and religion; the budgeting of time for study; the demands of outside activities; getting along well with others; problems of campus friendships; maintaining a high standard of ethics; deciding whether to join a fraternity; withstanding the ridicule which is leveled at those who are trying to live Christian lives; how hard to work on studies; how much time to give to religious activities; maintaining self-discipline; the relation between the sexes.

College is more than a place where one prepares to live. It is a place for actual living, for the exercise of those fine traits of character that are necessary to successful living in the larger world that comes after college. Does the home church help her young people to face the problems of school life intelligently and in a Christian attitude?

FACTS ABOUT CAPITAL PUNISHMENT

Ben Gerig of the American Friends Service Committee and a member of the editorial staff of the Christian Exponent is the author of a leaflet entitled, "Some Facts About Capital Punishment" published by the American Friends Service Committee, 120 Boylston street, Boston. We glean from it the following:

In eight states of the United States the death penalty has been abolished by law: Michigan (1847) Rhode Island (1852), Wisconsin (1853), Maine (1887), Kansas (1907), Minnesota (1915), North Dakota (1915), South Dakota (1915).

In those states and countries where the death penalty has been abolished murders have not increased. In most of them they have decreased.

Public executioners are paid at the rate of $150 per head.

In Kansas there has never been a legal execution, every Governor in turn having refused to sign the necessary warrant.

BRIAND ORATORICAL CONTEST

A committee of eighty-nine individuals are in charge of a national oratorical contest which is to be held in all parts of the country in the interest of world peace. Prizes are offered for the preparation and public delivery by young people not over 19 years of age of addresses on permanent world peace through

treaties for the renunciation of war and the settlement of all international disputes by other means than war. There will be bronze-medal and silver-medal contests. High schools or churches or groups of churches may arrange for a bronze medal contest. The contestants may write their own speeches or select them from a book of articles which can be had from the committee. Among the committee members we notice the names of former United States Commissioner Claxton, chairman, Harry Emerson Fosdick, Hamilton Holt, Shailer Mathews, Charles Clayton Morrison, Daniel A. Poling, William Allen White, and Orie O. Miller of Akron, Pa., who is the secretary of the Peace Problems Committee of the Mennonite Church. Further information regarding this contest may be had by addressing the National Oratorical Contest on Outlaw-War Treaties, 532 Seventeenth Street, N. W., Washington, D. C.

THE BUYING OF BOOKS

There is an endless and ever increasing stream of new books being published. Our American habit is to "blow our own horn." Every publisher therefore and many writers do all they can to advertise their publications and sell them to the public. This creates a bewildering situation to many people for most folks have time for only a few books. A number of book clubs have in recent months been organized whose purpose it is to recommend the best books. We are glad to note the organization of the Religious Book Club. Its editorial committee is composed of five eminent religious leaders: S. Parkes Cadman, president of the Federal Council of Churches, chairman; Chas. H. Brent, Bishop of western New York; Harry Emerson Fosdick, preacher and author; Francis J. McConnell, Methodist bishop; and Miss Mary E. Wooley, president of Mount Holyoke College. The book for December recommended by this committee is "Does Civilization Need Religion?" by Reinhold Niebuhr. The book recommended in November was "D. L. Moody: A Worker in Souls" by Gamaliel Bradford. Other books highly recommended by the committee are: "I Believe in God" by Maude Royden; "Modern Worship" by Van Ogden Vogt; "Our Asiatic Christ" by Oscar Macmillan Buck; "Reminiscences of Present-Day Saints" by F. G. Peabody; "New Studies in Mystical Religion" by Rufus Jones; "The New Reformation" by Michael Pupin; "Reality" by B. H. Streeter; "The Wrestle of Religion with Truth" by Henry Nelson Wieman. Members of the club receive the outstanding volume each month for which they can pay only the publisher's price. The headquarters of the club are at 80 Lafayette street, New York.

TWO ATTITUDES TOWARDS NEIGHBORS

William Randolph Hearst, money magnate and publisher of several scores of newspapers apparently sees no good in our neighbors to the south and attempts to fill the air with hatred and suspicion by publishing ill-founded reports. Charles Lindbergh, world ace, respects Mexico, honors them with a visit, befriends them, tries to understand them. The one road leads to war; the Lindbergh way promotes peace and good-will.

DR. LEW INTERPRETING CHINA

Timothy Tingfang Lew, Ph. D., Dean of the Theological Seminary of Pekin has just completed a few months' visit to the Pacific Coast during which he visited various colleges and lectured to the students and faculty on the present situation in China. Dr. Lew, a graduate of Union Seminary and Columbia University is one of the foremost Christians in China. He was a delegate to the Lausanne Conference and one of the speakers. He spoke before the Royal Institute in London and was invited to deliver a series of lectures at Cambridge and Oxford. On account of his health he was compelled to decline this invitation. His lectures at Pomona College were full of interest and were well received by the student body as well as the general public.

Dr. Lew is small of stature, physically, but mentally and spiritually he is a giant. In introducing him to the audience for his final lecture, Prof. Brooks of Pomona College remarked that Dr. Lew has taught us not only how to think intelligently on the puzzling Chinese questions but on any question. His lectures were presented with singular clarity and vividness and with a mastery of the English language which was the envy of many native American public speakers.

Dr. Lew told of the tremendous changes that are sweeping over China, changes in education, in family life, in the whole consciousness of young China. He sees in the present nationalist movement the birth-pangs of a new China. He believes that the differences which separate Chinese from Americans are artificial differences, differences in the color of the skin, and hair, and in customs and habits which can for the most part be explained by a difference in environment. Fundamentally we are the same. In our emotional life and in our desire for the higher things Chinese and Americans are very much alike. The differences between us have been exaggerated by travellers and writers who have the gift of exaggerating for effect more than the gift of understanding. Dr. Lew believes that the problems of the new democracy in China are very similar to our own problems and that there ought to be between the two nations a spirit of brotherhood and mutual helpfulness.

Asked whether the inrush of modern ideas into China, and the breaking away from the past is improving things in his country, he answered, "We don't know." "Under our old system of family life," he continued, "which permitted under certain condi-

tions secondary marriages (amounting to polygamy) and which made ancestor worship and filial respect obligatory we had no divorces. Now divorces are coming in fast." China is in transition, we are partly in the past and partly modern."

Will China turn red? In a lecture on this subject, he expressed his conviction that she will not. But it depends upon the attitude of some of the nations who are not red. Russia has given China some real help in the past—helped to train their armies, loaned them money and taught them the art of propaganda. Russia furthermore has relinquished all extraterritorial rights whereas some of the so-called Christian nations have shown themselves imperialistic.

He stated emphatically that China is not a militaristic nation and that the Chinese are by nature and tradition a peace loving people. The present nationalistic party is not a military party and is not controlled by militarists. Their resort to arms is a "last resort," a compromise with their own ideals which was made necessary by the attitude of other nations who were exploiting them.

Dr. Lew does not expect the Chinese question to be settled in a few months or a few years. "It may take centuries" he remarked. China is an old country and a century of time does not impress the Chinese as it does us.

What about Christianity in China? In the mind of young China, missionaries are to a large extent regarded as undesirable for Chinese associate them with all the evils of foreign imperialism. The missionary, they reason, gets his support from the mission boards who in turn are dependent upon the wealthy people in foreign nations, who in turn are exploiting their country. Dr. Lew, of course, is personally a Christian and a profound believer in the power of Christ to save China. He believes that Christianity will have a large place in China and that Christian missions have done a good thing for China, but that the future success of the missionary work in China depends upon the kind of Christianity that is taught. The Christian faith, interpreted so that it will apply to and will help solve the social problems in China will be welcomed and will have a great tuture.

Dr. Lew will during the next four months lecture in Union Seminary, New York, and in Boston University after which he expects to return to Pekin and resume his teaching, and administrative duties. His visit to this country and of others like him will mean much to affect mutual understanding between young America and young China.

The Aim of the Christian Exponent

At the beginning of the new year it seems again profitable to the editor to state as clearly as possible what the Exponent is about and what its supporters hope to accomplish. This attempt is made in the hope that some misunderstanding might be cleared away and that a larger circle of people within the Mennonite church, especially those of the younger generation, might become interested in the paper. It should be understood that the editor alone must be held responsible for any statements made here although he believes that the members of the editorial staff as well as the financial supporters of the paper are substantially in accord with him in these statements.

In the first place it should be mentioned (if this is necessary) that the Christian Exponent does not exist for the benefit of any person or group of persons that are publishing it. It is not a selfish enterprise. There is no **job** at stake. It is not an uncommon thing for an institution to continue past the day of its usefulness because of the **jobs** which it provides. Job-holders are an obstacle to progress. The Christian Exponent offers little in the way of worldly reward and the enterprise could easily be discontinued without causing anyone any financial embarrassment.

The Christian Exponent has no axe to grind and it is not pledged in any sense to any individual or group of individuals. It is controlled by a board of directors which is elected as democratically as possible and by an editorial council whose advice is sought from time to time. It is not a one-man paper. Its editor is elected for one year at a time and may change at the discretion of the board of directors. There are some disadvantages in this lack of centralized power, but it guards the paper against falling into the hands of a few individuals.

It should also be mentioned that the Christian Exponent is in no sense aiming to compete with the official denominational organs which are being published by the various conferences of Mennonites. It is friendly towards all of the official papers (even though differing occasionally in point of view). Subscribers to the Exponent should also be readers of their own official papers. The Exponent seeks to supplement rather than supplant the official organs. It never has and does not now, seek to become the center of a new group within the church. There are enough groups and it is safe to assume that the supporters of the Exponent would do all in their power to discourage any paper that sought the doubtful distinction of starting the "eighteenth" branch of Mennonites.

The Exponent is not fighting any branch of Mennonites. This charge has been made but the editor completely and without qualification denies it. We have in the past called attention to certain tendencies and methods of procedure in Mennonite circles which seemed to us dangerous and unjust, and we have not hestitated to criticize and condemn where we believed

that there was just cause for it. This would obviously be out of order in the Roman Catholic church and would not be tolerated. But we believe that freedom of speech and of the press is consistent with Mennonite principles and theories of life and we believe that the real friends of the church will welcome rather than resent any honest criticisms that are made of its policies or practices.

Again, the Exponent is not intended to take the place of the Christian Herald, or the Christian Century, or the World Tomorrow or any one of the legion of good Christian magazines that are published and that are found in the homes of many of our subscribers. There is no dearth of good religious literature in the country. A small sum buys a whole armful and our public libraries supply it for the asking. The supporters of the Exponent are aware of this. They are not so naive as to think that Mennonite young people cannot get enough reading matter and they are not so narrow as to think that Mennonites should read nothing but Mennonite literature. Reading makes a "full" man. And the reading of different magazines if they are of a high grade, cannot be encouraged too much. On the whole our people do not read enough. There are many, however, who love to read and they read widely. The Exponent aims to find a place on the reading tables that are already well loaded with good magazines.

What place then can the Christian Exponent fill?

In the first place we need a Mennonite paper which reflects Mennonite life and thought. There is just as much reason for the existence of a Mennonite paper as there is for the existence of a Mennonite church, or a Mennonite college, or a Mennonite seminary. There are other churches, and other colleges and other seminaries which are just as good as our own but they are not ours. They represent the thinking and the experiences of other groups but they do not represent the experiences and thinking of our own group.

Christianity is a stream which grows and gathers force and is enriched by the flowing together of many tributaries. Every denomination, if it is worthy to survive, is a tributary of, and contributes something to the larger stream. The Friends are a small denomination from the standpoint of numbers, but they have made, and are making now, an important contribution to Christianity all over the world. Their doctrine of the Inner Light and their practical application of Christian love to people who are in need of food and shelter has meant added power everywhere to the great stream of Christianity. Have Mennonites, during four hundred years of experience, learned anything that is important and that is worthy of adding to the stream? There are some who think that we only muddy the water and that our group has little good reason for existence. On the other hand a regrettably large number of us do not think of ourselves as a part of a larger stream. We live our lives in a small pool, self-satisfied, and apparently not knowing that there are many others nearly like ourselves. We have no conception of the church of the spirit which is larger than any one denomination or any one branch of a denomination. Our mental habits are those of our own kind in the same group. We have very little interest in other groups and in some instances develop a distinct dislike towards them. We read only our own literature and we believe that the best way of showing loyalty to our own group is to have as little as possible to do with any other group.

We therefore need a paper that will help us to see how we are related to one another as well as to other Christians, what we have that is valuable, and what of consequence we can add to the larger stream of faith. If the Lord has entrusted anything into our keeping that is distinctive and the product of our unique experience, then it is our duty to give it to the world. The Presbyterians, or Methodists, or Friends, or any other group under the sun cannot do it for us. The fact that we perpetuate our churches and our schools and other institutions shows that we have not lost faith in our mission. If we believe in good churches and good schools and good hospitals then let us also have the best literature that it is possible to produce.

The question arises whether our official publications cannot meet this need. The obvious answer is that none of the official publications can by their very nature look far beyond the interest of the conference which publishes it. The Exponent aims to be an all-Mennonite paper. The editorial staff is selected from among the most capable writers in the various branches. The aim is to secure such reading matter as will interpret our common historic doctrines in the light of our modern conditions, and to promote fellowship and unity and love among all people everywhere that call themselves Mennonites. We have not kept pace with other denominations in the production of literature. Those of our number who can write constructively, with facility and literary finish are comparatively few in number. On the other hand we believe that there is more talent in the church than most people are aware of, and more by far than our official publications are utilizing. I am perfectly sure that by pooling our resources we will have adequate talent to produce a good paper for which no one need apologize, a paper which will be just as good a Mennonite paper as the Friends Intelligencer is a Friends paper, the Presbyterian a Presbyterian paper, or the Western Christian Advocate a Methodist paper.

Let the reader be reminded at this point that I am writing about the aim and not the past accomplishment of the Christian Exponent. We are entering upon the fifth year of our existence as a journal. The present editor, who has now served for two years, would be the last to say that we have in the past accomplished our aim. We have succeeded only in

part. There have been many obstacles in the way, inferiority complexes on the part of some, superiority complexes on the part of others, the indifference of the masses, the substitution of well-being for well-doing on the part of some, misunderstanding and hypersensitiveness in some sections, lack of time and interest on the part of qualified individuals who should write for us. Probably the blundering and inefficiency of the editor will complete the list. The financial support which the enterprise has been given and the steady though slow increase in the list of subscribers are matters of encouragement. We believe that the paper will be better this year than it ever has been before. It is a common enterprise and must depend for its success upon the active support of Mennonites everywhere who believe in the ideals for which it stands and in the aim which it seeks to realize.

Why Not a League of Religions

By O. B. Gerig

One great barrier to a decent political order possessing a semblance of harmony is, undoubtedly, an exaggerated nationalism. This divisive barrier manifests tiself in four ways: national honor, national sovereignty, national patriotism and national interests.

As long as nations adhere to a code of honor based on the identical principles as the old duel codes there is no way to avoid war. And if each nation refuses to give up its position of sovereignty no League of Nations can become more than a generous gesture.

These excessive nationalistic dogmas are, of course, regrettable—but a deeper and more divisive force will be found in the field of religion. No sooner do we turn to this field than we become enmeshed in a maze of bigotry, intolerance, rivalry and divisiveness—often so bitter that even families are blasted asunder and communities filled with the poison of group hatreds. Indeed it would not be untrue to say that in the whole history of cruelty and bloodshed, of national and racial animosities, no spectre of destruction has been so deadly as that which goes under the name of religion.

Most people will admit this historical fact but while admitting it they will be thinking of every religion save their own. Of course, one's own religion is always the exception, just like everyone's country always fights only defensive wars.

Let us consider first the great religions of the world, then in conclusion turn to the various divisions within one religion—Christianity.

Even a casual study and observation of the world's major religions must convince the open-minded individual that their respective adherents, whether Buddhists, Zoroastrians, Jews, Bahais or Christians, are about equally certain that their particular faith most nearly merits the divine favor, and are, therefore, about equally zealous that the faith of their Fathers should be maintained, perpetuated and preserved in its purity and in its power.

And if the conflict between religions for the moment is less openly violent and bloody than the conflict between races, nations and classes we cannot close our eyes to the part which religious prejudices play in these struggles, nor be blind to the more serious conflicts in the moral and spiritual realm.

It is not uncommon to find zealous Christians, for example, who regard all other religions as "heathen"; who have no understanding whatever of the historical development of these religions—nor of their own for that matter—and who are too prejudiced to make any fair evaluation of the merits of these religions. It is an appalling fact that many Christian missionaries are chosen primarily on the basis of a sufficient lack of sympathy for and understanding of any other religion and, who, moreover, are sufficiently "sound" on a catalog of particular doctrines of a particular branch of a particular sect of a particular religion. The result too often is a cock-sure attitude of superiority born of ignorance which looks with pity and disdain upon the "poor benighted followers" of Gautama or Lao Tse. There is no doubt that this conscious or unconscious attitude of superiority is easily detected and deeply resented by the foreigner and plays its part in the present Chinese turmoil.

We often understand things better when we are placed in the foreigner's position. Near the community where I live two "missions" have been opened—one by the Bahais, the other by the followers of Islam. Most of us resent this. The audacity, the temerity of these foreigners shocks us. Shall we stand for it? we, the followers of the one true religion. It is an insult to Christianity. We are one hundred per cent. Americans and Christians, why should these persons, these Persians and Turks disturb us? Besides our religion has proved its superiority—notice our prosperity, onr enlightenment, our culture, our civilization. Witness the fruits of our religion—we have millions of churches, we aid the poor, we dress properly, we have bath tubs and know how to use them. Of course, we got a little confused a few years ago and killed 10 million of each other off. And we extend our imperial power into Mexico and Nicaragua, our gun boats into China. But with these few exceptions —and a Negro lynching now and then—we are here to tell the world that we have the one true religion "once for all delivered to the Saints." And we don't

want any of those foreigners over here proselyting us.

It is apparent that such situations all over the world make more for enmity than for amity. Goodwill, appreciation and understanding do not follow upon a narrow, bigoted and unyielding attitude. Our religious sovereignty and independence today is in about the same state that our national sovereignty was fifty years ago. And there is about as much chance of making our present interpretation of the Christian religion universal as there is to make President Coolidge King of England and Emporer of India.

This does not imply that we should be less earnest in our zeal for the religion of Jesus. To the contrary, we should imitate Him and His methods more truly than we do. There is nothing inconsistent in being a true follower of Jesus and recognizing the same principles in many other of the world's religions even though they are stated differently. We must develop a real appreciation for these religions and a willingness to learn from them as well as to teach them. True religion builds bridges of appreciation and understanding across the chasms of prejudice and ignorance.

Already "foreign missions" is a phrase which is passing into the limbo of archaic terminology. Both words are inaccurate to describe what is taking place in international and interreligional relations. Science has knit the world together into a neighborhood until the word "foreign" is meaningless. And "missions" implies a one-sided sending or giving project whereas this generation is discovering that an exchange or a "give and receive" arrangement is more desirable and more correct. Several churches have already dropped the words "foreign missions."

There will be objections to this change. But they will be the same objections which the professional patriot makes who thinks that anyone who loves another country cannot be a patriot to his own.

The foregoing may imply that Christianity cannot and should not become the universal religion. Perhaps so. Certainly Christianity as organized at present cannot become a universal religion. Individual Christians and particular denominations will have their theories as to the kind of gospel that should be preached to all the world. (Many will hold, of course, that in this brief interval until the second coming it is enough that it be preached knowing that only a few will accept it). It is very probable that even if Christianity cannot become universal there will be many more followers of Jesus in all parts of the world than adherents to the Christian religion.

In their desire to build a great and beautiful cathedral great architects in the eleventh century discovered that an unobstructed interior could be achieved by the principle of opposing forces. Against the arch pushing outward was placed the flying buttress pushing inward. The result was a beautiful work of art. So the great religions, apparently in opposition, like the arch and the buttress, may together form a nobler religion and a more beautiful structure wherein will reside the Kingdom of God.

Why not a League of Religions?

Men, Morals, and a Mix-up

An Interview with Wilford O. Cross

By Granville Hicks

Imagine the situation—if you can. Here is a young man who has always been regarded as unconventional, something of a social and religious radical. Some of his best friends are leaders of revolutionary movements, and his more conservative friends fear for the future of his soul. This young man writes an article for a little-known church paper. A great Chicago newspaper happens upon the article, prints extracts from it in such a way as to distort its meaning, flaunts it as an intended expose of college vice, gets college authorities to discuss it, makes it a seven-day wonder. The Literary Digest takes a hand, devoting two pages to the article and to editorial comment on it. A wider audience becomes interested, and dozens of editors take the incident as the text of their messages. People begin to say that the young man is a sensationalist, and they make him the butt of their satire. Old-fashioned Puritans spring to his defense. The professional maligners of "flaming youth" welcome him to their midst. The kind of people he has always shocked begin to look upon him as a kindred spirit. His old friends write him in tones of grief and surprise. And he squirms.

That is the story of W. O. Cross, a student at Berkeley Divinity School, Middletown, Connecticut. Naturally I had a hard time persuading Cross to give me an interview, for he has had all the publicity he wants, but at last I succeeded in convincing him that I was not trying to exploit his supposedly sensational views on college immorality, and he invited me to visit him. I found him in his room, on the fourth floor of Jarvis Hall, and there we talked together for two hours, afterwards hurrying out for a bite to eat before my train left.

At first Cross was loath to talk, but in due season he opened up and talked freely of himself and his views. He told me how, born an Episcopalian, he had taken little interest in the church while in college, and how he had been persuaded by friends "to look the ministry over." He told about the opportunities and the handicaps of a ministerial career as he saw them, and we discussed some of the problems of

theological students. Last summer, he informed me, he took part in an industrial experiment, conducted by the Church League for Industrial Democracy, and he spoke a little of his experiences in a New Bedford mill. Finally he told me of the writing of the famous article.

"I was talking with the editor of the **Witness,**" he said, "and I happened to speak of the danger of the transition from the narrow Puritan morality of the small Middle-Western town to the freer life of the great universities. He was interested, and asked me to write an article. I hadn't thought much about it, but I accepted the assignment. To illustrate how far the breaking down of old standards went, I mentioned some incidents with which I was familiar at the University of Illinois. A Chicago newspaper happened on the article, and deliberately saw fit to treat it as an expose of college vice. They grossly misinterpreted the whole point of the article." Cross has a serious face and friendly eyes, with a humorous smile that indicated the mingled amusement and disgust he felt at the stir his article had created. "I'm sick of the whole business," he added.

"I'm relieved to know how it all happened," I told him.

"Well, let's get on to something really interesting and important," he suggested.

"What do you regard as interesting and important?" I countered.

"The youth movement."

"Is there a youth movement in America?" I queried.

"I suppose not, not in the sense that there are youth movements in Central Europe, but there is a growing social conscience among youth. For instance, we have the pacifist movement. I can't interest myself very keenly in that, for I think there is a lot of sentimentality about it, but some of the peace organizations do represent a genuine youth awaking. What interests me more is the birth of consciousness that our modern industrial system is a beastly mess. That movement is slight, but it is certainly growing—growing in size and in intelligence. Our little group last summer was made up of young fellows who actually wanted to understand labor problems at first hand. More and more students are spending their summer vacations in industry. That is bound to strengthen youth's interest in a better industrial order."

"Like the other people I've interviewed," I remarked, "you seem to feel that there is only a hopeful minority, that the mass of students are indifferent. What is responsible for this lack of social conscience, as you call it?"

"It goes back to the home of course, and to primary and secondary school education, but a lot of the responsibility rests on the colleges. In a state university the professors simply aren't allowed to talk about serious problems. Take economics for example. Students are taught the economics of the existing system, and it is never suggested that anything else is conceivable. In endowed colleges, I imagine, the wealthy donors exert the same repressing influence. Oh, on any campus you're likely to find a pink or two, a professed liberal or a Utopian, but that's about all you can hope for. The relative prosperity of this country is another drawback. People don't see that industrialism is on the increase, and that the policy of high wages can't keep on, since it is dependent on American control of the world's markets and the world's credit. We're being lulled to sleep, the professors as much as any one else. How can you expect young people, nurtured in such an atmosphere, to have any intellectual interest?"

"Where does religion fit into the life of the undergraduate?" I asked.

"I can't see that campus religion, as represented by the Y. M. C. A. and the student pastors, is doing much. In my own university the only people interested in organized religion, except for a few sincere souls, were those who didn't fit into the social system and found a substitute in religious activities. Of course there were plenty of traditionalists—the fellow whose parents are loyal to the church, who intends to support the church when he gets married and settles down, who goes to church once in a while during his college career but doesn't find it convenient to bother much with religion when there is so much else to do. I personally didn't take much interest in the campus organizations, but on one occasion I acted as publicity agent for a church campaign and I found that the church was simply another form of campus activity, an integral part of collegiateness. Of course there must be exceptions."

"That's a dismal picture," I commented. "You're studying for the ministry; I think it's fair to ask what you think about the church and its future."

"I can only speak about the Episcopal Church. I think we must put into practice the theory that the church has a corporate mind. The Episcopal Church has a closed system. Once the faith was plastic; it grew up out of the effort of people to find out what the faith was anyhow. Then it became frozen. Now you can contribute time and money but you don't contribute ideas. The church must open up again and become hospitable to new contributions instead of regarding them as heresies. Churchmen are always talking about the need for scholars; I don't know what the church would do with them if she had them."

"Do you think," I asked, "that the students you would regard as significant are really interested in religion?"

"No," he said bluntly, "I don't. Some exotic individuals tend to mysticism. Most Episcopalians have an intense institutional loyalty. But I find very little deep, intelligent interest in the church."

COLGATE COLLEGE LIBRARY

We talked for a bit of one thing and another, coming back finally to the question of undergraduate morality. "Do you think that undergraduates can achieve a rational morality?" I asked. "As you say, the Puritan standards inevitably break down. What takes their place?"

"When the break comes," he answered, "there's bound to be chaos, but most young people learn to adjust themselves in time. Puritanism is absurd, destructive, abnormal. The only morality worth while is the working experience of the race, criticized and tested by science. In a few generations, after a series of compromises, we may achieve the rational morality of which you speak. In any case, I am more interested in social morality than I am in what is called personal morality. In fact, to be paradoxical, I think personal morality is important only when it becomes social morality."

"Are you pessimistic about the younger generation?"

"Not a bit!" he shot back. "What reason is there for pessismism? Granted that the majority of young people take no serious interest in the problems of our civilization, what else can you expect when you consider their families, their communities, and their schools? But the attitude of indifference isn't fixed, isn't an inherited fault. Some of them will inevitably be moved to concern themselves with ultimate problems—many are alive and alert at the present time. The young men and women who count are in the minority, but in any age progress depends on a minority."

Doubting

By H. R. L. Sheppard

An Introduction by Paul E. Whitmer

(This summer when I was in London I fell in with a young Englishman, an ardent Anglican, who urged insistently that I attend a Sunday afternoon and evening service at St. Martin's-in-the-field. St Martin's is an ancient church right in the heart of London but when London was a mere village on the Thames this church stood in the field between London and Westminster, but that was centuries ago. This is the parish to which the King of England belongs but since the royal family has a chapel in Buckingham Palace and private chaplains, they never attend the service at St. Martin's, although years ago they did.

For more than a dozen years "Dick" Sheppard was the popular and extraordinarily influential rector of this church. He is regarded the greatest living preacher in the Anglican church and some believe the greatest Protestant preacher in England. Early last spring he had a complete breakdown from overwork, resigned his ministerial duties and went to Switzerland with slight hope for recovery. After four months of lingering illness he returned to London sufficiently improved that he was able to preach occasionally.

It so happened that the very night that I was at St. Martin's "Dick" Sheppard was there and conducted the first service since his recent serious illness. Although no one knew that "Dick" Sheppard was in London, except a few of the clergy, the church was, as usual, packed to its utmost capacity. Sheppard is a preacher of marvelous power and one of the gentlest souls that I ever saw and heard. His apology below indicates that the printed sermon is not the one that he delivered. I am sorry for this for the spoken sermon was very much more spontaneous and effective. In speaking about looking death in the face for four long weary months and about coming to the conclusion that his recovery could no longer be hoped for he said: "I could not believe that my life work was done (he is just in middle life) and Mrs. and the kiddies needed me so." At this point the congregation broke into sobbing. The impression of the whole sermon can not be described. The thousand or more worshippers went away from that service never to forget it. Below I give the sermon as it afterward appeared in St. Martin's Review, a parish publication. Paul E. Whitmer).

An Apology

(I sincerely apologize for the fact that the broadcast address printed below is not so much what I said on August 14, as what I intended to say. The truth is that when I got into the pulpit at St. Martin's after so long an absence, I felt incapable of using the notes of my address that were before me, and I merely said a few simple things that came from my heart and are not worth recording. It was an error which I promise not to repeat. H. R. L. S.)

I wonder how it has come about that men and women so often seem to think it wrong to have their doubts on matters about which the churches speak with confidence? We clergy are frequently told by those for whom we have the greatest respect that they are "ashamed" of their inability to believe this or that theological amplification about Jesus Christ. Sometimes too they are the very folk who cherish the vital heart of the Christian faith and would fain be at one with us in worship and service, and yet they feel obliged to refrain at least from worshipping with us because they think, perhaps that they would be unwelcome, perhaps that it would be dishonest.

Now if the churches begin to confuse theological uncertainty with loss of faith, they will lose many a magnificent Christian.

I wonder if we are not still suffering from the old idea that no one has any right to question traditional orthodoxy. In this respect the word "miscreant" is illuminating. Originally, I suppose it meant one who failed to believe, but it soon came to mean an evil doer—indeed a rascal. Today there are countless people who conceal their perfectly legitimate doubts in the presence of the clergy, or if they find their clergy sufficiently sympathetic, reveal them with many an apology.

I confess that this whole problem worries me quite a lot because personally—I only say personally—I do not believe Christianity can be real to many an individual until he has passed through a time of doubt and perhaps gone right into the darkness in his search for a faith that he will not always have to defend because it will defend him. Also, I have an idea that it must sadden the heart of God that men should

feel it necessary to be ashamed of their intellectual doubts. If we think of the God of Jesus Christ's revealing, is it possible that He could be dissatisfied with any honest person who was facing immense problems of spiritual truth and feeling himself incapable of receiving intellectually all that the churches teach?

Let me frankly own that I have many a doubt and that there are matters of to me secondary importance (on which in my judgment the churches place too high a store) which I am perpetually either re-thinking or towards which I am reverently agnostic. When I confess my sins to God—and that often has to be done—I never confess my doubt as a sin because I simply don't believe it is one, I cannot help the condition of my mind; I cannot help wondering if certain aspects or orthodoxy are true, and it seems to me that it would be dishonest if I were to tell God in my prayers that I was ashamed of what, in fact, I am not.

I do wish that people who were seeking for religious truth would eradicate entirely from their minds any idea that there must be something wrong with them if they are unable to receive all the intellectual statements of orthodox Christianity and all the assertions—sometimes much too confident—of the clergy.

I think that the churches should let it be known that Christianity presupposes that its truths can only be recognized by an "incessant interaction" of thought and conduct, but I should wish it also authoritatively proclaimed that there is nothing in honest doubt that is blameworthy. I should further wish the churches to encourage their members to face their doubts in all sincerity and without any kind of apology. Many an acquiescent Christian will need to think hard and maybe to pass through a time of uncertainty before his faith can be made vital for him.

Is it possible that we clergy sometimes suggest to our people that they have no right to have doubts? If that be so, we are doing the cause of truth a grave dis-service. That which does not satisfy the mind will soon lose its hold on the heart.

Would Christ have blamed a reverent person who came to Him with difficulties? After all, the confession of Thomas, "Except I shall see in His hands the prints of the nails and put my fingers into the print of the nails, and thrust my hand into His side, I will not believe," was a fault on the right side.

There are some who will read these lines who have no doubts and who are gifted with that lovely, priceless gift of a simple child-like faith. Let them thank God, and hold on to their simplicity. Happy is their lot, and effective too will be their lives' work if, while maintaining their simple unquestioning religion, they can yet realize the intellectual difficulties of others. But many of us are not gifted like that; we worry and think and question; and sometimes the more we fling our questions up to the Throne of God, the greater seems the silence, and the harder the problems seem to become. Well, after all, except that we have to pass through the wilderness which is a dreary process, does it really matter? Isn't there only one thing in life that really matters for a would-be Christian, and that is to try to live in the Christ Spirit, asking to be led not so much into certainty as into truth? Often the noblest people I know are those who carry on in their service for humanity while yet they have no sense of the strengthening power of God, or the companionship of Jesus Christ.

Let us at least realize once for all that to doubt cannot conceivably be synonymous with to err. After all, I think two things stand unshaken. One is the loveliness, the humanity, the divinity—call it by some other name if you wish—of Jesus Christ, and His most gracious belief that God was like the Father in the story of the Prodigal Son—as wholly lovable and as wholly to be trusted as that. That is something to start on, even for those who desire to leave the word "divinity" out. And next, I believe it is profoundly true though hard to understand that if we can keep our moral values: hang on to our ideals; live a life that is human—if you will—Jesus Christ could not be ashamed of; forget self in a generous remembrance of our fellow men; keep smiling when there seems nothing to smile at; forget our own little irksome pains because the irksome pains of others hurts us more; then ultimately the Christ will come to us somewhere, somehow, out of the past and will be to us not only a hero but a Saviour and a companion.

"Yes," says someone, "that is all right for you. You see Jesus Christ like that, but I don't." "Well," I answer, "Christ has many ways and forms in which He reveals Himself. Sometimes the nearest we get to Christ is the dearest person on God's earth whom we are serving, not for reward but for the pure joy of service. That may be at this moment your Christ. That may be the beginning of His revelation for you; he or she will unconsciously lead you to Him. Hold on to the highest and the most beautiful you know—be content with that for the moment; don't get hot and bothered and anxious because your faith seems weak—it is a great deal stronger than you know—and if you are out in the darkness, make a simple prayer like this: 'If there be a God, may He be revealed to me as Love'."

I wish we could think of God genially, and of Christ as likely to be in the eyes and the heart of every man and woman whom we meet as we pass through life and especially perhaps in those whom we are so quick to censure. And I wish we could realize not that we shall find Christ, but that if only we could follow Him in incorruptness of living, He will one day in His own time and in His own way find us, though His way may be different from any that the churches at the moment recognize.

In conclusion, I do wish—oh dear, I do hope this isn't going to be terribly unorthodox—that those who love Jesus Christ of the New Testament and yet feel that they cannot define Him as they are wished to, would say some prayers to Him, and if they long for it go to their Fellowship Meal in all reverence, refusing just at that moment to think of their doubts and intellectual reservations, and only desiring His life for the service of the world.

It is not in saving men from pain and toil that Christ's great benefit is known, but in saving them through pain and toil. I believe that Jesus Christ can send us back to our trials with power to save: "I will fight this for all it is worth, but if then it must be, then I shall have more than enough strength to bear it bravely and not to cast shadows on the earth, especially the kind that fall across my home."

So I think the human Christ can ultimately make Himself known as the Christ who is not dead but lives for ever more. Mercifully He seeks for us before we begin to seek for Him. He does not wait for us to begin. He is not only the Way but on the way.

I do wish that we clergy would rather alter our appeal. I wish we would seem to say: "Look at Christ. Don't try to be orthodox at the moment. See if He has a message for your life: Surely He has. Try for a fortnight to live so that He might approve your life. Begin where you are; go ahead, my son, act as if Christianity is true and see what happens."

It is an adventure in living and not an orthodoxy to which men should be primarily summoned.

Relief Work Among Russian Mennonites in Canada

By David Toews*

Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me. Matthew 25, 40.

Since the summer of 1923 we have brought over into Canada 18,259 immigrants up to the present time. In all these years we have received from the United States assistance in the way of clothing and money.

We had hoped that the need for help would not be as pressing this year as it was in former years. The grain fields in Western Canada looked so promising in summer and many of our immigrants expected rich returns from their grain fields.

During the month of August one night, however, when the wheat was in bloom a heavy frost ruined the crops in some districts in Canada. Later on rust, frost and heavy rains brought ruin to many more fields where the prospects for crops has as yet been very fair. At the thought of our many needy immigrants who would not be able to care for themselves during the winter, we were worried. The question arose: How will we get through the winter with all these people on hand, whose hope for an income was disappointed?

Then our Canadian winter set in very early this year and for weeks in succession the mercury stood from 36 to 46 below zero. Many letters came in every day from writers who asked for help in the way of clothing and in many cases of food. Many of our immigrants were not in position to provide warm clothing for themselves, and quite a number were in need of bread for themselves and their families.

But while we were worried how all the needs would be provided for, our heavenly Father in His own way touched the hearts of many of our brethren to the south of us. In California and in Pennsylvania, in Minnesota and Oklahoma, and many states between kind hearts remembered their needy brethren in the cold North and busy hands packed clothing and sent them to us for distribution.

We have been privileged to distribute clothing to many of our needy brethren, and many shipments are still on the way. We are hopeful now that the greatest needs will be satisfied. I believe that by the time this year ends, we will have received here at Rosthren about 15,000 pounds of clothing which of course are distributed as soon as we receive them. I hope that later on I will be in a position to report more definitely about the receipt of clothing and their distribution.

But not only did we receive clothing, but we received also money from kind friends and boards of charities and relief commissions. From the first of January, 1927, until the 19th of November we received $13,818.94. Of this we have expended $11,668.70 up to November 19th. The greater part of this sum was paid out for hospital bills and providing for the sick, $6,931.78 were paid out in this way. For those who were in need in other ways we have paid out in this period $4,736.92. Generally we are not paying the full hospital bills at once since with the large number of immigrants on hand we must always keep a sum in reserve for emergency cases, especially since we never know what we may expect in the way of assistance from the different sources.

In order to get the kind contributors into closer touch with the recipients, I will herewith give extracts of some letters as we have received them:

1. A widow in Manitoba writes: "When the need is greatest the help of God is nearest. I had spent all that I had earned on my transportation indebtedness. I together with two of my smaller children am on a farm where I get $6.00 per month for my work. I received your letter with the gift and while I am writing this tears of joy are dropping on the paper."

2. Another widow also from Manitoba whose son was operated upon and the expense was paid out of contributions received from our kind friends, writes as follows: "May the tears of joy of a mother bring a blessing to the children of the kind contributors who made it possible that my son could recover his health."

3. Another widow in Saskatchewan writes as follows: "We who are grown up will of course freeze a little during the winter because we will not have money to buy fuel, this will not matter so much, but there are the little children who have a far way to school and they have no warm clothing." (We were at that time not in the position to send them clothing but we sent them some money to provide for the greatest need until we would be in the position to send them clothing).

4. From Coaldale, Alta., a brother writes: "Yesterday we received the parcel which you sent us. We were overjoyed, everybody in the family got something. We would express our sincerest thanks to the kind people who have contributed these clothes. Until the 4th of November we have been working in the beet fields, at present the fields are under snow and it is cold. Many beets have not been taken out and much wheat has not been threshed and is now covered with snow."

5. A widow from Lethbridge, Alta., writes as follows: "We herewith acknowledge receipt of a shipment of clothing. When winter set in we had no warm clothing and we had no money. We know,

Chairman, Mennonite Colonization Board of Canada.

however, that the destinies of mankind are governed by a higher hand. The knowledge of this cheers us up. May the Lord bless all the kind people who have helped us."

6. A brother from Davidson, Sask., writes as follows: "I would herewith acknowledge with many thanks the receipt of a parcel of clothing. We had hardly expected to get as good and as much clothing as we received. The clothing is all very good. May the Lord reward the unknown brethren who have helped us. I would also thank the Colonization Board for recognizing my letter and for the trouble they are taking in providing for me."

We get many similar letters and the kind friends will take from them that their sacrifices are being appreciated.

Here again it has become true: I will hear before they are calling. Before we saw the need our heavenly Father saw it and He cared for His children. Looking into the future which surely will bring many problems, we will, thinking of the past, remember the exhortation of our Master: Cast all your cares upon Him for He careth for you.

December 9, 1927. Rosthern, Sask.

BOOK REVIEW

"THE REVOLT OF ASIA" by Upton Close
G. P. Putnam's Sons, New York.

One has to have a very exceptional amount of optimism, if he can read this book and still say: "All's well with the world." And even if he still could say so, then one would almost have to conclude that he was either hopelessly prejudiced, or that he held the author's anxiety as so much folly.

Without holding you in check any longer, let me quote the first paragraph, which will clear up the directions in which the revolt is taking place. "All Asia has flared into revolt against the dominant white man. The revolt takes three main phases. It is against the white man's political rule, the imposition of his culture and religion, and, the most deep seated of all, his arrogant assumption of social superiority." This in a nutshell gives the premise of the entire book. Yet the author is anxious not to have people get the impression that the book is another "yellow peril," for he endeavors to analyse the subject carefully after long and intimate acquaintace of the Oriental mind and life.

The whole question is laid open to the reader in two chapters that are full of description and which give the heart throb of Asia as it is felt in the long imaginary trip with the author from Tokyo to Cairo. This phantom trip from one end of Asia to the other certainly proves an eye opener to the so-called Westerner. For all along the line of travel one hears and sees the tide rising against the white man's dominance. In some countries it is naturally more suppressed than in others yet a short stay will reveal the fact as pertinent everywhere.

Large movements must have large quarters for the development of the issues that are at stake. According to the author the center of the revolution is set as in China. And after a careful study of the situation more fertile field could not have been found, than this one with its millions of people slowly but definitely awakening from a slumber of centuries. Young China is determined to assert itself, it it can be done peaceably so much the better, but if not then let it be otherwise—seems to be the temper of mind there. The story of white man's dominance is indeed very interesting, and at times thrilling, but again one is glad to read the book alone, so that a blush, for his arrogance, may not be seen. The story of the decline of his former high position would be pitiful, yes tragic, if one would not have to feel that he set the downfall for himself. The feeling of sadness cannot be suppressed, not so much for the white man's downfall, as for the breeches of honour that caused his downfall.

Russia has a great deal to do with this revolt. At first one is inclined to ask, but what has Russia to do in Asia? The fact of the case is this: a man or a nation has to be somewhere. If one is thrown out in one company, and company is desireable, another company is sought. There is usually enough human nature left to desire to do some kind of damage to the company out of which one has been thrown. This explains Russia's presence in the Asian debacle. Russia was unceremoniously thrown out of Europe and somewhere she would go, so she formed new associations in Asia. It is extremely unhappy that this changing of company should take place just when it did. Russia had enough pent up wrath within her own borders, without mixing it with the many colored spirit of revolt against Europe and America that was already manifested in Asia. Russia with her Red agents has been able to make many contacts in the Orient for which some reckoning has to be made some day.

The revolt has taken shape and form in many ways. In spite of the fact that the white man asserts, he has given a better rule to many oriental nations than they could produce, they assert just as emphatically that they prefer an inferior rule and government of their own, to the white man's rule. The revolt against the foreign governments has been widely heralded, but the revolt asserts itself also against the culture of the white man. In India especially, there is a movement against everything that is modern and makes for progress. But this is not all. When the

(Continued on Page 15)

THE SUNDAY SCHOOL LESSONS

January 8

JESUS AND SINNERS

Mark 2:3-12, 15-17

This week's lesson is similar to that of last Sunday in that Jesus is ministering to the needy. Last week He relieved the sick, now we have Him as a friend of sinners. The place is again Capernaum although between these two incidents He has been preaching in the synagogues throughout Galilee. Instead of being in the synagogue, as last week, we find Him in a house (probably Peter's, or one Jesus secured for His work in the city) where He is preaching. It is interesting to read the statement by Mark in the first few verses of this second chapter, that where the people of the city heard of His arrival and return, "many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door." We remember the crowds that pursued Him last week, late at night and early in the morning, and now upon His return to the city He is again sought by the people.

It was while Jesus was preaching in this private house, that was crowded to the doors, that the one sick of the palsy was brought to the house carried by four men. The particular method of bringing him need not be discussed here, except that it illustrates how we can overcome obstacles in bringing people to Jesus. Evidently through a sinful life the body of the man became paralyzed. That can still happen in our time. By dissipation in one form or another we can ruin our good health God has given us. Instead of Jesus curing the physical sickness He went to the cause of the trouble and by forgiving the man's sins, his physical strength was restored. A subject for discussions might be the question, was there any similarity in the acts of Jesus in healing the one possessed with an unclean spirit (last week's lesson) and the healing of this paralytic? Might sin have been the cause of both?

The reaction of the crowd is again to be noted,. Just as Jesus was said to speak and command with authority, by the crowd, on His former visit to Capernaum, so on this occasion the people were immensely impressed. "They were all amazed, and glorified God, saying, 'we never saw it on this fashion'." The unprejudiced were willing to accept Christ as the promised Messiah who possessed divine power.

The next incident in our lesson is Christ's association with publicans and sinners. From verse 15 we conclude that Jesus had invited these sinners to the house where He and His disciples were staying. We have before us an example that Christians in our day refuse or neglect to follow. Many professing Christians would not be found in the company of sinners. Jesus' life and teachings give no justification for avoiding any such contacts. To us it seems the major lesson for us in this incident is the influence Christians should have over sinners. Jesus didn't refuse fellowship with them, even though He knew perfectly well their sinful condition, and the criticism He would receive. How can we ever expect to bring sinners to repentance if we refuse to have any contacts or fellowship with them? We are quite ready to hurl missiles (verbal) and in this we imitate the scribes and Pharisees. If Jesus were to challenge us (and He does) I wonder how many would throw stones provided He were physically present. Lest we forget, He is present. It is also well to remember that He is more concerned about the lost than He is about us, Luke 15:6-7. The only excuse we could give would be that we are afraid of being wrongly influenced, but that would be a terrible admission of our weakness. However our contacts with the wordly need not be a compromise. Christ gives no justification for the ninety-and-nine to mutually admire each other as long as there is one missing.

We must not complete our lesson discussion without some attention to the fault-finders. Jesus couldn't do or say anything to which the scribes and Pharisees gave their consent. When Jesus forgave the paralytic his sins He spoke blasphemies, when he associated with sinners they remarked, "How is it that He eateth and drinketh with publicans and sinners?" The self-righteous can so seldom see good in others. Even though the act may be honorable the motive is attacked.

This lesson helps us to see and understand the forgiving Christ. We are all prodigals who can only return to our Father because Christ is our mediator and because He consents to associate with us. Christ's message, Christ's sacrifice, is not for the faultless, if there are any such, but for the fallen and lost, He searches for those.

Our Christlikeness finds expression in us by our search for the lost sheep.

January 15

JESUS AND THE SICK

Mark 1:21-34

Mark gives us much information of the beginning of Christ's earthly ministry in his first chapter. No sooner is Jesus announced as the Christ by John the Baptist that Mark tells about His temptations and the calling of the first four disciples, then immediately begins the account of Christ's work. In Mark's account the first work of Christ is His preaching the gospel of the Kingdom of God in Galilee, however Mark's first specific account of Christ's work is the Sabbath day in Capernaum—our lesson for this week.

Jesus' three years' ministry was full of activity. He said and did more than others were doing in an entire lifetime. The lesson which we are now considering is no exception. Appearing in the synagogue we first find Him teaching, before He leaves the synagogue He heals one possessed with an unclean spirit. Later in the day He heals Peter's wife's mother who was sick with a fever. In the evening after sunset were "brought unto Him all that were sick and them that were possessed with demons, and all the city was gathered together at the door." Nor did this healing excitement among the people of Capernaum end that day, but the next day although Jesus had arisen a great while before day, and "had departed into a solitary place to pray" the disciples come to Him with the information that all men were seeking for Him.

The first man whom Jesus healed both criticized and complimented Jesus. In the first place the one with the unclean spirit is enraged at His presence. He desires no relations or contact with Jesus and accuses Him of coming for some evil purpose. To be called a Nazarene is not complimentary because no good thing can come out of Nazareth. Still the unclean one pays Him a real compliment when he calls Jesus, the Holy One of God. How inconsistent are the enemies of our Christ!

One word that is used twice in the lesson text, in describing the work of Christ, is the word **authority.** This is noticeable, especially so when it is a description coming from the skeptical group. He taught them as having authority, and He commanded the unclean spirits with authority—they obeyed Him. What dumbfounded those who heard and observed what He said and did, was the fact that the scribes —the learned men who were supposed to really have authority—could not speak as could this Nazarene, nor would the

demons obey them. This One whom John the Baptist announced as "the Lamb of God who taketh away the sins of the world" was in their very presence speaking and commanding with authority.

The next act of healing in our lesson finds Jesus in more sympathetic company. After the synagogue service Jesus goes home with Simon (Peter) and Andrew (upon invitation we suppose) where He is informed of the sickness of Peter's mother-in-law, whom He takes by the hand and raises. The miracle is made complete in that she is immediately strengthened, so that she begins to minister unto them. An ordinary cure would not have restored instant strength.

We have thus far two acts of healing in this Sabbath day's work, one in the public synagogue the other in a private home, one among a mixed group of friends, enemies and neutrals, the other in a circle of His particular friends, one of the healed ones had no faith in Christ, the other we have reason to believe had faith.

By this time the news had scattered through all Capernaum to the extent that all who were sick and those possessed with demons were brought to Him. The number He healed that evening is unknown to us, we simply know that there were "many." Furthermore, the important fact is as Luke records, "He laid His hands on every one of them and healed them," healed them not as the professional healers attempted and claimed, by exorcism and divination, but by the power of the Holy Spirit.

In studying and teaching this lesson we must emphasize Christ's spiritual healing rather than the physical. Christ Himself said in verse 38, when the disciples requested that He continue His healings the following day, that they should move on to the next towns, "that I may preach there also, for therefore came I forth." It was only His compassion for those in physical distress that led Him to perform His miracles of healing. To us, it shows His divine power, but we remember that He came forth to preach.

Whether we are sick from sin or disease we have a physician in Jesus.

Rev. Wilmer S. Shelly, A. B., B. D.

Introducing Rev. Shelly, who will write the comments on the International Sunday School Lessons for us this year. Mr. Shelly is a graduate of Bluffton College and Witmarsum Seminary, and has had a number of years of successful experience in teaching high school. Upon completing his Seminary course last year, he accepted the pastorate of the First Mennonite Church at Wadsworth, Ohio. It gives us pleasure to welcome him into the editorial family of the Christian Exponent.

BOOK REVIEW

(Continued from Page 13)

Oriental is once arroused he goes all the way, or at least he tries to go all the way, and so our Christian religion comes in for criticism and opposition. To many, it appears that religion is the mere advance agent for business, profit and dominance. From this point of view there is undoubtedly more reason for this contention than we are willing to concede. The Christian church has not sent out missionaries to preach Christ, with the intention that white man ought to come and dominate the entire countries later, but it has worked out that way in a greater degree than is desirable. The Asiatic sees how it has worked out and concludes that the entire effort of the white man must be checked.

After reviewing the entire situation, the author is not downcast. He sees a dawn and the possibility of a sunrise of a better day if we heed the warning and change our attitude toward Asia. White people, and America in particular, must no longer feel themselves as far superior to the Yellow race. He sees storm clouds far darker than any we have yet experienced, if our attitude is not changed. Therefore he concludes:

"It is let live and live.
It is tolerance, or death."

A. J. Neuenschwander, Philadelphia.

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Berne, Indiana

Notes from Here and There

A recent bulletin of Bethel College announces January 24 to 31, 1928, as "Annual Bible Week at Bethel College." Professor Paul E. Whitmer, Dean of Witmarsum Theological Seminary, is scheduled to give the English Bible lectures and Rev. Jacob H. Janzen, pastor of the Mennonite church at Waterloo, Ontario, will give the German Bible lectures. There will be two English and two German Bible lectures daily throughout the week. Mr. Frank G. Richard, secretary of the Council of Religious Education of the state of Kansas, will deliver several lectures on Religious Education during the week.

Rev. U. K. Weber of the Sterling Avenue Mennonite Church, Kitchener, Ontario, recently preached a series of sermons to his people on "The Great Assertions of Jesus." The series was a fresh and helpful interpretation of the life and words of Jesus.

On Sunday November 27th the King Street East Mennonite Church, Kitchener, Ontario, dedicated an annex, recently built to their church. This addition was made to accommodate the six-week Bible school that is conducted in this church each winter.

On Sunday afternoon of Christmas day the First Mennonite Church of Philadelphia conducted a radio service over WFI at 4:30-5:30 p. m. The pastor spoke and the choir sang. This service was put on at the solicitation of the Philadelphia Federation of Churches.

The Wadsworth Mennonite Church, Wadsworth, Ohio, has recently organized a Christian Endeavor Society which is starting its work with much enthusiasm, good attendance and interested and much appreciated programs.

A number of Mennonite churches through their church councils make their budgets for current church expenses in November. The financial canvass of the congregation is then made immediately after Thanksgiving, or early in December. This makes it possible for the congregation to plan very definitely for the coming year's work at its annual congregational meeting held at the beginning of the new year. Both the needs and the resources for the coming year are fully at hand by this method and makes wise planning possible.

Mr. J. P. Habegger of Berne, Indiana, a member of the Emergency Relief Commission of the General Conference, is authority for the statement that during the past few years 18,167 Russian Mennonites have arrived in Canada. Most of these immigrants had lost everything they had in Russia. The Canadian Mennonite Colonization Board deserves great credit for making this immigration possible. By heroic efforts and with all too little help from old and well established Mennonite communities this board has done a truly extraordinary piece of work.

Miss Aganetha Fast who returned to China a year ago to resume her work as a missionary after her first furlough is at present at the Peking Union Language School. In this way she is improving her time while awaiting the time when it will again be safe to return to her station in the interior to take up her work. This is a time of anxious waiting for the missionaries who would so gladly return to their stations, and to their native Christians who need the missionaries more than they realize. There seems to be a growing sense of this need on the part of the native Christians. Miss Fast says: "The Christian students here in Peking are coming to the Christian leaders for interviews in spiritual things. They are requesting Bible classes. They come with theological questions. They are all at their wits' end now with all their political leaders and parties for whom they formerly raved. They realize now that it is after all character that counts—and wonder how to attain that character. In their own strength they feel that they cannot do it. Confucius also does not seem to satisfy them."

The Constitution and Discipiine of "The Ohio Mennonite and the Eastern Amish Mennonite Joint Conference" was rejected by the Orville, Ohio, Mennonite Church at a recent congregational meeting. This Constitution and Discipline appeared in the August 16th issue of the Christian Exponent.

Mr. Ivan Groh, formerly of Preston, Ontario, and a graduate of McMaster University and Witmarsum Theological Seminary, is a high school teacher at Walkerton, Ontario. This is Mr. Groh's second year at Walkerton.

The students of Goshen College sent a select list of the graduates of the college to the alumni of the institution with the request that each graduate express his opinion as to which five graduates are the most eminent men. It is rather unusual for a college with so small a number of graduates, and most of them quite youthful, to find five men of eminence among its alumni.

An exchange gives the information that Heinrich Reimer, a Russian Mennonite who before the Red horror in Russia, was the owner of 8,000 acres of land and had $300,000 in the Volga Kama bank, lost all through the revolution and barely escaped to Canada with his life, died recently at the home of his sister in Winnipeg, Manitoba. He was but one of the many Mennonite victims of the revolution that followed the war in Russia.

Rev. A. M. Eash gave a series of radio addresses over WMAQ during the first week in November. These addresses were given at the time of the morning worship at 7:30 a. m. Several thousand families are members of this radio family circle. These addresses are now appearing in installments in The Christion Evangel.

Rev. S. S. Yoder of the Warren Street Mennonite Church, Middlebury, Indiana, assisted Rev. Allen Yoder in his fall communion service at the Silver Street Mennonite Church, Goshen, Indiana.

THE EDITOR'S CHAT

(Continued from page 2)

they had prayed and sung a hymn, the old lady came up, too!

The new subscriptions which have come in during the holiday season are appreciated. We hope that our new readers will enjoy the Exponent during the coming year.

Rev. Wilmer S. Shelley who is introduced to you on another page, will write the Sunday School lesson expositions during the coming year. Rev. Shelley is well qualified for his new task. We heartily welcome him into our list of contributors. To Rev. A. S. Rosenberger who wrote the Sunday School lessons during the past year is due our hearty thanks for his helpful expositions.

A new feature of the Exponent during the coming year will be a series of devotional articles by Rev. Jesse Smucker of Smithville, Ohio. Rev. Smucker is already known to many of our younger readers through the "sunset" addresses which he delivered during several sessions of the Bluffton Retreat. He is by training and temperament well fitted for his task, and we anticipate his contributions with much pleasure.

A number of other interesting series of articles are being arranged and it is my firm conviction that the paper will be of greater interest to a greater number of people this year than it ever has been before. I invite your co-operation to that end.

Sincerely yours,
The Editor.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

January 17, 1928

EDITORIAL
THE THINGS WE HAVE IN COMMON

THE DETROIT MISSIONARY CONVENTION
Paul E. Whitmer

HUMAN SPECULATIONS AND DIVINE REVELATIONS
Pierre Kennel

THE USEFULNESS OF THE SCRIPTURES
Lester Hostetler

LETTER FROM INDIA
Mary Burkhard

FROM A RUSSIAN IMMIGRANT IN CANADA
P. J. Klassen

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The Editor's Chat

Dear Readers:

Some time ago I made mention on this page of having seen a copy of the dictionary of the Cheyenne language by our missionary Petter, who has spent a life time in work among the Indians of Montana. I was interested in a reference made to the same work in an article which appeared in the January issue of the American Mercury, a monthly magazine edited by H. L. Mencken, the arch cynic and pessimist in America, and a man who can and does become vile at times in his writings. The article, entitled, "The Wooden Indian," was written by Stanley Vestal. In discussing the difficulties and complexities of the Indian language he alludes to the dictionary as follows:

"The Rev. Rudolph Petter, whose grammar and dictionary of the Cheyenne tongue is one of the monuments of American scholarship, was compelled to use that language exclusively in his home for eighteen years in order to achieve a command of it. Some Indian languages are easier to learn than others. But the sign language is child's play compared to any existing Indian tongue."

The New Year is already well on its way. Will 1928 be any better than 1927 was? Well, that depends not so much upon the change of the calendar as it does upon a change of heart. So long as the old militaristic gang are in control of national affairs there can be little progress toward world peace. In many areas of life there is conflict—between capital and labor, between races, between religious groups. If leaders in society will put away the old man and put on the new, substituting the spirit of love and service for selfishness, then there will be new things. With the new years we also need new men.

A review of the year 1927 reminds us that it was full of events which were of nation wide interest. There were disasters—the Mississippi and the New England floods and the St. Louis hurricane; there were at least two great follies committed, both of them being staged in Chicago—the big prize fight between Dempsey and Tunney, and the election of Mayor Thompson on an anti-British platform; there were two great triumphs—Lindbergh's successful flights and Ford's new automobile. Aside from these matters of national importance there were millions of people who in 1927, as in every year, experienced disasters and failures and successes, and were guilty of follies in their own individual lives. If we have succeeded, let us aspire to still greater things in 1928; if we have failed let us resolve not to make the same mistakes in 1928. To err is human, but to repeat an error is folly.

The editor was very sorry to learn of the illness of the Rev. H. J. Krehbiel of Reedley, pastor of the Mennonite church at that place, and a contributing editor of the Christian Exponent. His sickness as intimated in his editorial on another page, is due to heart trouble. Rev. Krehbiel was the moderator of the General Conference of Mennonites from 1923 to 1926. In 1925 he attended the four hundredth anniversary of the founding of the Mennonite church which was held in Switzerland. His many friends will earnestly hope for his speedy recovery.

"What is so rare as a day in June?" Californians answer, "A day in January." California has many delightful things but it has no real winter. The boys and girls of the golden state must grow up the best they can without ever knowing the fun of rollicking in the snow, coasting, throwing snow balls, and making snow men. On January 2 we attended the annual rose tournament in Pasadena. It was a big event. The paper said that there were 500,000 people present. The parade continued for over an hour, the neighboring cities, various business organizations, etc., competing with a float which must be made up of genuine flowers. The sun shone warm, so warm that a number of people fainted from weariness and heat and had to be carried into the shade. Flowers and sunshine! And all of this in mid-winter when the papers are reporting zero weather in the East. This is very fine but I am not quite sure that I like it. One of the fine things about a cold winter is the expectancy with which one looks forward to spring. With the coming of warm days and the swelling of the buds there was always a feeling of life and gladness which I suspect cannot be had in a place where sunshine is a commonplace.

The First Mennonite Church of Upland has just celebrated the twenty-fifth anniversary since the founding of the church. This event will be reported more fully in the next issue.

A good many subscriptions expired in December and January. We count on all of you to stay in the Exponent family during the coming year. The office at Berne will take care of your renewal. Kindly send it in at once.

Sincerely yours,

Upland, Calif. The Editor.

NOTICE

We have made arrangements with our publishers at Berne, Indiana, to have the subscription list of the Christian Exponent taken care of at their office, as well as orders for books and magazines. This will insure prompt service and we believe it will meet with the hearty approval of all our subscribers. Kindly, therefore, address all renewals, or new subscription, requests for sample copies, or change of address, orders for books and magazines, etc., to—

The Christian Exponent
Berne, Indiana

NOTES FROM HERE AND THERE

The Souderton, Pa., Mennonite Church dedicated its newly installed pipe organ on the afternoon of November 6. At the fall Communion of this church 304 members participated, and seven persons were served at their homes.

Prof. H. S. Bender of Goshen College called on Bluffton, Ohio, friends on January 6th.

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The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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EDITORIAL

"In life——not death,
Hearts need fond words to help them on their way;
Need tender thoughts and gentle sympathy,
Caresses, pleasant looks, to cheer each passing day.
Then hoard them not until they useless be;
In life——not death,
Speak kindly. Living hearts need sympathy."

———o———

FOSDICK AND WAR

In a remarkable article in the January 5th issue of the Christian Century, Harry Emerson Fosdick reveals the progress of his own thinking on the question of war. Some of our readers are acquainted with his book on "The Challenge of the Present Crisis" which was written during the World war. The argument of that book may be summed up in this way: War is unspeakably wicked but in this case it is the duty of the Christian to fight. In the article already referred to he takes this remarkable and unqualified position:

I do not propose to bless war again, or support it, or expect from it any valuable thing. It is an unmitigated curse, and with each change in modern life it becomes more unqualifiedly disastrous. So far as physical and moral devastation is concerned, it makes little difference who wins the war—victors and vanquished alike are involved in a common and monstrous ruin. War's motives, methods, and results are essentially anti-Christian; no device of argument or trick phrase can make war and Christian principles harmonious—I ought to know for I have tried hard enough to achieve that impossible task. The time to say this kind of thing is now. Let a man earn his right to refuse support to another war by explicity dissociating himself in advance from any faith in war's methods or any willingness to compromise.

He however does not believe that it is sufficient that there are individuals here and there who are willing to go to prison rather than to have any part in war. He adds:

Unless we can by established confidence in one another, by an intelligent organization of mutual interests, by an accepted codification of international law, and by consequent disarmament build up an assurance of security which the people of the world will trust we will have another war. And then precisely how many conscientious objectors there are does not matter much. Civilization will go to pieces anyway.

———o———

AMERICA'S HERO

Lindbergh is by common consent a real hero and a cherished citizen. He has undoubtedly a larger number of admirers than any man that ever lived, not excepting Theodore Roosevelt. He is our greatest foreign ambassador, creating good-will wherever he goes. He has already visited France, Belgium, England, Mexico, and Canada, and is at present off for Guatemala, British Honduras, Salvador, Honduras, Nicaragua, Cost Rica, and Panama. One year ago the United States was headed for serious trouble with Mexico. Today the relations between the two countries are infinitely better. And Lindbergh, together with Will Rogers, deserve not a little credit for this happy change of feeling. Time, a news magazine which can always be counted upon for details, gives the following description of America's hero: Height 6 ft. 2 inches; age, 25; eyes, blue; cheeks, pink; hair, sandy; feet, large. When he arrived at the Embassy in France no shoes big enough were handy.

He is not given to smoking, drinking, nor gambling. His outstanding characteristics are modesty and courage.

THE MAKING OF MANY BOOKS

There is no end of books that come from the press. Last year over 7,000 new ones were published in this country, not including new editions or pamphlets. Of these, George Herbert Betts says, "a considerable proportion need not have been written or published for other books say the same things and say them better. He suggests too that many persons waste time reading "good" books when they ought to be reading the "best" books, for the worst enemy of the best is the good. It is possible if one reads at the rate of 300 words per minute and keeps at it every evening for three hours, to read 150 or more books in a single year. But this is rarely advisable. It is far better to select, by the help of good guides, the best books for ones reading, to read them slowly, pencil mark them (if they are your own), take notes as one reads, write down quotations, or questions and thoughts that arise under the stimulus of the book. In other words, the best rule for reading for most people, is to select a few of the best books and digest them.

A NEW ENEMY

General John J. Pershing believes that the country is facing a new enemy, one that uses weapons which are more dangerous than shot and shell. The World Tomorrow quotes him as follows:

For now we are engaged in another conflict — penetrating and insidious, led by so-called pacifists, demagogues and others who would undermine the foundations of free government. They employ even more dangerous weapons than shot and shell. Through unwholesome propaganda they would lure us into the strange and uncharted sea of internationalism and communism. ..They would destroy all that we cherish and substitute in its place something of hideous mien. . . . . The enemy we must combat today seeks to find lodgment in the tender emotional nature of our women for his vain reasoning, his false delusion. He seeks to persuade the dauntless mothers and widows who suffered loss of sons and husbands that their noble sacrifice was futile.

That there is a pacifism abroad which is really alarming the militarists is a most wholesome sign. The peacemakers are not those who cry, "Peace, Peace," when there is no peace. It is possible for such to be peaceful but they are not peacemakers. The peacemakers are those who, in season and out of season, rebuke our country for every act and policy which will work injustice to others and bring upon ourselves their suspicion and ill-will. The peacemaker will at the same time try, in season and out of season, to committ our country to such policies which are righteous and just and which will win the friendship of other nations. The pacifist who pursues his task with conviction and attacks the main stronghold of the militarist finds himself engaged in a first-class conflict. Relying upon the sword of the spirit as his only offensive weapon he is to go forth, not to conquer, but to disarm, those who still put their trust in shot and shell. From such a conflict the Christian will not shrink. Jesus, Himself, came not to bring peace but a sword.

THE THINGS WE HAVE IN COMMON

It is well occasionally to call to our minds the things that we have in common with other people. Dr. Timothy Tingfang Lew reminded us that the differences between a Chinese and an American are all within the law of "limited possibilities." The food of the Chinese, for example, is somewhat different from that of the American but the difference is within limitations. A Chinese cannot eat stone or wood or hay; his food consists of such articles only which sustain human life and which human beings everywhere could eat and probably would eat it their environment were the same. Most of us think of ourselves as far removed in every way from the Chinese. But it is surprising how little we differ from them outside of the incidentals of life. God hath made of one blood all nations.

It is a remarkable thing that the human family differentiates itself into groups upon the basis of slight variations. What difference could an intelligent Chinese discover among the seventeen branches of Mennonites? If he should visit the five or six major branches he would discover striking similarities. The color of the skin and hair, their social customs, their ways of making a living, are the same. He might discover slight variation in dress but to him they could not possibly be meaningful variations. In their homes and automibiles he would find them precisely alike. He could not classify us by our houses and barns, by our occupations, by our modes of transportation, and for the most part not by our personal appearance.

Religiously, our hypothetical Chinese would discover the same unity among Mennonites. We believe in the same God, in the same Christ, the same Bible. Our hymn books have a different cover but we sing the same hymns. In these respects we are in fact not different from other Christian bodies. (Thank God that Mennonites are not as peculiar as some people imagine that they are!) A careful investigation would disclose a body of religious teachings more or less distinctive of Mennonites, which are common to all the branches. They all oppose going to war, they believe in the new birth, in the baptism of believers only, in non-secrecy, the non-swearing of oaths, in the simple life, in democracy in the church. We believe in the propagation of the gospel through home and foreign missionary work, in the relief of the suffering, in higher education for the young people. All of the branches are engaged in the same general type of religious activities. There are no theological cleavages bewteen them. There are differences of interpretation of the Christian doctrines but the differences are more pronounced between in-

dividuals within the same branch than they are between the branches as such. We have so many things in common and there are so few things in which we differ that it would be a matter of amazement to an outsider, that we have so many different labels, and so many overlapping and competing organizations. A Chinese, who, having been led to believe that Efficiency is America's god, would find it hard to understand why American Mennonites do not cooperate in building up one strong standard college rather than compete and divide their resources and struggle along with a half dozen institutions. And if told that this situation is due in large measure to misunderstanding, to lack of a spirit of brotherliness and cooperation, he might proceed to ask some embarrassing questions regarding our right to "Christianize" the heathen countries.

Let young Mennonites everywhere remember that there is little difference between them and other groups of young Mennonites, either in their history and social background,their cultural traditions, their religious faith and practice, or their general outlook upon life. The things we have in common are greater than the things which divide us. And let us remember too that the future of the denomination depends upon the ability of the younger generation to cross the barriers that now divide them and upon their capacity to cooperate in the establishment of the Kingdom of Christ. L. H.

A NEW WORLD SITUATION

At the preliminary conference on disarmament held in Geneva a few weeks ago Maxim Litvinoff, the representative of the Russian government exploded a peace bomb that reverberated and echoed around the world. He said, "We have been holding disarmament conferences and yet armaments and military establishments have been increasing and conditions are becoming more and more menacing. The way to disarm is to disarm. I am authorized by my government to say that if you are willing we are ready to disband our army and navy, scrap our war ships and our fortifications, dismantle our munition factories, and keep only a small force for police duty." The first reaction upon the diplomats and militarists representing the other governments was one of profound silence. When they recovered their speech they said the thing is so new and unexpected that it will have to be submitted to the home governments, and after all it might be better to continue to debate the question of how many coats of paint could be removed from the cruisers without endangering the safety of the world. Now we have the reaction from the second line, the great daily press of the nations, owned by the capitalists, and often controlled by the militarists. They say it's utopian, Russia is bluffing, she doesn't mean it. If a friend of mine should say to me, "I will give you a home and $1000.00 in cash if you quit drinking bootleg and getting drunk occasionally", I would be very foolish to go out on the street and say to my friends, "he is bluffing, he doesn't mean it." One of them might say to me, "Why John, there is a very simple way to find out, cut out the booze and tell him to come through." This is the trouble, our governments have become accustomed to the bootleg of militarism and preparadness, and the game of war. They have formed the habit and don't want to give it up. But one thing is inevitably certain, that our governments will have an increasingly difficult task of making their citizens believe that the principal reason for a large military establishment and great preparedness is a menacing red Russian Army.—H. J. Krehbiel.

The Detroit Missionary Convention

Paul E. Whitmer

The city of Detroit was the host of the Student Volunteer Movement Convention, December 28 to January 1. This convention has been held ten times, at intervals of four years, once in each college student generation. There was one exception between the Kansas City Convention in 1913 and the Des Moines Convention in 1919. This six years interval was due to the war. The first one of these conventions was held in 1890 at Cleveland. Since then similar conventions have been held as far north as Toronto and as far south as Nashville, as far west as Kansas City and as far east as Rochester.

These conventions are organized by the Student Volunteer Movement, an interdenominational organization composed of the outstanding missionary leaders in all Protestant denominations in the United States and Canada. The mission boards and secretaries of all the large Protestant groups are largely represented in this organization. The organization has permanent headquarters in New York City with an efficient corps of workers who are constantly striving to promote missionary information and interest. The instrumentalities through which this organization works are the student Christian organizations in all American colleges, universities and professional schools. Its work consists in the production and distribution of an immense missionary literature, both books and periodicals, the conducting of summer student conferences, the promoting and conducting of great quadrennial missionary conventions; the finding and sending out of capable secretaries to travel among student groups to promote missionary interest

by personal contacts. The movement heartily cooperates with all mission boards and enterprises wherever possible to secure a sufficient number of consecrated and capable missionary candidates to be sent to the mission fields under their respective denominational mission boards. Literally thousands of missionaries, some of them Mennonites, have been secured for the foreign mission work through the activities of this organization.

It is not my intention to consider any of the numerous activities of the Student Volunteer Movement except the Detroit Convention. This convention is, like similar gatherings in recent years, as large as it dare be without defeating its purpose by sheer bigness. There are three thousand student delegates, representing practically every college, university and professional school in the United States and Canada. In addition to these three thousand students there are at least fifteen hundered delegates, composed of missionaries in America on furlough, mission board members and officers, teachers in colleges and theological seminaries, and leaders in allied Christian organizations. This great company of nearly five thousand men and women who are deeply interested in the foreign missionary enterprise of the Christian church are meeting in three sessions daily for five consecutive days here in Detroit to hear addresses, to ask questions, and to discuss Christian missions.

Every important mission field in the world is discussed. China, Japan, India, Africa, Latin America and the Phillipine Islands are all carefully surveyed and the present status of Christianity there described and their future needs and tasks set forth. This is done by missionaries who are brought home over lands and seas for thousands of miles for the express purpose of giving one or two half-hour addresses to this convention. Then too, there are outstanding native Christians in these countries who have come here for the express purpose of telling what Christianity has done, is doing and has yet to do for the peoples of these lands. We have heard the wonderful story of the victory of Christ over sin, superstition and ignorance in China, Japan, India and Africa from the lips of natives from these countries who have themselves been redeemed from paganism to Christianity. Mission board officers and leaders are telling their stories of the wondrous way in which their imperfect efforts have been prospered and blessed. During the dramatic recitals of there "new Acts of the Apostles" our hearts burn within us and we feel that we are sitting in heavenly places. There are burning bushes and heavenly voices to those who have eyes to see and ears to hear. No wonder that in the last thirty-eight years literally thousands of young men and women have, during their college years, dedicated their lives to the foreign mission service.

Running parallel with these informational and inspirational addresses on missions just described, there are also notable religious addresses by missionaries, laymen and ministers. No greater and more effective preaching is heard in America today than one hears each day for five days at this convention. Some of these sermons are simply telling in the most unaffected fashion the story of how Christ came into the life of a poor, ignorant native of Africa, India or China and behold all things became new. The things that he once hated he now loves and the things that he once loved he now hates. As by a miracle he became a changed man when he met his Christ face to face. Some of the most effective preaching I have heard here came from the lips of missionaries who told how truths which they had always accepted and believed took new meaning and preciousness as they commenced to apply them seriously in their work. One missionary said she went to China because she loved the Chinese sincerely, but when she came to China and found men and women loathsome with disease and sin and vicious in character she had to get a new and more Christ-like love for those Chinese than that with which she started. Some of the soulstirring preaching that I heard was purely Biblical and expository. One preacher discoursed on the place of the Holy Spirit in Christian missions and used the early chapters of the Book of Acts of the Apostles to illustrate his message. The whole sermon was exceedingly satisfying and bracing for it had such a secure basis in Scripture and it was such an obvious and inevitable application of a great Biblical truth.

This does not at all exhaust the range and the richness of the program from day to day. Daily there is an hour and one-half set aside for discussion group meetings in which the whole convention resolves itself into thirty-three groups under competent leaders for the intimate discussion of vital questions growing out of the convention. Occasionally there are sectional meetings in which particular fields are considered. One evening two hours was reserved for denominational meetings. All through the day periods are set aside for singing of hymns, Scripture reading and prayer. Worship deservedly holds a large place in each day's program. Everyday opportunity is given for the asking and answering of questions from the floor of the convention. Every speaker must hold himself in readiness to answer questions relative to his address. Between sessions there are many special and group meetings. Representatives of several mission boards also hold conferences with missionary candidates and guide those who are in preparation for the poreign service.

On the evening of the denominational meetings forty-three Mennonites, representing at least five and perhaps more branches of the Mennonite church, met for an informal hour together. Under the leadership of Professor A. E. Kreider each one present introduced himself, giving his name, residence and work. After this, brief reports were given by missionaries

on furlough on their respective fields. Reports were given on Mennonite fields in China, India and Africa. Six Mennonite schools were represented at this meeting either by students or alumni. At was a very much worth-while and enjoyable meeting and beautifully illustrated the spirit of the convention.

Human Speculations and Divine Revelations

By Dr. Pierre Kennel, Geneva, Switzerland, Contributing Editor to the Christian Exponent.
Translated from the French by Rev. C. H. Richard, Professor of French, Bluffton College.

The need to know, the thirst for knowledge, is one of the traits that places man in the Universe, and puts him above other creatures. Whatever the origin of that need may be (it seems according to Genesis II:6-8, 22, that the intelligence of man, as we now know it, his factulty of discrimination and reasoning, are not primary but secondary since Adam and Eve enjoyed at first that kind of deeper and more general knowledge which we shall study later under the name of deduction or induction) it is an integral part of our being, though its degree of development depends on surroundings, conditions of work, studies, and also the natural endowment of the mind.

The need to know corresponds to a necessity which is, so to speak, of a practical order. This was emphasized in our day by the American philosopher, William James, under the name of pragmatism or utilitarianism. Man wants to increase his knowledge in order to improve the conditions of his earthly abode, in order to live his life more completely, or, to use an expression "a la mode" for progress. Curiosity has become a necessity to man, when after the Fall he found himself confronted with accumulated difficulties, and if he was able to keep abrest in the struggle for life, he owes it largely to curiosity. Under this impulsion humanity is following an ascending path in knowledge, if not in conscience, and discoveries are multiplied. No man can tell when they will cease. Imagination can run a free race and science has great and large horizons, unless some cataclysm should shackle its flight.

On the whole, the need to know is perfectly legitimate and should be encouraged . . human speculations have their part to play under the present dispensation, provided this is not exaggerated. Science and the spirit of science are great and noble but they must remain within the limits of the domain assigned to them.

After having attributed to science what is due to her, it is proper to ask oneself, what is science? Much is said and much has been said on science. The word science is in the mouth of everybody; it has been used and abused. Some pronounced it with respect like a sacred vocable, and take on a grave look; others hear it with admiration and open their eyes very wide. Ignorant people appear well informed, and sceptics are smiling, eyes look brighter and hearts beat stronger. Others use the word science as they would use a pick axe, and it seems to them that everything must crumble under its blow. The word science is of current use and is generally misunderstood. Dictionaries which are said to be well informed, tell us among other things, that science is the ensemble (the sum total) of knowledge as based on fixed principles and everybody believes it. Many among those who believe in the exactness of this definition or others similar to it, are striving to accredit them because it tends to make them appear as pontiffs. All their education, moreover, has been to this orientation (and this is explained by the fact that it is necessary to inculcate in the minds of the students, during the few years they devote to study, a certain dose of knowledge) their schoolbooks, the courses of their professors, their favorite magazines, everything tends to give them this notion of certainty concerning science.

For lack of time it is impossible to initiate students to the difficulties of science, therefore, they are simply passed over in silence. Others, though more learned, are still like workmen using a complicated tool without knowing its internal mechanism. They have learned much and remembered much, but they have never been at work for the furtherance of science; they have never made a contribution to its advancement.

To define science, let us make a statement on what a man of science is! Is it the man possessed with great scientific knowledge, and knowledge only? No! Such a man we call a learned man. The man of science must be that and something more, he creates, he generalizes. He creates because he strives to discover something where he sees nothing as yet, where indeed there is perhaps nothing. And by letting his imagination have a free course he realizes its speculations. I mean the speculations of his imagination when guided by reasoning and all the knowledge already acquired on the subject. Often, he is groping along and even losing his way, and it happens that he never finds it again, but sometimes the truth appears to him and the treasury of acquired facts is enriched. The man of science generalizes, for from the harmony of facts he must derive the law. The interpretation of facts is the most delicate part of science, and errors are without number. The scholar has often a preconceived idea and he would force facts into the limits of that idea—thus he starts on

a false principle. Later the same facts may be interpreted in a different way, according to the personal equation of the seeker. And this is one of the reasons why science is unstable—the scholars of tomorrow will throw new light on the facts discovered today. The man of science should be a learned man, a philosopher, and he should have a sound judgment and a fertile imagination.

Science is constituted by the sum total of acquired facts that we suppose to be certain by the approximate laws governing their relations, by the hypothesis offered in view of final and transcendental explanation, but it is also and above all the intuitive gift of observation and analysis; and then of synthesis gathering in a body of doctrines in an aggregate as consistent as possible, the dust of facts collected along the way. It is a palace constantly in process of construction and demolition. On some pillars of the edifice the cornices are being laid when all of a sudden everything is ruined—pinacle, architrave, basement. The stones are on the ground—we try to set them up again by enlarging the circle by imagining a more comprehensive theory. This is useless painstaking—the house was built on sand! Let us take an example among a hundred! To the question—where does man come from? Darwinism had replied: he is a big perfected monkey! and the adversaries of faith thought they had won the victory. This was wrong, however, for the theories of Darwin, no matter how true they might have been, could not have excluded faith . . . But in recent years a change has taken place. Everything is again called in question for what Darwin offered as the theory of the origin of species, was not a result progressively attained, after painful researches, applying themselves to the solution of some points of detail to ascend later to a synthesis. No! It was a doctrine which from the conception descended to the facts and sought facts to support an hypothesis, for Darwinists, it is not the facts that determine the character of generalizations, it is the system that pretends to dictate the characters of the order of things. We do not deny that at every distinct geological period new forms have appeared, but Darwin no more than naturalists of other schools; has offered facts showing the proof that organisms descend from dissimilar types having lived in a former period. We do not disprove the Darwinistic idea, by presenting it as an aprioristic conception, and by denying that it is the outcome of the ideas of modern science.

Today, since the famous discovery of Weissmann and Vries, it is more readily admitted that the successive beings, and man in particular, have appeared all at once by sudden mutations. Genesis had said it before in different terms. This Book, had it not been inspired, would reveal in Moses such an ensemble of knowledge, that we have scarcely attained in the twentieth century.

I would also like to point out a misapprehension: (on so vast a subject one can give a mere outline framing the development) it is generally admitted that to the great points of interrogation offered by nature to the mind of man, and that science has not yet removed, modern scholars only have been able to answer . . But Heraclitus was already acquainted with thermo dynamic when he reduced all movement to caloric energy taking the greatest variety of forms. . . but Democritus imagined atomism when he explained the universe by the whirling movement (mouvement tourbillonnaire) of atoms . . but Zeno of Elea proved himself to be a precursor when he pointed out the antimony between the chemical atom, indivisible, and the mathematical idea of matter as necessarily infinitely divisible. Empedocles preceded the centuries when he interpreted all phenomena by the working of action and reaction, and thus discovered one of the surest and most general laws ruling the Universe.

The human mind is the same everlastingly, and it comes back always where it had passed before (read Ecclesiastes I) the language changes, terms are different, words are renewed, but the idea remains!

(To be Continued)

The Usefulness of the Scriptures

By Lester Hostetter

(A sermon delivered at the Westminster Presbyterian Church, Ontario, California, on Bible Sunday.)

Text, "All scripture is divinely inspired, and useful in teaching, in reproof, in correcting faults, and in training in righteousness." II Timothy 3:16 (Goodspeed's translation).

I. Introduction.

The Bible is a useful book. But it is put to many uses for which it was not originally intended. There are many, many homes in which the Bible only serves as an **ornament.** It has its place on the center table. Its position there helps to keep up appearances. But it is seldom opened. Its pages are not worn. Its place on the table may add an outward respectability to the home but it does not add grace and truth and loveliness to those who dwell there. The Bible should adorn every home but its use as an ornament is but a beginning.

In some quarters people insist that the Bible is a **book of science.** This is a misuse of it. The writers were not scientists and they never intended that anything they said should be taken as authoritative pro-

nouncements in the fields of astronomy or chemistry or geology. They knew nothing about so-called "twentieth century" science. Nobody did before the twentieth century. It is therefore idle to try to harmonize the statements of the Bible with our modern conceptions of the universe. The writers of the Bible were concerned primarily with the things of the spirit. Their subject was a more important one than that of science. They spoke authoritatively and infallibly in their own field, but their field was not science. The Bible does not stand or fall by any of its statements on matters of science or by its implication of views which are no longer held.

Neither is the Bible a book of puzzles. Those who make it that are not its friends. The Bible contains many difficult verses, and chapters. There are whole books in it which are not easy to understand. But it was written to meet the needs of the ordinary person. No one holds any exclusive key to its meaning. The Old Testament prophets, and the apocalypses, Daniel and Revelation, especially have been subjected to much private interpretation and puzzle making. They have been the happy hunting grounds for the faddists and the calamity howlers. By virtue of their calculations, and intellectual somersaults, they have been able to use these books as Baedekers to our modern world, finding in them the number of the beast, the person who is the anti-Christ, and a prediction of the Bolshevik regime in Russia. Do not listen to these faddists. They usually know more of geography of the next world than they do of this one. If there are sections of the Bible which are meaningless to you, have patience! Study the many beautiful chapters which you do understand and let them be a lamp unto your feet and a light unto your pathway. It may be that the mysteries of the Bible, will by the help of God, gradually become meaningful. If not, you can be assured that the things most needful for you to know are plain, so that a way-faring fool can not mistake them.

It should be remembered, too, that the Bible is not to be made an object of worship. The Book reveals deity but it is in itself not deity. It contains a record of Christ, of His words and of His works, as His disciples remembered them from oral traditions, but we are not to worship the record. Jesus never wrote anything except a few words on the sand and they were quickly erased. If He had written a book many people would doubtless worship it, instead of Him, so fickle is human nature. Those who defend the Book today as if it were an object of worship are not the real friends of the Bible. The original manuscripts of the Bible have been lost so that we have nothing that dates back farther than the fourth century after Christ. The Bible has been translated many times and whatever the original may have been, we know that our present Bible, the Bible that you and I use, bears the marks of human workmanship and it is from that standpoint not a perfect Book. It reveals a perfect Saviour and a perfect God, but it is not in itself a perfect book, and need not be for it is not our object of worship.

II. The Nature of the Bible.

What then is the Bible? It is a book of Life. Its pages are full of people, human people like we ourselves. It deals with human problems. In it are found the secrets of the good life. It tells of people who lived in the world, in this same, puzzling, sin-ridden world in which you and I live. It tells of their problems, their aspirations, their defeats and their successes. The Bible is a superb treatise on the study of man. In this respect it is unexcelled. Without an acquaintance with it, one cannot be said to be educated The Bible, moreover, gives us the life of Jesus, the Christ. In this respect, it is a unique book. The appearance of Jesus in the world is the greatest fact in history and the record of His life is found in the Bible. All that we know of what He did, and what He taught, and what He was, is found in the Bible. No other book ever was like it or ever can be like it, because the historical situation from which the Bible arose can never be repeated.

If the Bible is the book of life, does it answer the questions of life? Such questions, for instance, as the tobacco question or the saloon, or the dance, or the theater. It is true that many of our so-called questions are not mentioned in the Bible. The word "tobacco" is not to be found in any of its sixty-six books. It might have been, but it so happens that tobacco was not known in the world until after the discovery of America and it was therefore no problem when the Bible was written nineteen hundred years ago. But the Bible does not leave us helpless on moral issues. It does not give us definite rules to follow, but it does that which is infinitely more valuable. It sets forth principles and it connects morality with religion. The two are never separated in Christianity. The Bible brings religion to bear upon all moral problems. It proclaims Jesus as our Saviour and it portrays Jesus as the unseen presence who knocks at our heart's door and enters wherever He is invited. Abide in Me and I in you. That is the relation between Christ and the believer. And where this relation actually exists, as between the vine and the branches, such questions as tobacco, or theater-going, or the saloon, find a ready solution. The presence of Christ in our life will shut out everything which debases life and which prevents one from making the most of life. On the other hand, His presence bars nothing which makes for freedom and happiness, **the abundant life.** The Bible, therefore, brings the moral problems of life to the judgment bar of Christ. The supreme interest of the Bible is to bring us into fellowship with this living, creative, personality, the Christ.

III. The Usefulness of the Scripture.

The more specific uses of the Bible are suggested in the text. The Bible is divinely inspired and is use-

ful for (1) teaching, (2) for reproof, (3) for correcting faults, and (4) for training in righteousness.

1. Teaching. How poverty-stricken this world would be without the Bible and the influences which have emanated from it! The great questions with which the human heart has always been concerned are dealt with in the Bible. What and where is God? "O, that I might find Him!" has been the cry of thinkers in all the ages. The Bible reveals the nature and the purposes of God. He is not a far-off being, He is not an impersonal, abstract entity, but He is a person whose thinking and loving and willing is reflected in His Son, Jesus Christ. The teachings of the Bible clear up the strange puzzle of human life and existence. Life, with its sufferings, its squalor, its cruelties would be unbearable to many thousands of people if it were not for the teachings which they find in the scriptures. There we see One who knew the seamy side of life, who suffered ignominiously Himself, but who maintained His faith in people and in God. In the sphere of religion and ethics the Bible is the greatest of all text books and no life can be complete and abundant without a knowledge of its teaching.

2. For Reproof. The Bible is useful for reproof, or to phrase it in another way, to make us conscious of guilt. We are all in danger of falling into ruts. We take too many things for granted and we need to be reminded continually that much in our conduct is far from perfection. We are easily inclined to be over-critical of others, to be self-satisfied, to shrink from any program that calls for self-denial. We are ambitious to succeed or to be popular. When reverses come we sit down and pity ourselves. We come to the parting of the ways and we choose the wrong fork of the road. We prefer wealth to uprightness of character. We think little of how we can be of service to our fellow man. Our governing motive is profits. We sit on the fence when we ought to be taking a decisive position on the side of right. We therefore need a plumb line to judge our building. We need a standard by which we can judge our life. That standard is found in the Bible. If we read it with open minds and with the view of applying it to ourselves rather than to our neighbors, we invariably find that it reproves us. In the presence of the Perfect Man our jealousies, and self-complacencies, and self-pityings, are rebuked. Our mistakes are revealed and this is the first step towards their correction.

3. In Correcting our Faults. The Bible reveals our faults but it does not leave us there. It does not leave us alone weeping over our sins. It is a fortunate thing for most of us that the Bible does not condemn a man because he has faults. It rebukes us and makes us conscious of sin but its message is one of love and forgiveness. We are always given another chance. Peter was one of the foremost disciples and belonged to the inner circle of Jesus' friends. But he was not without his faults. On one occasion he denied the lordship of Jesus. On another occasion he drew the sword and cut off a man's ear, having though probably aimed at his neck. On another occasion he told lies, three in succession, and yielded to the impulse of swearing, a bad habit which he doubtless learned while untangling fishing nets. These were faults in the life of Peter but he corrected them for the most part. He wept bitterly because of them, evidently feeling sorry for his shortcomings. He was forgiven and he continued, a powerful man in the early church. Through one of his sermons, three thousand souls were converted. Most of the people with whom Christ dealt had faults. But He always had words of encouragement and tenderness and love for all classes of sinners except one. He condemned most severely the sin of self-righteousness. The Pharisees were guilty of self-righteousness, and he called them hyprocrites, generation of vipers, liars, whited sepulchers which are full of dead men's bones. This is strong language and for the most of us unsafe to use. He condemned self-righteousness so strongly because those who were afflicted by this sin were not in a position to correct their faults. They were blind to them. It is an encouraging book that judges us not after our faults but rather by the attitude that we take towards them; not by where we are, but by the direction in which we are going.

4. For Training in Righteousness. Youth is the time for training and no generation of young people have ever had the opportunity for training than this one has. Public schools are infinitely better than those of our forefathers were; and we now have high schools, technical schools, junior colleges, colleges, and universities, all of them open to rich and poor. We teach young people to become scientists or artists, or engineers. We teach them good citizenship and how to earn their bread and butter. All of this is not enough. They need first of all training in righteousness. An educated man only becomes a greater menace to society unless he is trained in righteousness. Thomas Mott Osborne, one time warden of Sing Sing prison, said that there were enough educated men in Sing Sing to make up a first-class college faculty. A man may know science and literature and philosophy and still remain a rascal. To understand what is right and what is wrong in our complicated and intricate society is a difficult matter and requires much study. But certainly the Bible sets forth the principles whereby the right or wrong of modern problems must be judged and it is therefore immensely useful for training in righteousness. A beloved elder in the church of the first century wrote: "I have no greater joy than to hear that my children walk in truth." (III Jno. 4) Parents as a rule, live for their children and are concerned about their success in life. When are children successful? How many parents count it their greatest joy, as did the elder John, to see their children walk in truth? Parents worry about their children's success in making money or their social standing when their real con-

cern should be that they "walk in the truth". The Bible taught at the fireside and in the school is useful in training in righteousness and its neglect in our elaborate systems of training will in the end mean a spiritually impoverished nation and ultimate ruin.

IV. Conclusion.

Let me conclude by suggesting that the Bible become our daily companion. The world is full of reading matter, of books, and magazines and of newspapers. By far the greater part of the material that is offered us for reading is mere trash. Most of the material that is found in our daily papers is written from the gutters by people who love to wallow in the gutters. They bring up the obscene and the sensual and the sensational. They are positively unfit to be read by children. And most of us grown-ups should read them in a hurry. Spending much time with the newspaper is a waste of time. They are written in a hurry and they should be read in ahurry, if at all. Most of us are busy—too busy for much reading and meditation. What little time we have should therefore be devoted to the best. A few minutes each day spent in the company of the prophets of the Old Testament, or the Gospel writers, or the apostle Paul brings us into fellowship with great men of God, and will help us to "see life steadily and see it whole." May this Bible Sunday create in us a greater desire to feed our souls daily upon the Word of God.

Letter from India

Basna via Raigarh C. P. India
Nov. 27, 1927

Dear Readers of the Exponent family:

This is Sunday evening nearly six o'clock. It is just about dark. We had church services at nine o'clock this morning at which time Boaz Carpenter preached. He is a Mennonite type; works at his trade all week and many times preaches on Sunday. He and his family came here from the Gossner Mission and have been a great help in our Christian community. They know their Bibles very well and live very devoted lives.

Sunday School was at three-thirty P. M. Hanuk (Enoch) one of the school masters is superintendent of the adult department. With the help of Budhiarin Bai the undersigned tries to run both Junior and Primary Departments. It doesn't go very well trying to do both but the workers are too few. Our Indian helpers are not far enough along yet to carry on any of these departments successfully, so we missionaries try to scatter our force over all as much as possible and still have them do all the work possible. Project method. Learn to do by doing.

Karl Master with Hanuk and wife are the teachers in the Station School. Karl has not gone farther than the sixth grade, Hanuk fifth, and his wife fourth. None of them have had any training. The School shows it but we haven't been able to find any one better so far. The Situation worries me. How can I improve it?

We sent two boys to Normal Training at Dhamtari this year. One stuck and one ran away and came home. His father is one of our evangelists. He is working around home.

The Boarding School is growing. There are now seventeen boarders. In many ways Boarding Schools are a nuisance but there seems no other way at present. Our people are not interested in education and are very poor so we take all the children we can persuade them to give us, feed, clothe and teach them, trying to make better citizens out of them and secure future workers. We would much prefer village schools if we had capable teachers and enough of them. Just lately we learned that one of our village school teachers keeps school an hour a day!

This coming Wednesday we are having our first Harvest festival at this place. I suppose anticipation of this festival helped us forget our own American Thanksgiving Day this year. Yesterday the Wengers thought about it that Thursday last was Thanksgiving day and the funny part was that Mr. Wenger and all the men had gone that day for a hunt but found practically nothing. These Garba folks of ours who form our total Christian population still lust after the "flesh pots of Egypt" sometimes in the way of meat from carcases if found. Last Sunday evening Mr. Wenger caught them bringing in a dead wild hog which they were trying to hide from him. Well, we hardly knew whether it had been found dead or had been killed and besides they were doing it on Sunday so they were not allowed to eat it. It at least had been dead and was not bled. So Mr. Wenger promised them a hunt. Sorry they got nothing, but Mr. Wenger shot a duck for our own Thanksgiving celebration yesterday and I was invited to dinner last evening and luckily he shot a pea fowl that evening also so we had pea fowl today. After dinner we sat around the cozy fireplace and it is cozy at a fireplace these evnings, the delightful cool season is here. If it only were not so short. To come back to our Harvest Festival: We haven't room to keep the Christians from the district over night so we are planning for one day only. The Christians here voted to feed all visitors as they come too far to arrange for themselves. "Basket dinners" do not come in Indian ways. On arrival they are to eat. After this comes the meeting. They want to march in to the music of drums and instruments the Padre Sahib (Mm. Wenger) leading the procession. They are to bring their gifts in groups and have ready a verse or a song. We hope it will come off nicely and be a blessing. These people have many festivals in their

Hindu religion and missionaries are sometimes criticized for taking away and not giving in return. We hope this to be the beginning of a happy Christian festival in Phuljhar.

A number of our mission family have been on the sick list lately. We think all are improving. The Wienses, Desters and Miss Schmidt landed in Bombay the 23rd. We hope soon to hear they are coming our way. Our Mission Conference convenes at Janjgir, Dec. 12. After Mission Conference follows Inspirational Meetings and Indian Conference. Continue to pray for us. **Mary Burkhard.**

From a Russian Immigrant in Canada

P. J. Klassen

(The immigration of Russian Mennonites into Canada is one of the significant chapters in modern Mennonite history. Over 18,000 have immigrated into Canada since 1923 and have been placed on homesteads through the assistance of the Mennonite Colonization Board of Canada. The following article was sent to us by one of their ministers, Rev. P. J. Klassen. It was written amidst the press of many duties. In a personal letter Rev. Klassen states that he with his 16-year-old son devoted four and one-half months to the building of the new church and that they are about to move on another farm, changing their address from Rosthern, to Superb, Sask. The article was translated from the German by Dr. S. S. Haury of Upland, California. Editor.*)*

One of the main reasons why we left Russia, our old home, was the desire for religious freedom, a land where we could live with our children a Christian life and train and bring them up in the Christian faith.

The Soviet Government had taken this privilege from us and used all means possible to accomplish its anti-Christian and anti-religious object, entering not only our schools and our churches, but also our families, our homes in order to rob our children of their faith in God and in our Lord Jesus Christ.

Seeing that our children could not permanently escape the influence of this anti-Christian propaganda we chose to leave our old home, our fatherland, our parents and children, and our brothers and sisters, to seek a country where we could exercise freely our Christian faith and give our children a Christian education.

Whether we have found what we have been seeking, the future must reveal. I, for my part, believe we have found what we have been seeking. Although religious education in schools is not what we would wish it to be. Nevertheless, parents are permitted to allow their children to receive ½ hour daily religious education in school. Yet, we hope that in the future conditions in this matter will materially improve.

Concerning reiligious freedom, we have found here more than we hoped and anticipated. Who of us would have expected 3 or 4 years ago, that on the 11th of December, 1927, the first church of the new Mennonite immigrants, could be dedicated. And yet, it is a fact.

The General Conference of the Mennonites of America contributed a loan of $800 toward its erection and the balance was willingly donated by the new Mennonite immigrants located round about the small towns Herschel and Fiske in Saskatchewan. They had two very good harvests in succession and were willing givers.

The church-building is 40 ft. long by 28 ft. wide and walls are 14 ft. high. At one end, where the pulpit is located the floor is raised one foot high and six feet wide the entire width of the building.

The entrance in on the south end. Here is a small room to the right for the women and to the left one like this for the men and the entrance into the church is between these two rooms. Above this space is the balcony running through whole width of the building, and has a seating capacity for 60 people. The entire church has room for 280 to 300 seats.

Finally the day of dedication has come. Disregarding the extremely cold weather the people came in streams from all directions of the compass and soon had filled the church to its utmost capacity.

Ebenfelder Church, Herschel, Sask.

I wish a better pen than mine might describe in all its details this beautiful and remarkable celebration of dedicating this church!

Rev. P. J. Classen opened the services with Psalm 92:2 as his text. He said that there was not the least mishap or accident of any kind during the entire time in putting up the building and how God had shown them His loving kindness in keeping His protecting hand over them and guided their plans and labor to a successful completion of His House!

This new house should be a sign to us that God has fulfilled His glorious promise, "For a small moment have I forsaken thee—but with great mercies will I gather thee." Isa. 54:7. This fact should also

turn our hearts to God with gratitude for His merciful blessings and with confident hope that He will continue to bless us in the future.

Rev. P. J. Classen having turned over the keys of the church to the Elder of the Ebenfelder congregation, brother Jacob Wiens. Wiens dedicated the church with an appropriate address. Rev. D. Toews of Rosthern followed to interpret the address into English for the Canadian audience. The songs of two choirs and the declamation of a few well-fitting poems contributed to the festivities of the occasion.

Rev. D. Toews spoke at the closing of the celebration. As I have taken no notes I can not give the address. I will say this, however, that there was, in my belief, no tearless eye in the audience while he was speaking.

We surely had a blessed dedication festivity and many thanksgiving prayers ascended to our dear Heavenly Father during the meetings.

Eselform Superb, Sask., Canada.

Books on Prohibition

A recent issue of INFORMATION SERVICE is devoted to a review of books on Prohibition. The following books are reviewed.

Does Prohibition Work? by Martha Bensley Bruere. 1927 $1.50. This is a study of representative urban communities. "The report contains many materials which, isolated from their context, might be used as wet or dry propaganda."

Prohibition: Its Industrial and Economic Aspects by Herman Feldman. 1927. $2.00. The author is assistant professor of industrial relations at Dartmouth. "As a comprehensive and statistical inquiry this book has no parallel . . . He exposes fallacies in the arguments of both protagonists and antagonists of prohibition, but he himself finds that the economic losses and disadvantages of prohibition have been small as compared with the gains that have resulted from it." "The author has studied prohibition and found them good but he feels that only the developments of the next few years can definitely decide the prohibition issue."

Prohibition at Its Worst by Irving Fisher. 1926. $1.75. The author is professor of economics at Yale University. "He contends that enormous social and moral gains have resulted from prohibition—gains which he presents in an elaborte system of charts. On the economic side he contends that the country is at least $6,000,000,000 better off as a result of prohibition." "The best known recent book on prohibition."

The Prohibition Mania by Clarence Darrow and Victor S. Yarros. 1927. $2.50. "As frankly a wet argument as Professor Fisher's is dry . . . It is anything but a dispassionate discussion and presents little information which cannot be found in less prejudiced form elsewhere."

The A. B. C. of Prohibition by Fabian Franklin. 1927. $1.00. "It is a thoroughly dignified argument, perhaps the best of its kind, against prohibition in theory and in fact. One should hardly attempt to defend prohibition against serious attack without having read this little book."

States' Rights and National Prohibition by Archibald E. Stevenson. 1927. $2.50. "A carefully stated, closely reasoned argument against the constitutional validity of the Prohibition Amendment . . . . While from a practical point of view the question would seem to be an academic one, it cannot be dismissed lightly, as many defenders of prohibition suppose."

Prohibition and Christianity and Other Paradoxes of the American Spirit by John Erskine. 1927. $2.50. "Has only two chapters on prohibition. The discussion of prohibition is clever and entertaining from a literary point of view but make little distinctive contribution to the subject."

Prohibition in the United States by D. Leigh Colvin. 1926. $5.00. "The book contains valuable historical material presented from the point of view of a strong prohibitionist. Its bulkiness makes it useful chiefly as a reference work and as such it has undoubted value."

Study Courses

Alcohol and the New Age by Deets Pickett. 1926. $ .75. "A study course for young people . . . . its main purpose is to present the evils of intoxicants."

Prohibition in Outline by F. Ernest Johnson and Harry S. Warner. 1927. $ .75 "A brief study course for young people's classes and discussion groups in churches, colleges, and Christian Associations. It contains a chapter on the physiological effects of alcohol by Dr. Haven Emerson of New York."

(Note: Any of the above books may be had at publishers prices, postpaid by ordering from The Christian Exponent, Berne, Indiana. Send us your order for any book published.)

Let nothing make thee sad or fretful,
Or too regretful;
Be still;
What God hath ordered must be right;
Then find in it thine own delight,
My will.

Why should'st thou fill today with sorrow
About tomorrow,
My heart?
One watches all with care most true;
Doubt not that He will give thee, too,
Thy part.

—Paul Fleming.

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

January 22

JESUS AND THE LAW

Mark 2:18-22; 3:1-6.

As was the case in our last lesson we again find the Scribes and Pharisees in conflict with Jesus. In both cases Jesus was a friend in need and in both cases He was condemned by His critics.

In passing, it might be said, that, judging form the gospel records it appears that the main function of the Scribes and Pharisees, during the three years' ministry of Jesus, was to search for any possible accusations they could find against Jesus. They seem to be so busy doing this that they had little time to do anything really worth while. They were self-styled defenders of what they interpreted to be Jehovah's religion. These heresy searchers were so utterly chagrined that they were entirely blind to the new truth that was coming to them—a truth based on reasonableness rather than man-made customs now become part of their religion. There are people in our day who are much more concerned in guarding their ideas of "the law" than really preaching Jesus Christ and Him crucified to a needy world.

In our lesson Jesus is in open conflict with the Scribes on two different matters. In the first place He gives a new basis and meaning to sabbath observance. In both cases the Scribes and Pharisees defended the law. Jesus was quided by right and necessity. He didn't disobey God, He didn't overthrow the faith, He didn't become a heretic, but He changed the Jewish notions which had developed into "law".

In the matter of fasting, Jesus did not condemn it, He didn't even say it had no virtue. He Himself had fasted forty days and forty nights. He admitted that the time would come when they would fast. Verses 21 and 22 simply state that the religion of the Scribes (Judaism) and the religion of Jesus (Christianity) were different. A new emphasis and reality was given to fasting. They had doubled the weekly fast days (Luke 18:12) thinking that much fasting would make righteous. Ceremony itself never justifies. There was a vast difference between the Pharisees' fast twice a week, and Christ's forty days' fast.

In the second case of conflict Jesus was disobedient to the Judaic conception of Sabbath observance but was governed by right and necessity. The argument with the Scribes is interesting in connection with the incident. Questioning the Scribes on the legality of doing good or evil on the Sabbath, He received no answer. Either answer would weaken the position of the Scribes. They would rather have their silence accuse them than be led into a contradiction. Since they could say nothing against truth, they would say nothing supporting it.

The Jewish law made religion mechanical, it taught respect and obedience through fear and rigid discipline, rather than by developing an obedient and willing heart. Extra-Biblical laws and disciplines had become the cornerstones of their faith and worship. We have the same tendencies today. The Scribes and Pharisees prescribed religion like a physician prescribes medicine. Let us not likewise prescribe religion. There is a higher faith, a nobler obedience. Our lesson illustrates that higher faith and nobler obedience.

The letter killeth, but the spirit giveth life.

January 29

THE GROWING FAME OF JESUS

Mark 3:7-12; 6:53-56.

The reason Jesus withdrew, as stated in the first verse in our lesson (3:7) is found in 3:6. Because Jesus had silenced them into humiliation the Pharisees now plotted to destroy Him. Thus while some drove Him away we find, as our lesson teaches, others followed Him.

The two passages from Mark describe the tremendous popularity of Jesus and the regions to which this popularity had scattered. Jesus performed miracles around Capernaum, in Galilee, but we notice that his fame had covered much more territory without the assistance of newspapers or radio. The news had reached Judea and Jerusalem toward the south, eastward across the Jordan to Perea and on to Idumea. North and East to Tyre and Sidon his reputation was known From Tyre on the worthwest to Idumea on the southeast it is almost 130 miles. Not only had the news of Jesus' work reached these regions, but people came from these countries, some to see this wonderful person, others to bring those who could not come themselves but who wanted to come to be healed.

The multitudes that followed Jesus were a constant problem to Him. It is plain enough that He never desired such crowds. We know that because He so often retreated to some quiet place. In this case He didn't leave the crowds, however, He requested His disciples to prepare a boat so that He might go along the shore and in that way see and heal more people. That way He could come to them but they could not come to Him. It appears to have been an uncontrollable throng. We can well imagine the sick and crippled crowding their way to Jesus each wanting to get there first, and we can also see those who were unable to walk, being carried by friends, each such group endeavoring to elbow its way to the presence of Jesus. In such a struggle well might Jesus ask for a boat, "lest they should throng Him".

The fame and popularity of Jesus among these people seems to have been due to His power to heal physical bodies. We cannot censure people for desiring to have their bodies made whole. We wonder, however, to what extent these multitudes became disciples of Jesus because of the spiritual ailments He could heal.

Are people as anxious to scatter abroad good things He can do for souls, in our day as those people were to scatter abroad the good physical things He did? If people today, who know Jesus, did our work of carrying the news and if the multitudes would come to Him and accept Him with the same eagerness as they did in this lesson, we would all witness a great religious revival.

Let us not forget that His love and sympathy for the sick and infirm was but incidental. His real concern is still to seek the lost sheep. Jesus' fame today in His healing of spiritual sickness. We must preach Jesus as the One who can give a more abundant life in eternity rather than the healer of fever or palsy, or the lame and blind. The world still needs to hear what great things He can do, and it depends for its hearing upon those who know Him. Bring them to Jesus and He will save them. On that fact must rest Jesus' fame today.

By bringing others to Jesus we extend His fame and share in His glory.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

ACCEPTS RUSSIA'S SINCERITY

To the Editor of the Christian Exponent:

Now that Russia has challenged the world to a program of complete disarmament by land, sea and air, it will be interesting to learn what new excuse will be given by the professional patriots for the need of compulsory military training in the schools and a larger cruiser program.

We may expect the usual chorus from the "Peace Through Preparedness" advocates who will doubtless raise the question of Russia's sincerity, declaring that behind it there must be some nefarious bolshevistic scheme. But what will they say about Russia's further offer to participate in any more modest plan for disarmament when anything "more practi cal" is proposed?

The Russian delegate at Geneva proposed that all weapons and military supplies, means for chemical warfare and all other material forms of armament be destroyed, that all warships, military and aircraft, be scrapped and that the system of military training be discontinued.

This, of course, sounds sensational to those diplomats who have a habit of going to disarmament conferences with their fingers crossed. And it must seem fantastic to the technical military and naval experts who are in the habit of turning these conferences into scaling-up programs.

Much has been said about the order of precedence of that three-fold program—Arbitration, Security and Disarmament. For years the powers have been haggling over the problem of security as a necessary preliminary to taking steps toward disarmament. Russia now tells them bluntly that they have been putting the cart before the horse—that security comes through disarmament.

It is significant to recall that 30 years ago next August it was the Czar of Russia who issued the famous circular proposing an international conference to arrange for general disarmament. There were suspicious critics of Russia in those days, too—no less than Kipling, who replied with his, "The Bear that Walks Like a Man". Nevertheless, the conference was called and The Hague tribunal became a landmark in the progress of the principle of peaceful adjustment of international disputes.

It is hard for us today to overlook Germany's failure to heed that warning in 1899. But it would be the blindest statesmanship that would scoff, after the late cataclysm, at the offer of Russia today. **Benjamin Gerig.**

A CHRISTMAS MEDITATION

To the Editor of the Christian Exponent:

While I am lying here, recovering from a severe attack of heart trouble, there occurred in Los Angels a horrible crime. A man kidnapped a banker's daughter, killed her, dismembered the body and then returned it for a ransom of $1,500.00. All America was shocked and the whole police force of the United States was set in motion to apprehend the fiend. They caught him the other day in Oregon, and he is now being brought to face justice. During the World War such horrors occurred daily, and no body seemed shocked or horrified. A man stood behind an infernal machine, exploded it, and ten miles beyond one hundred human beings were torn to shreds of quivering flesh. All he knew about them was that they were fathers, husbands, sons, like himself and that they belong to a different nation. Or the barrage had been laid down, the zero hour had come, the first trench must be cleaned out, thousands upon thousands of men meet in this first trench in hand to hand conflict and fight like demons incarnate until each has succeeded in either slashing his opponent's throat or disembowling him. This among shell holes that are full of oozing mud in which are parts of decomposing horse flesh and putrifying parts of human bodies, sending forth a sickening stench. This is the 20th century civilization, this is Christianity. But if you would show the picture to the most ignorant heathen in the darkest jungle of Africa, he would be shocked with horror and exclaim, "Civilization, Christianity! In the most fanatical hour of our bloody demon worship we never perpetrated a fiendish thing like that".

When thinking men will refuse to become murderers or cannon fodder, and compel their governments to enter into all inclusive treaties outlawing war such as is now offered by France to our country, a speedy realization of the angel's message of the first Christmas day of Peace on Earth and Goodwill among men may be expected and thus our God be glorified.

Reedley, Calif. **H. J. Krehbiel.**

FROM ANOTHER "BOOSTER"

Editor Christian (?) Exponent:

Dear Sir:-

Have received notice to pay up my paper for which I never subscribed nor never intend to; you would be doing me quite a favor by keeping your paper.

In my mind it would be foolish indeed to spend money for anything that is continually **trying** to run down the church of my faith. I am taking a church paper "The Gospel Herald" in which I can depend and not find the truths so twisted as to be hard to tell what is meant. Read II Peter 2:1. Your "all Mennonite paper" falls far short of its name; it should read "Small fraction Mennonite paper".

You may discontinue my paper at once and "Thank you". Hoping you see the error of your way before it is forever too late. I am

Smithville, Ohio. (Signed)

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THE CHRISTIAN EXPONENT
Berne, Indiana

Notes from Here and There

Rev. Ed. G. Kaufman and family of Chicago spent the holiday vacation visiting friends at Bluffton, Ohio.

On December 21st, the choir of the Bethel Church, Fortuna, Mo., rendered their Christmas cantata under the direction of their pastor, Rev. J. D. Warkentin.

Rev. P. K. Regier, pastor of the West Zion Mennonite Church, Moundridge, Kan., has an interesting catechism class of fifteen young people who are preparing for church membership. The Sunday school of this church recently held a white Christmas gift service in which gifts in money were given to various charity and relief causes.

The Grace Church, Pandora, Ohio, was richly blessed as a result of a series of Bible lectures on the subject: "In Quest for the Spirit of Jesus," delivered during the holidays by Rev. J. R. Schutz of Manchester College, north Manchester, Ind. Other features of the Christmas season were the children's program and the white Christmas gifts given on Christmas evening.

Rev. Story, the field secretary of the Inland South American Missionary Union, gave the gospel message at the Sterling Avenue Mennonite church, Kitchener, Ontario, Sunday morning, December 18. Rev. Story is a graduate of the Toronto Bible College. He has been a missionary on the field in South America but owing to ill health he is not able to return to his former field of work.

Dr. C. Henry Smith has completed his manuscript of a new book in Mennonite history. This is the third book on Mennonite history that Dr. Smith has written. The title of the new book is "The Coming of the Russian Mennonites. An Episode in the Settlement of the Last Frontier, 1874-1884." This work is now in press and will be ready in the spring. It is being published by The Mennonite Book Concern, Berne, Ind. Those who have seen the forthcoming work in manuscript are impressed with its rare quality as a reliable history told in an unusually interesting way. It is believed that this work will have an exceedingly large sale, especially among the Mennonites who came to America in that period.

Rev. Andrew Vercler, Meadows, Ill., one of the oldest and highly honored ministers of the Central Conference of Mennonites, died at his home on January 4, at an advanced age. He came to this country from France many years ago, served his church in the capacity of minister for more than a generation, was treasurer of the Home Mission Board of his conference to the close of his life and was one of the most liberal supporters of missions and other institutions of the church in the conference.

Rev. A. H. Leaman of the Moody Bible Institute, Chicago, held a series of evangelistic meetings at the Orrville, O., Mennonite Church, December 28 to January 1.

On the evening of December 25, the young people of the East White Oak church, near Carlock, Ill., gave a Christmas pageant entitled, "The Light of the World." Due to the pleasant weather, a large crowd heard the program.

The Choral Society of the Mennonite churches in the vicinity of North Lima, Ohio, rendered a special Christmas program, consisting of quartettes, octets, men's choruses, ladies' choruses and mixed choruses at the North Lima church on the evening of December 18, before a large and appreciative audience. Later this Choral Society rendered this same program at Orville and Canton, Ohio.

When Rev. and Mrs. E. A. Sommer made their first trip to Africa as missionaries they had the misfortune to be shipwrecked in the Atlantic some miles out from Capetown. Their steamer had struck a mine which was planted during the war then in progress. Their miraculous escape from death and extraordinary experiences in reaching their mission field is surely a thrilling story. Rev. Sommer has told this story to various church and conference audiences and it has appeared several times in print. This is a case where truth is stranger than fiction.

One of the most delightful features of the Student Volunteer convention held at Detroit, December 28 to January 1, were the denominational meetings on Friday evening after the afternoon session. The Mennonites of all branches met at the Central Y. M. C. A. from 5 to 6 o'clock for a get-acquainted meeting. Forty-three were present, representing the General Conference, the Old Mennonites, the Central Conference, the Mennonite Brethren church and the Mennonite Brethren in Christ. The schools represented included Bethel College, Tabor College, Goshen College, Bluffton College and Witmarsum Seminary. There were also Mennonites present from other schools and colleges. The all too short hour was spent in each one present arising and stating his name, his residence and his line of work. Then there were a few reports of the present status of mission work in the several Mennonite fields, represented by missionaries on furloughs who happened to be present. Dr. Kliewer arranged for the meeting and Prof. Kreider served as chairman. It was a delightful gathering.

Dr. J. E. Hartzler spent two weeks during the holidays in a lecture tour to Missouri, Kansas and Nebraska.

Rev. Rhea of the Mennonite Mission Church at Los Angeles, California, will succeed Rev. M. M. Lehman as pastor of the Mennonite Mission Church at Chicago, Ill. Rev. Lehman has accepted a pastorate at Drake, Sask.

The Men's Glee Club of Bluffton College is touring among the Mennonite churches in Ohio and eastern Pennsylvania during the holiday vacation. They travel in a large bus.

The Bluffton College Choral Society gave an afternoon and evening rendition of Handel's Messiah in the college gymnasium on Sunday, December 18. Two large audiences heard the oratorio. There were many visitors present from near by Mennonite congregations. The churches in the vicinity of West Liberty, Ohio, were largely represented in the afternoon.

An important meeting of the Executive Committee of the Ohio Mennonite and the Eastern Amish Mennonite Conferences was held at Lima, Ohio, December 9th. At this meeting the report of the special merger committee was received and discussed. After canvassing the report of the work and results achieved by this committee in effecting a merger of the two conferences, declared the two conferences merged and elected officers to serve until the first annual conference convenes. The officers elected are: A. J. Steiner, moderator; E. L. Frey, assistant moderator; O. N. Johns, secretary; E. B. Stoltzfus and E. S. Hartzler were elected as the non-office holding members of the new Executive Committee.

Interesting statistics of Protestant missions throughout the world were recently published. Among the items of interest are the following:

Number of missionaries	29,188
Number of mission centers	4,598
Native staff	151,735
Organized churches	36,246
Church members	3,614,154
No. colleges & universities	101
Theological seminaries & Bible schools	461
Other schools	49,426
Total pupils in all schools	2,440,148
No. of missionary doctors	1,157
No. of missionary nurses	1,007
No. of native doctors	612
No. of hospitals	858
Total treatments yearly	11,548,808
Total operations yearly	199,844

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

January 31, 1928

EDITORIAL

CREDENTIALS FOR THE CHRISTIAN GOSPEL
Ben Gerig

ARE FUNDAMENTALISTS SO-CALLED FUNDAMENTAL?

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The Editor's Chat

Dear Readers:

We are in the heart of the winter season and I find southern California a most delightful place. Reports of zero weather accompanied by forty mile gales in the East come to us almost daily. Our imagination fills out the picture—stiff oil and frozen radiators, rapidly vanishing coal piles, snow bound roads and slippery side-walks, children coughing in school. None of that here! The nights are cool but the days succeed each other with perpetual sun and springtime. The roses are in bloom. One of the neighbors gave us a handful of blue violets which were plucked from the garden. The oranges are yellow and luscious. The groves are a delight to the eye. No picture can exaggerate the beauty of an orange tree with its deep green foliage and well laden with the ripe yellow fruit. So far there has been very little smudging necessary and since this is already past the middle of January the danger of cold snaps is practically over and in all probability there will be little smudging needed.

But I must restrain myself lest someone will think that I am boosting or even something worse. The saying is that an Easterner coming to California is during the first year a Knocker, the second year a Booster, and the third year a Liar. If I refrain from "boosting" my California friends should understand that I love the country alright but that I am afraid of the tendencies to which Boosters are subjected. I have another prejudice against "boosting." The boosters always create a suspicion within me that the place, thing or person boosted needs boosting.

I shall therefore refrain, if possible, from playing the role of the conventional booster. But I will say in all sincerity that this country grows upon me. I like it better now than I did when I arrived here three months ago.

When we were still in the East I had a good many people tell me about the wonders and the advantages and the beautiful scenery in California. A party in Oklahoma told me that San Bernardino (20 miles east of Upland) is God's country more nearly than any place he has seen. Since he was from Oklahoma I did not place too much weight on his statement. But others had said practically the same thing. Los Angeles is the big city near us. I haven't learned yet how to pronounce it. Nobody cares how you pronounce it only so you don't forget the meaning of the word—the city of the angels.

There are reasons to believe that other residents besides angels inhabit the city notwithstanding the fact that Mrs. McPherson's Temple is located there. I have not been in Los Angeles but I imagihe that it is very beautiful, surpassing Chicago, Cleveland or New York. Its population is over a million. An Iowa paper omitted it from a list of American cities of over a million. Whereupon the Los Angeles Times explained that in Iowa the city of Los Angeles is not considered a part of the United States but of Heaven.

In view of the many good things that can truthfully be said of this country, I used to wonder why not more pack their trunks in the East and migrate towards the Pacific. Here are mild winters, a healthful climate, an abundance of fruit, good roads, excellent schools, unsurpassed, and vegetables the whole year around, natural scenery. I have learned since that there are a good many reasons why many people will not come to the golden state. In the first place, land is expensive, A good ten-acre grove costs from twenty to thirty thousand dollars. Again fruit growing is an expensive operation. The cost of cultivating, irrigating, smudging, spraying, picking, and marketing is often as high as $200 per acre. The risk on a crop of citrus fruit is comparatively high, for oranges and lemons are subject to damage from frost and wind and the returns are made uncertain by fluctuations in the market. Once in a while a shipment will show red on the books, which means that the sale price of the fruit was not sufficient to cover the freight charges. The citrus industry therefore requires a good deal of capital for investment and to cover the risks. It is a rich man's game. Many of these groves are owned by wealthy individuals who live in cities. Groves are constantly being bought and sold, showing that there is not the same stability in the industry that there is in general farming sections of the East. There is of course much undeveloped land but it appears as if citrus growing has already reached a saturation point and that any extensive increased acreage would only reduce the present low prices. If the problem of making a livelihood were equal, there would doubtless be many more people seeking residence in California. In this section there are no factories or mills or mines. The laborer must look largely to the citrus industry for employment and he is not assured steady work. The professions, too, appear to be overcrowded. Teachers are so plentiful that it is very difficult for an Easterner even with a college degree to find a position. In 1849 people risked their health to come here in order that they might find gold and make a fortune. Now they come here to improve their health, to spend gold or to invest their fortune. (This remark does not necessarily apply to preachers.)

One of our excursions recently took us along the Pacific coast south of the city of San Diego. Enroute we visited one of the oldest and best preserved Spanish missions which was erected by the Catholic fathers almost precisely at the time of the Revolutionary war. These missions were established to convert and to civilize the Indians. A congregation of 1500 Indians once thrived here. The mission buildings are still intact but there is very little trace left of the Indian congregation. Pestilence and disease decimated their numbers until they finally disappeared from the face of the earth. A Spanish mission in the early days was more than a chapel for preaching and worship. There were a group of buildings and many activities were carried on within their walls—worship, teaching cooking, manual training One was used for the storage of supplies. A Spanish mission 150 years ago was something on the nature of a modern institutional church. It taught the Indians religion and how to make a living. These Catholic fathers, coming from Spain, found in southern California a country much like their own. They introduced Spanish fruit and herbs and trees. And they left their mark indelibly upon the style of the architecture. As a result the general appearance of southern California, its houses and landscape is not unlike that of Spain. The mission buildings were erected by the Indians under the direction of the fathers, and they were built of adobe. Adobe is nothing but the natural soil mixed with water and a little straw. This material proved to be more lasting than stone and mortar. There are a number of these missions in southern California. Most of them are in ruins completely. Some of them are being restored by the government and preserved as historic landmarks.

Sincerely yours,

Upland, Calif. The Editor.

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EDITORIAL

THE POWER OF PRAYER

Lo! what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take!
What parched ground refresh as with a shower!
We kneel and all around us seems to lour;
We rise, and all the distant and the near
Stand forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!

Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee?

—Henry Alford, quoted in "Presbyterian."

PEACE AND GOOD-WILL

"An attitude of peace and goodwill prevails among our nations. A determination to adjust differences among ourselves not by a resort to force, but by the application of the principles of justice and equity, is one of the strongest characteristics. The sovereignity of small nations is respected. It is for the purpose of giving stronger guaranties to these principles, of increasing the amount and extending the breadth of these blessings that this conference has been assembled."

In these words, taken from President Coolidge's speech before the sixth Pan-American Congress assembled in Havana, the chief executive expresses fine sentiment. In view however of the fact that American army planes were dropping bombs in Nicaragua at the time this speech was delivered, it is a question as to how much weight the president's words will carry among the nations of the world. There are now nearly 3,000 U. S. Marines in Nicaragua fighting Sandino whom the American newspapers designate as a "bandit" of no standing. It remains to be seen what we are in for in Nicaragua. A good many intelligent people all over the country and at Washington insist that we are headed for more trouble, that our dealing with Nicaragua really constitutes a state of war, that Sandino is not a "bandit" but a progressive patriot who is struggling against odds for the highest interests of his country.

PEACE BY TREATIES

Will anything come of the Briand proposal that the United States and France sign a treaty forever outlawing war between these two countries? Secretary Kellogg's reply suggests that the treaty should not be only a two-power affair but that it should be a "multilateral compact" signed by the United States and France and by all the other great powers. Why not? Briand wires back that a treaty between France and the United States should be signed at once, that he accepts Kellogg's proposal in principle but that a general treaty among the powers needs further consideration. There is of course no likelihood whatsoever that the United States and France will ever find themselves at sword's edge and consequently the original Briand proposal in itself cannot mean much. It is a comparatively easy matter to talk peace with those who are not likely to fight one. If Briand finally demonstrates willingness to sign an "outlawry of war"

treaty with **potential enemies**, he will deserve a high place among the peacemakers.

A SEASON OF RELIGIOUS CONTROVERSY?

The Democratic Convention goes to Houston, Texas and will begin June 26. Nobody knows when it will end but the hall has been rented for the space of over a month. There are some who believe that the nomination of Al Smith is a certainty. If so this country will be in for a season of religious controversy. The party platform may interest only a small percent of the people. But the religious debate is sure to catch the ear of the multitudes. There will be many heated speeches in defense of religion of one kind or another. The fact that the Constitution of the United States provides for religious liberty will make no difference. If Al Smith is nominated there will be multitudes who will go to the polls to vote their religious convictions rather than their political views. The wet and dry issue will be overshadowed by the religious issue. The stump speakers will lavish their oratory on the one hand upon the defense of liberty and free speech and on the other hand upon the diabolical character of the pope and the whole Catholic Church. Religious feeling is deep seated, more so than any opinions regarding state's rights or the protective tariff. Religious prejudice is the most difficult prejudice to control or overcome. It is in the realm of religion that people are governed the least by reason. If a Catholic is nominated for president there will be a wide spread discussion of religion—its history, its institutions, its desirability, its future. If everybody would tell the truth, the campaign would amount to a liberal education for millions of people. The Modernist-Fundamentalist controversy has about petered out. The Ku Klux Klan is buried ingloriously under the wrecks of its own towers of intolerance and selfishness. The Ku Klux Klan started in the solid Democratic South. The Fundamentalist controversy was largely inspired by the eloquent Democrat, Wm. J. Bryan. It may be that the Democrats as a party will provide the country with a third movement of popular religious interest.

REASON AND CAPITAL PUNISHMENT

The country is horrified, and rightly so, at the fiendish crimes which kidnappers have recently committed. What shall be done with the criminal? The minister who conducted the funeral service of five-year-old Dorothy Schneider, who was kidnapped and murdered at Iona, Michigan, said of Adolph Hotelling, the murderer:

"It would be no sin in the eyes of God nor would it be a blot upon the community if this man were put to death by the people, Michigan's laws to the contrary, notwithstanding."

Michigan is one of the eight states in the Union which have abolished capital punishment. An editorial in the Los Angeles Times refers to this as a "namby-pamby law upheld by mawkish sentimentality" and continues thus:

"These sentimentalists ask, 'Why should the State punish one murder by committing another?' They never stop to think that a legal execution is by no means a murder, but a perfectly justifiable and necessary homicide. The slaying of any person in self-defense is excusable, and it is part of the defense of the community against barbaric criminals that the State shall discourage them by holding before them the examples of even justice by the hanging of every convicted murderer."

Is it a fact that hanging the murderer will discourage crime and is the gallows a weapon of self-defense on the part of society? Is the killing of the murderer a reasonable procedure and is every other penalty aside from capital punishment nothing but "mawkish sentimentality"?

Let us consider a few facts. Eight states—Kansas, Maine, Michigan, Minnesota, North Dakota, Rhode Island, South Dakota, and Wisconsin—have done away with capital punishment. If the advocates of hanging are right then we would expect that murders in these states are much more frequent than they are in the forty-one states which punish by death. Statistics, however, prove that this is not the case. In most of them they have decreased. Human life is just as safe in Kansas and Rhode Island, without capital punishment, as it is in the other states with it.

Again it must not be forgotten that murderers are not always the worst criminals. Their crime is the most spectacular and the most atrocious but it is often committed by men or women who are overtaken in a fit of emotion which is brought on by a chain of circumstances which is not likely to recur. The recent case of Hickman is the exception and not the rule.. On the other hand, the thieves, gunmen, dope-peddlers, and bootleggers, make crime a life-long profession. Their activities are interrupted only by occasional prison terms. The murderer does his work under the spell of uncontrolled passion and he does not think of the outcome. The sight of the gallows does not stay his cruel deed because under the impulse of the moment his eyes do not see the gallows.

The death penalty is not as effective as it is claimed to be for another more obvious reason. It is harder to get a conviction when a jury knows that their decision means life or death to an individual. The taking of life, whether "legal" or not, is against the law of life and human nature shrinks from it. If the murderer does not actually escape punishment, it is certain that everything will be done to delay it. Motions for re-trial and pleas of insanity divert the course of the law and tend to make the punishment ineffective, whereas a penalty less severe would make it swift and sure and more effective.

Finally from a Christian point of view, it must not be forgotten that punishment may never be meted out in the spirit of retaliation. The law of an

eye for an eye has been abolished. A criminal is a misfit in society. He must be restrained and punished if necessary but the motive must always be redemption and not revenge. When the people of a community take the law in their own hands and kill a kidnapper they thereby do nothing to prevent other crimes. They only give vent to wrath. And we cannot agree with the Michigan preacher that such procedure "would be no sin in the eyes of God."

L. H.

CONSCIENTIOUS OBJECTORS AND WAR

In the Christian Century of Jan. 5th Dr. Harry Emerson Fosdick of New York, writes an article under the title, "What the War Did to My Mind". He says that as a young man he gloried in military display and war. From this background he passed into a sentimental pacifism of the years preceding the great war.

The World War brought him to realize that war is an unmigitated curse, and with each change in life it becomes more unqualifiedly disastrous. War's motives, methods and results are anti-Christian. War is the negation of everything that Christ lived and taught. By saying these things now a man earns for himself the right to refuse to support another war.

But it seems to me he breaks down utterly in his logic when he goes on to say, "This attitude is not highly significant to the question of war as a whole. Wars will not be stopped by individual conscientious obpectors." "The conscientious objectors could not prevent the next war even if Leavenworth prison be filled to the garret." Then he goes on to say, "The League of Nations, the World Court, the Codification of International law, the outlawry of war are our hope."

In the meantime if all these agencies in their present imperfect state should fail to prevent the next war, what is the follower of Christ, who has come to the conviction that war is anti-Christian, to do? Bless that war again and say, "It is a war to end war", or is he to be a conscientious objector then as well as now?

I know that if we filled Leavenworth prison to the garret with Mennonites and Quakers it would not stop the next war, but I also know that if we could get all Christians in the United States, both Catholics and Protestants to look at war as does Mr. Fosdick, the Quakers, and Mennonites, and the United States were confronted with the necessity of building ten Leavenworths in every state of the Union and filling them to the garret with conscientious objectors, it would have a tremendous influence in keeping the United States from stirring up war in Central America, entering into the next European war, or even going into a naval building competition with Great Britain.

Dr. Richart of England said about six years ago to the Ministerial Association in Buffalo, New York, "My country will not enter into another war for the next ten years for she would not have prisons enough to contain the conscientious objectors".

If all the Christians of the civilized nations had looked upon war as Dr. Fosdick does now and consistent with that view had been conscientious objectors, the World War could not have happened.

League of Nations, Codification of International Law, World Court, Outlawry of war are all very desirable, but the militarists and diplomats will be in no hurry to perfect these agencies until the Christians and right-thinking citizens give them definitely to understand that in no case will they again participate in another war and become murderers or cannon fodder.

H. J. Krehbiel.

Credentials for the Christian Gospel

Ben Gerig*

Many members of the various Christian sects must often feel ashamed that so little accord seems possible among the worshippers of God and the followers of Jesus. It is realized that this condition must be altered if the Christian church is to take any influential leadership in world understanding. Of course, better international understanding may not seem like a very important goal to those who regard Christianity as a quick and safe convoy to transport the individual soul over the treacherous waves of life through the portals of heaven to the bosom of God.

But to those who are concerned with religion as a way of life to be applied in this world, there are sincere regrets that Christian sects set such a poor example.

This is not a plea for organic church unity. Special groupings to emphasize some aspect of God's truth or to develop forms of religious worship, adapted to the different needs of individuals are not to be deplored. The Garden of God has flowers of wide variety and if one may prefer roses he would be unwise to deny loveliness to the lily. But the intolerance not to mention the unchristlike attitude often found between sects is the bane of Christianity.

First it is significant to note the close relation between sects and nationalities. The Reformed Church is Dutch. It may become Amercianized and launch

* Field Secretary, Friends Service Committee

into missions. Result: an American Dutch Reformed Church in China. The Presbyterians and Scotland, Lutherans in Germany and Sweden, Episcopalians and England are some of the combinations. Mennonites are predominantly German and Swiss. Quakers are of Anglo-Saxon extraction. None of these sects has ever succeeded in getting far outside its national geographic, ethnic or cultural group. Nationality and language have often been so dominant that churches forbade the use of another language in worship believing perhaps that God could understand best in German or Latin.

Protestants have generally been nationals first and Christians second. Or, like the Mennonites, who are not strong political nationals, are strong on clan, family, blood or linguistic connections. Scarcely any Christian Protestant sect has been able to overlook a strong national bias and therefore they have done little to mollify the national rivalries, jealousies and hatreds that lead to war. Most of them, in fact, have called on a national God to aid them in killing the enemy. In their missionary efforts many Christian sects even try to engraft portions of their national cult upon their devotees. A full realization of this factor of nationalism in our religious attitudes should make us more tolerant toward each other.

Another factor are the accidents that often govern our sectarian connections. The reasons why most of the readers of The Exponent are not Roman Catholics is because they were not born in Roman Catholic families. The sectarian persuasion of most people is determined by their birth. Later in life they usually find reasons for supporting their natural bias as formed by the family. This is not wrong, it is just a fact. Only if we do not believe in baptism by immersion let us be honest and admit that it is more largely due to the circumstances of our birth than to an independently reasoned conviction. Many of us find ourselves Mennonites in America because of the Franco-Prussian War in 1870 or the Crimean War of 1854. Had it not been for these accidents we might either not have been at all or we might have been German Lutherans. In view of this factor we should be more tolerant toward other sects.

Slight beginnings toward a federation of churches are being made in the Federal Council of the Churches of Christ in America. Also in the state and city Federations. But even in these Unitarians are considered outside the pale. And the extreme fundamentalist wing deplores the trend toward the social gospel.

Church surveys show many towns and villages which have more small struggling churches than the community can afford. In these places it sometimes happens that the pastors stress continuation for pecuniary reasons.

Perhaps the most intolerant attitude of all is that which brings on closed communion. This subject was discussed at length by J. B. Cressman in a previous issue of the Exponent. That one group of Christians should deny the hand of fellowship to another group of Christians in their commemoration of a common Saviour is nothing short of amazing.

How far the Christian churches have to go for a truly Christian attitude toward each other was shown this summer at the World Conference on Faith and Order at Lausanne.

Not many centuries ago devout Christians actually cut people's heads off rather than permit them to go to another faith and thus to perdition.

Christians are slowly learning that their gospel is not made convincing by cutting men's heads off, nor by ostracism, exclusion, isolation or closed communion. Rather is it the gentleness, the graciousness, the love, the charm of the Christian character wherever found which will furnish credentials for the Christian gospel.

Are Fundamentalists So-Called Fundamental?

H. L. Eby

(H. L. Eby, Ph. D., formerly from Bluffton, Ohio, is associate professor of Education in the University of California at Los Angeles. His article is a practical study in the Christian doctrine of Forgiveness. The editor would be glad to receive the reaction of readers for publication in the Open Forum. Editor.)

Fundamentalists so-called appear at times most unfundamental. The statement above is based on some doctrinal expositions of the old Mennonite Church, as found in its official organ, "The Gospel Herald." It is assumed that the position of the church is rightly reflected in that periodical, and particularly so in the Conference resolutions. It might be nearer the truth to say that such conference resolutions, doctrinal expositions, and editorials reflect the position of the officials of the church, "of those in authority", rather than the real viewpoint of the church itself. We know of no time within the past thirty years when the church expressed itself on the matter of doctrine, unless you hold the belief that the bishops, ministers and deacons constitute the church.

The unfundamentalism of the church leaders does not appear so much in their abstract statement of doctrine, as it does in their translation of such doctrine into concrete working formulas; or in their citation of specific situations as illustrations of fundamental practice.

The teachings of Christ: (1) "Love your enemies"; (2) "bless them that curse you"; (3) "do good to them that hate you"; (4) "pray for them that despitefully use you, and persecute you"; and (5) "be

reconciled to thy brother", are and must be fundamental. They are more and more being so regarded in circles even outside the church. Both modern psychology and the world of business promise, in some respects, to become more fundamental in these principles than the church itself.

And what of the fundamentalism of the church? Permit us to inquire into only a single phase of such fundamentalism, as relates to the practice of the Christian virtue of forgiveness.

What is the teaching of the church on forgiveness? Let us consider an example or two. In a church conference report, p. 477, of the Gospel Herald, Volume 1915, there appeared the following question and resolution in answer thereto:

> "Ques. 3. According to the teachings of the Gospel is it a Christian duty to forgive an offending brother unless he requests it?"
>
> "Ans. According to the teaching of Christ and His Apostles on forgiveness both by precept and example, Therefore be it
>
> "Resolved, that we should forgive the offending brother though he requests it not, *so that we may be in a proper attitude to gain his soul.** by seeing him reconciled to God and his brethren. Mat. 6:15; Col. 3:13."
>
> *Italics not in original.

The following editorial in The Gospel Herald of August 20, 1925, is to the same point:

> "Brother, in case there are serious personal difficulties between you and some other brother, you want to pray the Lord for grace to help you win a double victory: (1) a victory over yourself, that you may be big enough to act the part of a Christian man yourself and *to bear with your brother in his shortcomings;* (2) *to overcome the brother's hostility and win him over to an attitude of friendship and righteousness.*"*
>
> *Italics not in the original.

It is not the principle of forgiveness that we question. Instead, it is the stated and implied reasons for practicing such principle, as expressed in both the conference resolution and the editorial, that we regard as seriously unsound and unfundamental. Both the editorial and the resolution appear to miss the whole purpose and spirit of forgiveness. They teach that the purpose of forgiveness is for the brother's sake: (1) "to gain his soul"; and (2) "to win him over to an attitude of friendsip and righteousness."

Is the attitude above justified? It would not seem so. The scriptural teaching on forgiveness seems to be the very opposite from the interpretation of such teaching as given by the conference and in the editorial. We read instead, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses." Here the principle of forgiveness is stated both positively and negatively, and in both statements the reason for practicing forgiveness is the same,—that the forgiver may be forgiven and be right with God. It is he who needs the forgiving spirit in his own life. He needs to empty his soul of envy, jealousy, hate, unsharitable thoughts, and such-like, whatever the effect on his brother. "Even as Christ forgave you, so also do ye."

For the same reason we are to love our enemies; to bless them that curse us; do good to them that hate us; and pray for them which despitefully use us and persecute us: "That ye may be the children of your Father which is in heaven." The fundamentalists so-called seem to have missed almost entirely the significance of "Judge not and ye shall not be judged; condemn not and ye shall not be condemned: forgive and ye shall be forgiven." We are expressly enjoined to do these things for our own good and not for our brother's sake.

The conference resolution and the editorial take a somewhat self-righteous attitude, and place the reason for forgiveness outside the forgiver. So also did Peter, in a moment of apparent cocksureness and evidently seeking praise, when he asked: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Peter undoubtedly thought he was being generous in his forgiving spirit, and listened for the commendation of his Master. But note, instead, the implied rebuke in the answer: "Jesus saith unto him, I say not unto thee, Until seven times: but Until seventy times seven." That is as much as to say, "You cannot afford to count the number of times your brother sins against you and asks forgiveness. You need to keep on forgiving his trespasses, regardless of the effect on him." Peter had called attention to and had put the emphasis on the number of the brother's offenses. Christ reversed the situation and directed attention to and placed emphasis on the unlimited quantity of the forgiving spirit that one should have.

In the case of the one who brings his gift to the altar, and "there remembers that his brother hath aught

(Continued on Page 47)

Star Missionaries?

Aganetha Fast

(Miss Aganetha Fast is serving her second term in China as missionary of the General Conference of Mennonites, in the province of Chihli. With her co-workers, Rev. and Mrs. H. J. Brown, Rev. and Mrs. S. F. Pannabecker, Rev. and Mrs. P. J. Boehr, Dr. and Mrs. C. L. Pannabecker, Miss Frieda Sprunger and Miss Talita Neufeld are at present at Peitaiho, China, the political unrest having made it necessary to temporarily evacuate their field. The Exponent welcomes articles from our foreign missionaries. Editor.)

A few months ago I heard in passing the words "star missionaries." Some articles must have appeared in some magazines which had made quite a hit over

the China missionaries who under the present political unrest exposed to all kinds of danger stayed in the interior. They were highly commended and were called "star missionaries."

The remark "star missionaries" stayed with me and I couldn't help but ponder over it a great deal last summer and this fall.

While in the homeland on furlough I came across some people who, in my mind, were stars, bright stars. This thought was even more corroborated a week ago while reading the book "Thirsting for the Springs," by J. H. Jowett. In the chapter: "What If I Could," he says that we are measured by the "would be's;" we are judged by our aspirations. "Some," he says, "would have gone into the foreign field but . . . . the door was never opened. In God's sight such men and women have gone. To God they are foreign missionaries, and the glory of the mission field is theirs. They would have gone, but there is an old mother to care for at home, or an invalid sister to watch, or an imbecile brother to tend. They toiled on here in the homeland, but their heart was far away in lands of bondage and night. God will take the will for the deed. These men and women will wear the missionaries' crown." We know of such people, don't we, who for just such reasons or for some physical weakness were detained in the homeland.

How nobly they bore up under this disappointment, making the best of it. How devotedly and wholeheartedly they tended the duties before them and above all how wonderful their zeal and devotion to the cause of missions. Their work is contagious, inspiring, and "enthusing" even the missionaries on furlough. Even with a heart so full of love and devotion to the cause, one felt that underneath there was still the longing for the field of their first love. They had been disappointed, the wound and heartpang caused by the perhaps terrific struggle of surrender, was still there, but they had not been crushed. They rose again, nobly and heroically, pushing the cause of missions, backing up those who were favored to go.

Then there is another class. Those who have been on the field and had to discontinue their work for like reasons. Only those who have gone through like struggles can fully realize and appreciate what numerous questions rise up in the mind of such a soul, who has to face anticipated or real separation from the work he or she feels called to do.

They are men and women who formerly were our representatives in the various fields and now so to say belong to the people of the past. Unrecognized and forgotten as far as this former work was concerned, who formerly did not only put all their time and earthly goods into the work, but their whole strength and soul. And perhaps now they have to make their living under great difficulties. Perhaps it was illness contracted on the field which disabled them to continue their work. Their zeal and devotion, the need round about them, with all its demands and problems had challenged them on and on, disregarding their body and now the consequences.

To my mind it is an easy thing for a person to go and do what the heart desires, to follow the urge of the soul, but it is an altogether different thing to have to leave a work, which has become a part of one, when the heart is full of enthusiasm, full of ardent love and devotion to it and the people it envolved. A work which had occupied all their thinking and all their time. Day and night they had planned, prayed and sacrificed in order to help the people they loved. Then when the opportunities were most promising, to have sickness or some other unforseen circumstance compel them to leave, shattering all their cherished hopes and aspirations. Maybe they even have to live in an isolated or out of the way place when before their life had been exceedingly active. That this inactivity will by no means lessen their longing and yearning for the people and their former activity we can readily see and understand.

May such people, as mentioned above, not be counted among the star missionaries? Are they not star missionaries, equal to those who remain in the field? Cannot the dear readers right now recall the names of just such people?

What applies to the first-mentioned class I believe applies also to the last named. God knows their heart yearning and He will consider it as the deed.

My deepest appreciation goes out to just such stars, who so heroically and nobly take up their cross and follow Christ.

Human Speculations and Divine Revelations

By Dr. Pierre Kennel, Geneva, Switzerland, Contributing Editor to the Christian Exponent.
Translated from the French by Rev. C. H. Richard, Professor of French, Bluffton College.

Part II.

Yet another remark: if exact solutions had been given to all great problems, if even the ideal of science had been reached, if one body of truths indissolubly joined together representing all our ideas on the universe had been constituted, if a theory of things explaining them all by deducting one from the other, without any omission or contradiction being found; then the most difficult work would yet remain to be done.

Science can only pretend to be coherent with it-

self and constitute a system free of internal contradictions. But science, as a matter of fact, does represent reality only because the men of science say so. The very value, the limits, the significance of scientific knowledge, its conditions of certainty, the nature of the knowing mind and its relation to the object known: all these raise new problems, the solution of which is necessary to the man of science, and yet they are, properly speaking, outside of science, if, indeed they do not belong to the category of human speculations.

That which furnished science with its principles could not be its object, and can be studied neither from its viewpoint nor with its methods. Science is helpless in providing man with principles of action, it does not prescribe, nor does it apply. In short, science furnishes no ends. Science has need, for its realization and progress, of the curiosity of the man of science of his apperceptive effert: it is hanging on something of a different nature than itself, on that living reality of which it can know only, by symbolical representation the marks, the inert signs. Science is only the work of the mind, and implies it with all its riches which surpass it.

Science could not exhaust its virtual productive power, nor apprehend it. We are not trying to draw up a deed of accusation on science: we say only that there has been demanded of it that which it could not give. Everything was expected of it: information regarding the past, the present, the future; everything was to yield and fall in line: art, poetry, religion, good, evil, were considered as functions, not as realities; it was to embrace the earth with a light unknown thus far. The man of science does not generally have such far reaching designs, he sticks to his laboratory work, bent over his retorts or microscopes, and his soul is enlightened when by dint of search he has discovered something that will be a stone to add to the edifice; that will relieve pains or cicatrize wounds, something that will supply a little more happiness or illusion of happiness to humanity.

After trying to characterize science and to show its limits on the surface, we must now continue our study in depth. How and on what does the human mind exercise itself? Is it sufficient to satisfy our intimate certainty and truth?

There are in the world two types of realities, so to say, undeniable and that is outside of the realm of religion. It is, on the one hand, the phenomena: everything outside of our thinking self that is revealed to us by our senses—the explorers of the world, according to the old formula: "nihil est in intellectu, quid prius fuerit in sensu, et secondement"; and on the other hand, the Kantien noumenon: that which occurs in ourselves, the state of our consciousness which our mind studies by introspection, it is the mind that watches itself while thinking, it is will, memory, it is dream, joy or pain. These two entities constitute the whole field of human speculations.

If we had no senses, we would know nothing of what is going on round about us . . . .(Let us imagine a being deprived from his very birth of sight, hearing, etc., plunged in darkness. It is probable that he could not even think . . . . that he would not be aware of his personality.) But it would not be safe to deduct from this that by means of our five senses we know everything that is taking place about us. The value of sense perceptions is essentially relative, in fact, it does not apply itself except in a very limited field; the eye perceives only the light rays of a certain wave length, the ear perceives only sounds at a certain pitch, the sense of smell is impressed only by certain kinds of odors. Physiology explains that, but it remains true, nevertheless, that the immense majority of phenomena pass unnoticed. Then to be perceived, sensations must be strong enough, sounds, odors, temperatures must reach a certain intensity etc. Many animals are in this respect better equipped than we; the dog which scents the trails of his owner by infinitesimal remains of substance, the eagle which from high summits rushes down upon a very small prey.

Moreover, the errors of our senses which mislead us are innumerable. The informations that we get from them differ according to our inward dispositions —take as proof the hallucinations of all kinds.

To sum up—man in normal conditions has five senses which, I admit, will suffice to inform him on the objects that interest him most, but are far from making all phenomena perceptible to him. One might imagine creatures, and some such creatures exist (pigeons, ants, bees) possessing senses different from ours: the sense of orientation, of space, of the hygrometric degree of the air, etc., others which alone our imagination could conceive, since we have no objective information concerning the substances on which these hypothetic senses would apply. This very brief review of sense perception, and the account of its limits indicate immediately that science can give us glances but cannot teach us absolute truth. Nevertheless, our mind and our soul have need to know truth, in its most comprehensive sense: our minds have a need for certainty.

Senses inform us partly concerning the outward world. But it is necessary that the subject should perceive, that he should reason, lay hold of datas, arrange and explain them, and here is where logic comes in with its principles and fundamental axioms; the laws of the mind, the principle of contradiction; a thing cannot in the same time be and not be; the law of the excluded middle, a thing cannot, in the same time be this and be that, etc.... These principles are among those which seem to us the best established, since they constitute, in some manner, our very mind, and yet, they have been doubted by some philosophers. Theoretically one could imagine a world where space would have more than three dimensions and where these principles would not work. Pure logic permits such a hypothesis though our psychology may reject it. Axioms, however, do not, as yet, appeal to every

man as taking on a character of absolute certainty and yet, our mind and our soul have need of truth.

With the datas mentioned above; informations of senses and mechanic of thought, science is not yet completely scientific—to register facts and to classify them by analogy—phenomena appear as broken, it would be necessary to give them a universal character. Thought wants to establish laws representing links between phenomena, having a permanent value everywhere. This is what we call logical induction. The whole edifice of science rests on it.

Let us take an example: in our economy, water begins to boil at 100 degrees centigrade, under an atmospheric pressure of 760 mm. From this we make the induction that in all times, in all worlds, water heated to 100 degrees under 760 mm. of mercury will always begin to boil.

That seems evident and yet that attitude of our mind is an act of faith. Our minds are not compelled to admit this generalization. If they do so it is because they are somehow constrained by a necessity of a practical order, by a habit. The problem of logical induction is the cankerworm of our scientific edifice.

(To be continued)

Life's Great Priorities

A sermon by Albert Classen, Pastor Emanuel Mennonite Church, Los Angeles, California.

But seek ye first the kingdom of God, and His righteousness and all these things shall be added unto you. Matthew 6:33.

The Saviour is here setting in proper order the life's program of the Christian. He is speaking to people who knew the demands of life. A careful reading of the passage, from which our text is chosen, indicates that Jesus knew His hearers and His readers. He was conscious of the fact that there were many in His audience, who, lacking the barest necessities of their frugal living, were groaning under the burdens of their cares. Likewise that there were those, who, eager to lay up treasures for themselves upon the earth, were anxious to take up their abode more or less permanently on Easy Street. His message was ment for all, both then and now, and is practical and deeply significant. Jesus saw men and women, staggering under their load of cares, with their faces bent earthward and He would cause them to look into the Heavenly Father's kindly face and take refuge unto Him. He knew their desires riveted to this world and the lust thereof, which passeth away, and He would transpose them to the kingdom of God and His righteousness. Thus to seek the Kingdom of God and His righteousness, the Lord teaches, must become the master-passion of every Christian life. This must be given its rightful place of first importance. This for a humble disciple of Jesus must become life's great priority.

In this simple text Jesus confronts us with a program for our life, presents us with a significant promise and awaits our response.

The program is all inclusive, it is engaging and exacting. Jesus sends us, who aspire to follow Him, out on a search. The object of the quest is the kingdom of God, and His righteousness. In this two-fold objective there is included all the treasure of heaven and earth. They are both of an eternal character, issuing forth from God and leading us back into fellowship with Himself and into the original design of man's being, the image of his Creator. Such a program at once is seen to be all worthwhile and must be given first importance in a life that aspires to fulfill its purpose. The rather anxious question that presents itself to our sincere hearts is, where and how can we seek and find the kingdom of God and His righteousness?

The very mention of the Kingdom of God by our Saviour calls forth a multitude of perplexing questions in our hearts. That is a subject of outstanding importance thruout the ages. It is the goal of patriarchs and saints. It is the object of promise and prophecy. It is the subject of imagination and speculation. John the Baptist announced it to be at hand and so did Christ, calling upon men to repent and get ready for it. And today after nineteen centuries of that significant announcement we are still called upon to seek it. When will it come? What will it be?—That is the old and ever new inquiry of the human heart.—Some of you may halt here and insist that I am not quoting the announcement of John and Jesus correctly. But dear Reader, in my humble understanding the Kingdom of Heaven and the Kingdom of God are two designations of the one great subject referring to two different phases thereof. May I refer you to 1 Cor. 15:24, where we read that the Son will deliver up the Kingdom unto the Father, that God may be all in all. There to my understanding is the time when the Kingdom of Heaven issues forth into the Kingdom of God. But that is a consideration quite beyond the boundaries of our present meditation.

Let us return to the insistent demand of our Lord, to seek first the kingdom of God and His righteousness. But where and how shall this be done, dear Master? We do not find it among the nations now upon the earth. History gives us no description of nations in the past which answers to the qualities necessary for such a kingdom. At the time when Christ walked among men He was inquired of by all classes of people when and where to look for such a kingdom. We recall His replies to the Pharisees to the effect that it does not come with observation,

that it was within them or rather, as the marginal reading of the Revised Version renders it, in their midst. This statement of the Master points the way for us. But how can we conceive of the Kingdom of God within our hearts, the seat of all motives for good and evil thoughts, words, actions or attitudes? That kingdom of righteousness, peace and joy in the Holy Spirit, can that ever be established in our sinful hearts? In another statement of Jesus to the Jews, to whom He first offered Himself as the Saviour to whom, upon their conclusive refusal the Lord says that the kingdom of God shall be taken away from them. Clearly this is apparent from these statements of our Lord that the Kingdom of God is inseparably and intimately bound up with the person and the work of Christ as Saviour. Here then dawns upon us in resplendent glory the great truth that the soul who accepts Jesus Christ as his personal Saviour and Lord finds in his own heart the kingdom of God established.

But the Master sent us on a quest for a dual objective, **the kingdom of God** and **His righteousness.** The righteousness of God is the only standard recognized in the Kingdom of God. This righteousness is not found in any human heart, neither can it be produced there. That is why the history of six milleniums of human activity is written and marked incessantly by human blood, shed violently by the hand of lawless men and nations. And today amid the the rapidly multiplying denunciations of war and bloodshed by individuals, societies, conferences, arbitration courts and leagues of nations of world-wide scope there is no peace of enduring quality in sight unless upon the basis of Gods righteousness. That righteousness is found and freely imputed to every sinner who accepts Christ as his Saviour. How marvelously near lies the Kingdom of God and His righteousness to all who hear Christ say, Seek ye first His Kigdom and His righteousness! That this is but the beginning of glorious developments for the Christian is quite apparent. To find the Kingdom of God by the union of Christ and the sinner is marvelous. To discover in this union the supply of the quality which qualifies us for the Kingdom of God eternally is the fount of never-ending peace and joy. Here and here alone is the basis of hope for personal and world peace. Peace, perfect peace! In this dark world of sin.

The blood of Jesus whispers peace within.

Entering upon such a life's program there follows a most significant promise. Listen, as if to reward quickly and richly in this life, Jesus adds: and all these things shall be added unto you. What things? Jesus had discussed in the foregoing passage the necessities of the temporal life, and the source of the supply thereof to the disciple who lives a life seeking the Kingdom of God and His righteousness. Why on the face value of this statement, and don't ever dare to discount the word of God, care and anxiety for our earthly existence is ruled out. You and I, who unreservedly accept the Lords program for our life, are by Him set free for the exercise of our God-given task. For we now have a Father in heaven who, in His perfect control, ably takes care of His fatherly duties toward His children in Christ Jesus.

That this does not mean a discharge from earthly obligation and hard labor for the Christian is quite clear. But these take on quite a different aspect when the element of care and anxiety is withdrawn therefrom. Labor is a necessary element in every life, but for the Christian labor in any honorable vocation of life takes on the ennobling quality of service as unto God. And responsibility under the watchful eye of a loving Father in heaven upon us is lifted from the realm of care and worry into the sphere of a sacred stewardship in the economy of the Almighty.

Go, labor on; spend and he spent, thy joy do the Father's will;
It is the way the Master went; should not the servant tread it still?
Go, labor on; 'tis not for naught; thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not; the Master praises, what are men?

What is our response to the Master's charge? We have our vocations, our ambitions, our ideals. Have we found the Kingdom of God? His righteousness? Most of our count ourselves to be Christians, we have our names on the church record, do Christian work at our leisure or possibly at the sacrifice thereof. Have we within us the Kingdom of God established? Is God in control of our hearts? Does He exercised His exacting and beneficent rule by His appointed King, the Christ? Does His reign in us invite others to surrender to our Saviour? Is there reconstruction of our lives, rather regeneration under His Spirit's power in unhindered progress? Can we do all, of whatsoever we do, in word or deed, in the name of the Lord Jesus, giving thanks to God the Father through Him? Beloved such and a thousand other questions are kindled in my heart by the meditation on the above text. As I think of Him standing before me with this revolutionary and reconstructive program for my life, as I remember His matchless love for me, His incarnation, His life and precept, His cross and resurrection and His promise to return, I cannot but humbly ask him to pardon all my sin, rebellion and unfaithfulness and to establish His Kingdom with the supply of His righteousness in me anew.

Take my heart, O Father take it;
Make and keep it all Thine own;
Let Thy Spirit melt and break it—
This proud heart of sin and stone.
May the blood of Jesus heal me,
And my sins be all forgiven;
Holy Spirit, take and seal me,
Guide me in the path to heaven.

The Quiet Hour

Jesse L. Smucker

LORD TEACH US TO PRAY

Our Father which art in Heaven
Hollowed be Thy name
Thy Kingdom come
Thy will be done on earth as it is in heaven

When Jesus prayed, He communed so intimately with His Father that the disciples at once felt there was praying that was different. So simply, so lovingly, so confidentially did He talk with God that their hearts cried out, "Lord, teach us to pray." No doubt the heart of the Master was touched at this noble desire, and gladly He complied with their request and gave, not to them only, but to the whole world, that matchless model which we term the "Lord's Prayer."

There may be danger of these simple petitions becoming mere mechanical repetition of words, yet the prayer itself is a protest against such formalism. There are really two series of prayers; the first relating to God, His kingdom and will; the second dealing with man, his trespasses and temptations. This order revises our common order of prayer. Usually we turn to God with our own personal needs first of all. But the Model Prayer postpones those needs and begins with the desire for really great things—a holy world, a kingdom of righteousness, the fulfillment of the will of God. Then in the light of that supreme desire for the great purposes of God we go on to ask for physical and spiritual strength to best fit our lives into those purposes. How unselfish a man must be to pray the Lord's Prayer!

"Our Father which art in Heaven." Though we go into our secret chambers and close the door upon everyone else we still do not say "my Father," but 'Our." We think of those we love: set ourselves right with those we do not love: reconcile ourselves with our brother and say "OUR Father." If I love not my brother, if I am concerned only about myself, if I seek out a special favor which I would not care to have others share, I am rebuked and shamed at the utterance of that first word.

The idea of God as a "Father" is one of the great new ideas of the Gospel of Christ; an idea closing the epoch of the Old Covenant and marking the beginning of the New Covenant. This idea opens the door to a new conception of God's relationship to man. God, no longer merely an Avenger, the Lord of Battles, but the Father who teaches the joyfulness of Peace. How naturally Jesus uses this renovating word throughout His ministry! From His first recorded utterance to the last words on the cross He speaks tenderly and confidently of God as "Father." This idea of "Father" makes religion more than a ritualism, altruism or emotionalism. It makes it a spiritual kinship. He who can pray Our Father must be a friendly child of God. "If children then heirs, heirs of God and joint heirs with Christ." This sense of personal kinship summons us to our best! I am my Father's child and there are many things I cannot degrade myself to do, because my position forbids it. Then, too, there are many things I could not attain of myself, but which become possible to me as my Father's child, as I reverently and confidently pray "Our Father which art in Heaven."

"Hallowed be Thy Name." His name represents all His ways of revelation. Sacred and holy are those various means by which He manifests Himself to the soul! We hallow these glimpses of our Father as we draw nigh to Him and endeavor to bring our own spirits into unity with Himself. This relationship with Him is so sacred that I cannot profane it by careless and selfish living for I bear a name which must not be stained. So I humbly begin my prayer by hallowing His Name.

"Thy Kingdom Come." This was a familiar petition of the Jews, but what a new significance Jesus attached to the phrase. He is not thinking of an earthly ruler or a Roman defeat but of a spiritual emancipation, a purified and regenerated people. But there can be no such outward transformation until the kingdom comes within. It must be the product of a new life. So when we pray "Thy kingdom come" we should desire first of all a pure and holy life that we may be a purifying influence in the world. It is the soul's sincere desire that God may reign in our own lives and that we may be fit instruments in His kingdom. For their sakes we sanctify ourselves that His kingdom may come.

"Thy Will be done." is sometimes an expression used to denote a resigning attitude to the inevitable. In our hearts we may desire His will to be changed, but since that cannot be we reluctantly say "Thy will be done." But this petition means far more than that. It means that the great burden of our heart is that God's will may be done and done through our lives. We express this desire and immediately set about doing that will just as rapidly as He gives us wisdom to discern it and power to accomplish it. When Christ in the Garden prayed "Thy will be done" He immediately proceeded to carry out that will. So will we also as we catch the deep spirit and meaning of those noble words. The doing of His will thus becomes the foremost business of our lives.

Lord, teach us to pray! Devoutly, humbly and reverently may we identify ourselves with all Thy noble followers through the ages as we say "Our Father". Quicken our hearts to a greater realization of our sacred relationship with Thee as children of a loving Father. May Thy Name and all it implies be held very sacred in our lives. May Thy Kingdom of Love and Good-will have complete sway in our lives that our greatest desire may be, that Thy Will be done. This we ask in the name of our Elder Brother, Jesus Christ. Amen.

"Lord teach us to pray, as in Thy presence kneeling
We, children of Thine, are waiting to be blest;
Bend Thou from above, Thyself in love revealing,
And help us aright to make our soul's request."

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

February 5

JESUS MISUNDERSTOOD AND OPPOSED

Mark 3:19-27; 6:1-6

As compared to last Sunday's lesson, this lesson is a study of contrasts. Last Sunday we studied the popularity of Jesus and now we are to consider the opposite—his unpopularity. However the term unpopularity is not expressive enough, we must call it opposition. He was misunderstood by His friends and opposed by His enemies. Consequently the fame of last Sunday's lesson must be greatly discounted. The crowds followed Him because He could heal sick and broken bodies—not because they accepted Him as the Messiah or the Son of God. Misunderstanding and opposition more nearly describe the situation than the word fame. His fame decreased and His opposition increased until they cried "Crucify Him! Crucify Him!"

We find three different groups who either misunderstood or opposed Him: His relatives, His friends and His enemies. We need but read in addition to the lesson text, Mark 3:31 to find out His own family's estimation of Him. They no doubt felt disgrace come to the family because their son and brother was being ridiculed by the Scribes.

Returning to the lesson text we find that His friends misunderstood Him in both accounts of our lesson. In Mark 3:19-27 His friends misunderstood what He did, and in Mark 6:1-6 they misunderstood what He said. The friends, we presume, supposed they could serve His best interests by removing Him from the multitudes because to them the situation was becoming ridiculous. To save Him from being made a dupe, they were going to handle Him as an irresponsible person. They said He is beside Himself. His friends felt that His notoriety was becoming a joke; not realizing that His power to heal was divine power. In 6:1-6 His intimate acquaintance was the cause of the under-estimation. This carpenter who was a son of the village carpenter, this man who grew up from childhood in their very midst, who as a child played with their children, possibly even a childhood playmate of the very folks who were "astonished", could He possible have power to do such mighty works and speak such words of wisdom? Even Jesus (6:6) could not understand why they mistrusted Him and were "offended" at Him.

We need not be surprised at the opposition of His enemies. Pride and jealousy were the causes of the opposition. Christ's continuous casting out of demons and healing of the sick threatened the reputation of the Scribes. Since they could not deny the truth of Jesus' miracles they attacked His method. The incident to which Mark refers in 3:22 is more fully explained in Matt. 12:22 and Luke 11:14. Seeing the Scribes could not deny the fact that Jesus made a blind man to see and and a dumb man to speak they accused Him of having his power from Beelzebub. This was said in order to warn the people from following Him. They would stoop to anything in order to check His influence.

Perhaps we are unwilling to do what He says, or accept Him as He is.

February 12

JESUS PICTURES THE KINGDOM OF GOD

Mark 4:26-34

The emphasis and main teaching points of our first six lessons have been as to what Jesus did, the major emphasis in this lesson is what He said. Previous to this lesson we had little of the teachings of Jesus but in this lesson we study what can be called His main topic, about which He taught. During His entire three years' ministry He endeavored to explain the meaning of the Kingdom of God but with little success. He taught about the Kingdom chiefly in parables. In fact He never in exact words told what the Kingdom of God is. He said "the Kingdom is at hand" as He sent out His disciples and the seventy, thus indicating that it was here for those who wanted it.

The Jewish conception of the Kingdom was so contrary to the Kingdom that Christ spoke about that His parables of it evidently made a very slight impression. Their Kingdom and their Messiah would come and be established suddenly and mightily. It would come from heaven, not out of the hearts of men. It wouldn't grow and develop here on earth like a mustard seed, it wouldn't be learned here on earth. Christ's teaching of the Kingdom meant absolutely nothing to the Jews. They KNEW that a Kingdom required a crowned king, a mighty army, a force and power that nothing could delay. It would come mighty and victorious, fully developed and perfected.

In our lesson we have two of the many Kingdom parables of our Lord. Plainly it is planted on this earth, thus having a small beginning, it must grow and develop on this earth, and it would mature on this earth. Like any seed and the plant grown from the seed, it takes the combined effort and work of both God and man. God depends upon man to sow seed in the earth to raise the world's supply of wheat and corn. He expects man to prepare the soil, and reap the harvest. But how helpless would mere man be if God would not provide sunshine and rain, and the soil in the first place. If God would not place life in that seed, so it would sprout and grow into the blade, then the ear, then the full grain in the ear, man could grow absolutely nothing. So it is with the Kingdom of God. He provided the seed and the soil and He matures it, but He depends upon us to do the work. We are explicitly told how to do that in Mark 16:15.

The second parable explains the tremendous growth and strength of the Kingdom. The Kingdom of God is a world tree. It began in Palestine but its branches extend into Europe, America, India, Africa, Japan and the islands of the sea. The great branches are not yet matured. We can be sure of the results in spite of other competing petty kingdoms, which like weeds are springing up everywhere.

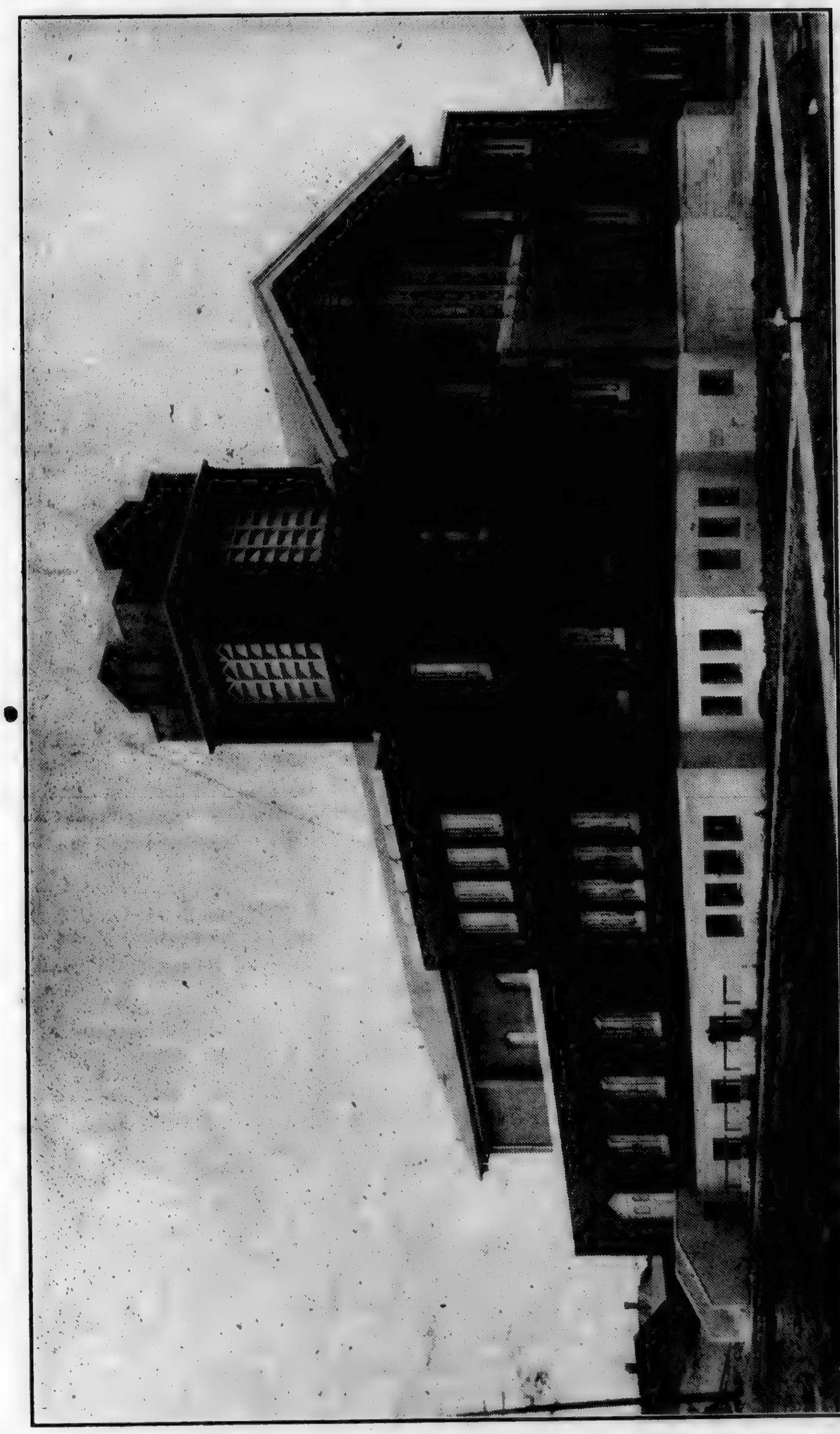
In this lesson some attention should be given to verses 33 and 34. The greatest teacher used the simplest methods. He didn't try to use big words and new terms to display His knowledge. The sower, the fisherman, the merchant, the young man, furnished Christ illustrations to teach by parables.

Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.

First Mennonite Church of Upland, Calif., Celebrates Twenty-fifth Anniversary

By Lester Hostetter

On the evening of January 4, members and friends of the First Mennonite Church of Upland met in the basement of the church for a fellowship supper and the celebration of the twenty-fifth anniversary of the founding of the church. A large crowd had gathered and a spirit of good-will and fellowship prevailed. Rev. J. C. Mehl presided at the meeting. A number of highly interesting talks were given by charter members of the church. The ten charter members present sang a German song as a part of the evening's program.



First Mennonite Church, Upland, California.

The first Mennonite family in this section of California was that of Henry Rees who came here from Ashland, Ohio, in the year 1887, and settled near Pomona. We were told that through Mr. Rees' letters to the Bundesbote other Mennonites in different parts of the country became interested in California and began private correspondence with Mr. Rees. A few years later the Ledig families and the family of William Harms arrived. During this time Rev. Jacob Voth who is still a member of the congregation, made monthly trips from Pasedena and preached to these few families.

In 1902 other families arrived from Oklahoma, Ed. Haury's, Henry Schmutz's and Michael Horsch's. A Sunday school was organized and on January 4, 1903, the brethren gathered in the home of Wm. Harms and effected a church organization, with M. M. Horsch as pastor. There were eighteen charter members.

A Christian Endeavor Society was organized in the Daniel Eyman home in the Spring of 1903. At present there are four societies, Junior, Intermediate, Young People's and Senior, meeting every Sunday evening. The sisters of the congregation organized a Missionary Sewing Society which has since continued to grow and to serve. The Serving Others and the Samaya Societies were later organized among the younger women and girls. A church was built in 1903 and dedicated free of debt, the cost amounting to about $5,000.

Out of these small beginnings twenty-five years ago, developed the present congregation of 285 members with its fine new building which was erected at a cost of $40,000 and dedicated November 15, 1925. The story of the early settlers here is a story of pioneering accompanied by all the hardships and discouragements that accompany pioneer work. Visitors came and left. "If you had a church here," they said, "we would join with you." The few that stayed walked by faith; they looked into the future and saw a church.

The church was under the pastoral care of Rev. M. M. Horsch since the time of organization until his resignation last May except during the years 1915 to 1918 when he served as traveling evangelist. During this interim the late Rev. A. S. Shalley of Philadelphia served as pastor. Mr. Albert Penner supplied the pulpit during the summer of 1926 when Rev. Horsch was in Europe, and again during the summer of 1927. The present pastor, Rev. Lester Hostetler, began service on the 25th of October, 1927.

The present activities include a Sunday School, preaching services twice per Sunday, Christian Endeavor program, and Intermediate and a Senior choir, and several missionary organizations. The church has been blessed of the Lord and has enjoyed a remarkable growth. May it continue to grow and to minister to the spiritual needs of its people.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

NEED FOR MENNONITE UNITY

To the Editor of the Christian Exponent:

I have read with a great deal of pleasure and satisfaction the editorial appearing in the issue of January 3, 1928 of the Christian Exponent entitled "The Aim of The Christian Exponent." I am one of those who possess the hope that some day in the not too distant future there may not only be more coordination among the many branches of our denomination, but also a closer union. When one considers the overlapping and large duplication of efforts; educational, religious, financial, and otherwise which occurs at present among Mennonites, one is almost impelled to the conclusion that on this basis alone there is sufficient expediency for early union. I am heartily in sympathy with any effort which in any manner tends to this desired end and I must express my admiration for those who have the courage to undertake the task.

It is impossible for groups of people, or individuals, with diversity of opinions and viewpoints tho professing the same general principles, to come to any agreement still less a permanent union unless those groups learn to understand each other through more or less personal contacts and acquaintances. What better medium for such an achievement among Mennonites than an all-Mennonite publication which not only "reflects Mennonite life and thot" but which also brings all of our scattered and separated groups into actual contact with each other? Official publications reflect only the desires, aims and purposes of the particular group which they serve. They seldom reach Mennonites outside of that group or body. For that reason alone they cannot hope to accomplish that which a publication of the nature of the Christian Exponent can do in this laudable direction. What other medium is there by means of which leading Mennonites of all groups can be brought into more or less constant contact with individuals of all groups and with each other? Through what other channel can Mennonites of high and low degree from all groups give voice and expression to common aims and aspirations? What better medium exists for a compendium of Mennonite activity, thinking, and philosophy available to all Mennonites? It seems to me that The Christian Exponent meets just these needs and should have the support of Mennonites everywhere.

Sincerely yours,

241 Campus Ave., Upland, Calif. **L. J. Horsch**

ARE FUNDAMENTALISTS SO-CALLED FUNDAMENTAL?

(Continued from Page 39)

against him," the purpose of the enjoined reconciliation cannot be for the sake of the brother, desirable as that would be. Such reconciliation is clearly intended as a necessary preparation and an essential attitude on the part of the one about to perform the ceremony of sacrifice.

The position of Christ on the cross in behalf of his enemies supports the position taken above. He prayed, "Father, forgive them; for they know not what they do." The prayer is evidence that He forgave those that were about to crucify Him. But we have no evidence that it had any effect whatsoever on them. There is no evidence that He considered what effect the prayer would have on those same men. The prayer cannot, therefore, have been primarily for them. Why then this prayer? Let us see.

Christ could not have become the Saviour of men, had He died holding aught against anyone. He prayed the prayer. His record is both complete and perfect. Less than that would have meant complete failure. It was not necessary to the plan of salvation that His enemies experience and accept forgiveness. It was necessary, however, that His life be dominated to the very end by that love which He came to exemplify. The prayer is thus an expression of such a complete and dominant love.

We have, then, a more compelling reason for practising forgiveness than "to overcome the brother's hostility" and "seeing him reconciled to God." Worthy as those motives may be, they are not fundamental.

The religion of a child depends on what its mother and its father **are,** and not on what they **say.** The inner and unconscious ideal which guides their life is precisely what touches the child; their words, their remonstrances, their punishments, their bursts of feeling even, are for him mere thunder and comedy; what they worship—this is it which his instinct divines and reflects.—Henri Frederic Amiel.

You will confer the greatest benefits on your city, not by raising its roofs, but by exalting its souls. For it is better that great souls should live in small habitations than that abject slaves should burrow in great houses—Epictetus.

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Notes from Here and There

The ministerial association of Topeka, Indiana conducted its annual series of religious meetings at the Topeka Mennonite church January 1-15. Rev. Nicodemus of the Brethren Church, Milford, Indiana, was the speaker. Rev. Earl L. Salzman is the pastor of the church.

The Annual Ministerial Meeting of the Central and Eastern districts of the Old Mennonites of Ohio was held at the Orville, Ohio, Mennonite church, early in January. Among the speakers who are not ministers were Mr. Mahlon Krehbill, superintendent of the Louisville, Ohio, public schools, and Prof. Harold Bender of Goshen College.

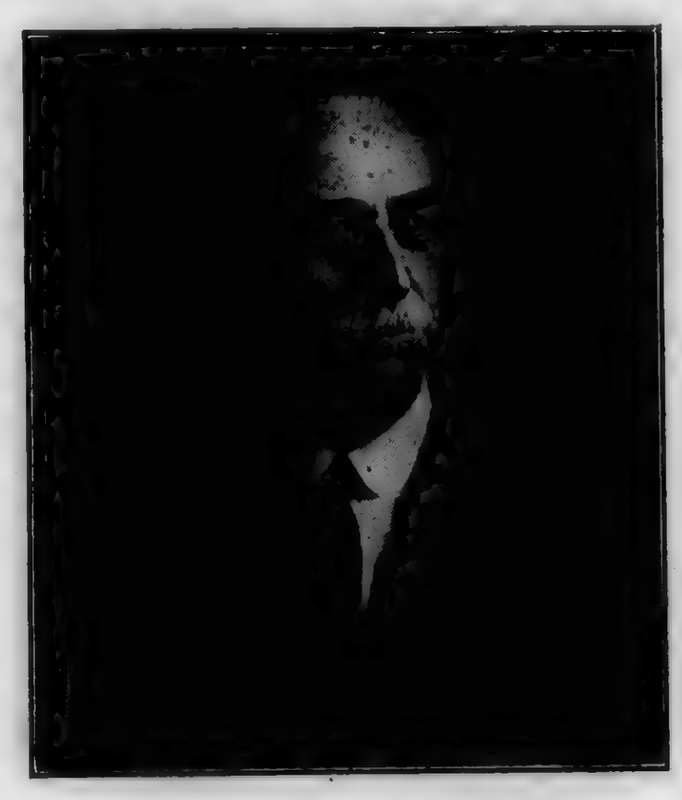
Rev. S. M. Musselman attended the annual meeting of the Foreign Mission Conference at Atlantic City, N. J., where he represented the Foreign Mission Board of the General Conference. This is a conference of mission board officers and members to study missions from the angle of the tasks and opportunities of the home boards. Several of the Mennonite boards are regularly represented at this annual meeting.

Henry J. Wiebe, Los Angeles, California, is the editor of a recently launched Mennonite monthly publication, named "The Menno Knight." The promoters of this new periodical are members of the Mennonite Brethren church. In the foreword introducing the paper, the editor states that the promoters of the paper fully subscribe to the tenets of their denomination and generally sympathize with all Evangelical Christians and churches. The name chosen seems to promise an aggressive policy for the publication.

Dr. A. Bruce Curry of New York City conducted a student conference on "Student Life Today and the Way of Jesus" at Bluffton College over the week end of January 13-15. Findlay College, Defiance College and Ohio Northern University students also shared in this conference by sending student delegations. There were seven sessions, three of which were two-hour periods, in which the life and teachings of Jesus were applied to the solution of present-day life problems. Jesus' teachings and example relative to war, international relations, social equality, economic justice and the sincere and open minded following of Jesus in one's every day Christian life was discussed and illustrated in a most arresting and helpful way.

From January 29 to February 3 occur the annual Bible lectures and the Christian workers' conference at Bluffton College. Dr. Elbert Russel of Duke University, Durham, N. C., is the Bible lecturer this year. He will give two series of lectures, one on the parables of Jesus and another on Jesus and modern life. The Christian Workers' Conference furnishes two series, too, one on missions by Rev. S. T. Moyer, a missionary to India at home on furlough and another on "Why I Believe in God, Christ and the Bible, the Church and Mission," by a number of speakers. There will also be several conferences on the task of the minister, conducted by several men of wide experience in the ministry and church work.

Rev. Andrew S. Shelly, the pastor of the Germantown Mennonite church, recently died at his home in Germantown, Pa. Rev. Shelly was one of the older and highly respected ministers in the General Conference. He was a former president



The Late Rev. A. S. Shelly

of the General Conference and at the time of his death he was a member of the Home Mission Board and served as its secretary.

Rev. E. A. Sommer, a missionary of the Congo Inland Mission in west central Africa, at home on furlough, attended a joint board meeting of the Central and Defenceless Mennonite mission boards at Goshen, Indiana, on January 17th. Among the special speakers who addressed the boards and missionaries was Rev. Emery Ross of the Disciples mission in an adjoining field. Rev Ross is one of the great missionaries of our own times.

The East Swamp Church, one of the historic Mennonite churches of the Eastern District Conference of the General Conference has undergone extensive enlargement and repairs. For some time the congregation has not been able to use the building because of these alterations but with the beginning of the new year the church is again in use.

The men's chorus of the St. John Mennonite church, Pandora, Ohio, rendered a musical program at the Clymer church on Sunday evening, January 22nd.

The Mennonite Church at Carlock, Illinois extended a call to Rev. Raymond L. Hartzler to become its pastor. Rev. Hartzler has not yet indicated whether or not he will accept the call.

Rev. J. M. Regier of Pandora, Ohio, has been appointed to succeed the late Rev. A. S. Shelly as Secretary of the Home Mission Board of the General Conference.

The Nappanee, Indiana, Mennonite Church, at its recent business meeting, arranged to give its pastor, Rev. Ezra S. Mullett, full support. With the close of the present school year he will discontinue teaching and devote his entire time to his work as pastor of his congregation.

Rev. Paul E. Whitmer spent Sunday, January 22, with the churches in the vicinity of Wayland, Iowa. In the morning he preached at the Eicher Church and in the evening at the Wayland Church. In the afternoon at a union meeting he gave an address on his recent visit to the Holy Land.

From "Christ Seul" (Christ Only) edited by the Rev. Pierre Sommer, Grand Charmont, Doubs, France. (Monthly)

Some of the Mennonite brethren from France, Holland, and Germany met on the 13th and 14th of October, 1927, at Weierhof in the Palatinate, Germany, to confer on the possibilities of forming an association of all the Mennonites of Europe for the advancement of the Kingdom of God on earth. A second meeting was to have been held on the 14th and 15th of November at Thomashof, Baden, Germany.

The Mennonite church of Montbeliard, France, had a Harvest and Thanksgiving meeting on the 23rd of October, 1927. On that occasion the members of the church donated some of their products and other objects, which were sold at public auction. The proceeds of the sale, which amounted to approximately $160 (3100 francs), were added to the fund which is being raised to build a new meeting house.

A resolution passed at the Conference at Colmar, Alsace, November 1, 1927:

Upon the earnest recommendation of a brother, we believe it a duty to remind our sisters that the present mode of bobbing their hair is contrary to the Word of God. We refer to the passage in I Cor. 11:3-16. We urge our sisters to conform in all simplicity to these words.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

February 14, 1928

EDITORIAL

SHOULD THE CHURCH MEDDLE IN GOVERNMENT?

THE NEED OF COOPERATION

H. T. Unruh

THE NEW NEGRO

Granville Hicks

CHANGE AND PERMANENCE IN RELIGION

H. A. Fast

LORD, TEACH US TO PRAY

J. N. Smucker

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The Editor's Chat

Dear Readers:

Since my last chat I had the pleasure of visiting the city. "The city", in this section, refers to Los Angeles. It is forty miles west of Upland. All roads here lead to the city. In company with Dr. H. J. Kaufman, dentist, who lives in Upland, but has his office in Ontario, I started early in the morning to spend a day in Los Angeles. It is the "city of angels"—some of them fallen angels. Hickman is being tried there for the ghastly murder of little Marion Parker.

We went to the Torrey Bible Institute thinking that we might hear G. Campbell Morgan, who is giving at least a part of his time in teaching there. It happened to be examination day and Morgan did not lecture. Gipsy Smith was just closing a three weeks' series of meetings at the Methodist church and we decided to hear him. The meeting was scheduled for twelve o'clock noon. The big auditorium was packed, galleries and all. That several thousand people should come out at the noon hour to hear a man talk about religion is something. It was the first time I heard Gypsy Smith. I once went to hear him at the Fifth Avenue Presbyterian church in New York city. I arrived a half-hour before the meeting was to begin but I could not get in.

A Methodist bishop was to say a few words before Gypsy began. He forgot himself and talked a half-hour. What he said was good but I can hardly imagine that his saying it at that time did anybody any good. For while he was elocuting everybody was wondering when, if ever, he would quit. Introducers should never consume the time of the main speaker. And if the main speaker has come all the way from England and is ready for his last speech, then a lengthy introduction is not only unnecessary, but it is a downright ludicrous performance which can have no effect upon the audience except to test their physical endurance.

Gypsy finally got the floor. He read his text, "For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty". He reminded us that his home is in Cambridge, England, one of the great centers of learning. He told us about the wise men at Cambridge, their learning and reputation as scholars and how he is called to the university frequently to speak with the wise men at his feet. He reminded us that he knows many of the world's great men, that he has dined with three United States presidents, that he is intimate with Lloyd George and scores of other great men. It is his desire, he said, to write a book some day on the great men that he knows. But all of these great men have bowed to his preaching, an illustration of his text. Gypsy Smith is dramatic. He told of his neighbor who is a poultryman and how they two set a black Minorca hen with Rhode Island Red eggs. Gypsy dramatized the performance of the hen, how she lifted up her feet high, spread her wings and settled on the eggs with evident satisfaction. When the hatch came off, there was a mongrel among the chicks. Gypsy spread out his coat and squatted down, to the amusement of us all, to illustrate how the hen gathered the mongrel under her wings with the same affection as she did the pure bred Rhode Island Reds. So, he concluded, is God's love towards the sinner. At this point he quoted the words of Jesus, "how oft would I have gathered thee even as a hen gathereth her chicks under her wings and ye would not".

Gypsy's talk is simple and direct and his voice is pleasantly free from the "holy tone" which is altogether too common among preachers. He speaks to a crowd much as he would in conversation with one individual, only louder. And this is one of the secrets of effective speaking. In this respect he was a decided contrast to the Methodist bishop who preceded him, inclined towards eloquence and oratory.

I was somewhat disappointed with his talk but it is not possible to judge a speaker by hearing him once. During the twenty minutes that he spoke, I learned much of Gypsy Smith. I could write a short chapter of his biography on the basis of what I heard. But I got very little of that "heavenly foolishness" by which he claimed to have confounded the wise. Auto-biographical preaching can easily be overdone.

When the basket was passed we were told not to put anything in but to take something out. What we got was an envelope containing a blank check with Gypsy's picture on one corner. We were invited to fill out the check as a thank-offering to the great evangelist and were assured that the checks would come back endorsed by the hand of the very Gypsy himself. The presiding officer cautioned against filling in the name of a bank in which one would happen not to have any money. I have often observed that many evangelists who would turn the churches back to the simple message and program of the first century are nevertheless not content with the apostolic rewards of preaching.

After eating our lunch, Dr. Kaufman took me to the Angelus Temple presided over by the famous Aimee Semple McPherson. I confess that I came to California with a good deal of prejudice against Mrs. McPherson and her work at Los Angeles. Did she not a year ago run away with a man and pretend that she was kidnapped and finally released in Mexico? And did she not have a serious quarrel with her own mother and part company with her? Is she not a past master in publicity and are not her church members made up largely of sentimental folks, retired farmers from Iowa and Kansas, upon whom she plays her gift of suasion and extracts from them shameless sums of money? So the news-papers had us believe. For all I know they may be right. But I, for one, after visiting Angelus Temple am not willing to pass judgment without further investigation.

Here are some facts that cannot be denied:

1. The existence of a magnificent Temple seating 5,300 people in a beautiful part of the city.

2. That the Temple is filled with people three times on Sunday and on four evenings of the week.

3. That Mrs. McPherson is a young woman of charming personality and that she impresses those near her as being sincerely religious and of virtuous character.

4. That Mrs. McPherson does an almost superhuman amount of work—speaking at the Temple on Wednesday, Thursday, Friday, and Saturday nights and three times on Sunday. Monday and Tuesday nights she speaks in neighboring churches. Besides this she edits her

(Continued on page 63)

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EDITORIAL

WHAT ABOUT FOREIGN MISSIONS

The foreign mission enterprise as it has generally been conducted in the past has in recent years been subjected to severe criticism from without and within. It is quite evident that some of the work, as Stanley Jones has pointed out in "The Christ of the Indian Road" has emphasized western Christianity too much and Christ too little. The World War, our denominationalism, western imperialism and western gun boats in Asiatic waters has given occasion for the "heathen" to ask some embarassing questions regarding us "Christians." It is a hopeful sign that Christian leaders everywhere are searching as never before into the motives of the enterprise and attempting to make it express more nearly the spirit of Christ.

—o—

CONCLUSIONS OF THE ATLANTIC CITY CONFERENCE

The thirty-fifth meeting of the Foreign Missionary executives of North America met at Atlantic City, January 8th to 13th. The difficulties of the mission work were freely recognized but there was no pessimism. Among the speakers were John R. Mott and Rufus Jones. The Missionary Review of the World reports several convictions as having been generally and decidedly expressed: (1) That Christian missionaries are still greatly needed in non-Christian lands; (2) that financial and prayerful support of missionary work should increase rather than diminish; (3) that gunboats and governmental protection are not generally favored by missionaries; (4) that the national Christians should be given as large responsibility as is possible for the support and management of their own churches and schools; (5) that there should be closer co-operation between national churches and missionaries and decreasing emphasis on denominationalism in Christian work; (6) that race prejudice among Christians should give way to expressions of brotherhood; (7) that greater dependence on God is required for success in His work.

—o—

"THE NEGLECTED CONTINENT"

The twenty republics to the south of us are for the time being not "neglected." Mexico, Cuba, Central America, and South America are claiming so much attention that it behooves many of us to find a map and locate some of the names. We have long been drinking coffee grown in Brazil, and used sugar grown in Cuba, and burned gasoline from Mexico but we paid little attention to these countries. Now that Lindbergh is making a good-will flight through Latin America, and Dwight Morrow is ambassador to Mexico, and American marines are killing people in Nicaragua, and the Sixth Pan-American Conference is in session in the capital of Cuba, and Will Rogers is saying funny things about Latin America, it has become necessary, out of self-respect if for no other reason, for us to take more interest in the American Republics to the south.

There are several problems which many of us have difficulty in solving. Probably some readers can offer help. (1) Is Sandino a bandit, or a rebel, or a patriot? (2) In the light of our military activities in Nicaragua, how shall we interpret President Coolidge's good-will speech at the opening of the Havana Conference?

THE PAN-AMERICAN CONFERENCE

The Sixth Pan-American Conference with its hundred or more delegates representing nearly all of the twenty-one republics of North and South America opened in Havana, Cuba, on January 16. The beginnings were auspicious enough. President Coolidge and the Secretary of State were present and the whole world was interested in what the President would say. What he said disappointed many because he failed to discuss specifically the attitude of the United States towards small countries in which she has intervened. Are these smaller countries or are they not, sovereign nations and before the bar of international law on an equality with the United States? Does the U. S. A. claim to be a law unto itself with special privileges of armed intervention whenever and wherever it chooses? The President did not touch these questions and there is no indication that the Conference will solve them to the satisfaction of Latin America. The Conference is to sit for six weeks and by the time this reaches the reader much of its work will bave been done. The results cannot be measured until the attitude of the South American press can be ascertained. And that will require some weeks.

—o—

SHEER MADNESS!

Secretary of the Navy Wilbur has drawn up and President Coolidge has approved a naval construction program covering twenty years and costing $2,500,000,000. The first unit of this program, providing for the construction of 71 ships over five years at a cost of $740,000,000 is now before Congress. Will the peace loving people of the country allow Congress to proceed with such a program of folly and recklessness? A large number of leaders in our political and religious life believe that this program is not only wasteful but that it is provocative of war and an affrontery to sister nations with whom we are now at peace. Senator Borah calls it "sheer madness" and calls upon the taxpayers to make themselves heard.

—o—

SENATOR BORAH AND THE NAVY PROGRAM

In the New York Times of January 23 Senator William E. Borah of Idaho writes as follows:

"Some months ago it was proposed to add a limited number of cruisers to 'round out' our navy and give reasonable protection to our commerce. That was a reasonable proposal. That proposal has now developed into a program for the largest navy in the world and a $1,000,000,000 budget to begin with, and added to this is a notice that this navy is not for protection of our commerce but for war—immediate and inevitable war.

"Unless the taxpayers of this country make themselves heard they may well prepare for a deluge in the way of additional tax burdens. Not only will there be no reduction of taxes but there will necessarily be an increase in the near future.

"Admiral Hughes appeared before the Naval Committee of the House and advocated practically a $1,000,000,000 expenditure and let it be known that that was only a beginning. Furthermore he indicated unmistakably by his testimony that he was anticipating trouble.

"Yesterday Admiral Plunkett stated in a public speech that war is not only inevitable, but that it is near at hand. When asked with whom the war was to be waged, he said 'Great Britain.'

"These statements put out by naval officers are notice to all the world, and particularly to Great Britain, to get ready for war. They are being so interpreted throughout the world. I regard such declarations as mischievous to the last degree. Even if these men have worked themselves into this tate of mind, it is incredible that they should state their views publicly.

"Those who must pay the taxes and do the fighting and dying in case these people succeed in bringing on war ought not to delay in taking part in this program. They are entitled to be heard before this mad policy becomes fixed.

"A few days ago an admiral in the English navy put out a similar statement. If anything could possibly bring on war between two great nations it is these enlarged naval programs in connection with declarations from the navies of the respective countries that war is inevitable.

"Admiral Plunkett repeats the old, worn-out fable that the way to have peace is to prepare for war. When the great World War broke the nations responsible for that war were armed to their teeth. They had bled their people white in the name of the hoary lie that arms mean peace.

"If one single nation could arm to the limit and all other nations would refuse to arm it might mean peace for that particular armed nation. But the minute one nation begins to arm all other nations begin to do so, and then a few threats are put out and war is easy, and, indeed, inevitable. But whether these people succeed in bringing on war or not, they will succeed in overburdening the already overtaxed American people with billions of additional debt.

"We now have a public debt of some $18,000,000,000 growing out of the war. Our hospitals are still filled with the diseased and the insane. We are taking one-third of the farmer's income for taxes, and business is pleading daily with Congress that their tax burdens are eating up all their profits. Some one had better have a voice in this matter besides those whose business is not to declare policies.

"All this is part of a well-organized plan to prepare the public mind for a naval race. A limited number of cruisers to help police our commerce can be justified. But this program, together with the wild and excited statements about war, is sheer madness."

SHOULD THE CHURCH MEDDLE IN GOVERNMENT?

In an article on "Sound Doctrine" a writer in a recent issue of the Gospel Herald says the following:

"No doubt it is wise for the nations to work for world peace—it will most likely do temporary good, but the Church has no commission to join in with such movements—our peace committees exceed their authority in so doing. If we wish government not to meddle with our chuch standards let us be wise enough as a church not to meddle in governmental matters."

Another paragraph reads thus:

"The matter of disarmament is a great problem before the nations. It would be well, no doubt, if the nations could agree to safely lighten the terrible load of militarism which burdens the backs of the world, but it is not a church question. As well might an innocent little child in the midst of a mob beg the policemen to throw away their arms."

We agree with the sentiment of the first paragraph if the writer means that the conduct of governmental affairs is not the business of the church as an organization. And we also believe that as to world peace the first business of the church is not with the machinery of peace, such as the World Courts or the League of Nations, but rather the creation of the kind of character which is necessary to the existence of peace and good-will between nations.

On the other hand it is well to remember that if a war comes in 1937 that the government will draft our boys regardless of our desires that it should let them alone. And if the proposed navy building program is passed in Congress the government will demand from us the payment of additional taxes and what is still worse we will become unwilling partners in a program which is designed to lead us straight into war.

We are not of the world but we are certainly in the world and there are no water tight compartments which will keep the church and the government completely apart. The prophet Elijah did not hesitate to denounce the sins of King Ahab, and the great prophet Isaiah was continually crying against the follies of Judah's politicians. Why should not the followers of the Prince of Peace denounce the sins of our high officials and use every means in their power to commit our government to policies of peace rather than war. The war lords in our country are trained for war, they have little glory outside of war, and they will do all they can to get the country into war. They would be grateful, without question, if all the church people would kindly refrain from meddling with their program.

There are millions of Christians in this country and many more millions in Europe. Would it mean nothing if they all were committed to the movement for world peace? In England 128,770 citizens signed the following declaration:

"We, the undersigned, convinced that all disputes between nations are capable of settlement either by diplomatic negotiations or by some form of International Arbitration, hereby solemnly declare that we shall refuse to support or render war service to any government which resorts to arms."

This is refreshing. What if every member of the Christian Church would sign that declaration? It is doubtful if any western government could prosecute a war without the active assistance of the church and her members.

The fundamental assumption of the writer referred to above, is stated in another paragraph:

"Nonresistance was given to the Church, and not to the nations. Under its practice the Church arose, but under it the nations would fall; for the world must be governed by force and civil government can not be maintained without the sword. All efforts to put the new patch of nonresistance on the old cloth of civil government is unauthorized folly."

Notwithstanding the fact that this was written in behalf of "Sound Doctrine" we cannot help but feel that it expresses bald unbelief. Are we to cease believing that the teachings of Jesus are practical and are we to quit hoping for the day of the Lord when men shall beat their swords into plowshares and their spears into pruning hooks? Are we to believe that the redemptive program of God "that the WORLD might be saved" is a failure? Nobody can look about the world and be optimistic about everything if he has his eyes open. There is much wickedness in high places and low, and there are many things to discourage the forces of righteousness. But things certainly do not look worse, rather better, than they did in the first century when Jesus uttered His parables of the Kingdom. He was familiar with the seamy side of life, and He was aware of the Roman agression and Roman misrule. He nevertheless taught that the Kingdom would leaven the whole lump, and that it would grow like the mustard seed from small beginnings until it became a mighty tree.

The experiment of faith on the part of William Penn during the early history of Pennsylvania seems to contradict the aforementioned writer's assertion that " the world must be governed by force and civil government can not be maintained without the sword." William Penn governed without a sword. There were war-like savages surrounding him and he had to deal with them. He had no army to fence off a circle within which he and his fellow Quakers could be free to practice non-resistance among each other. He believed rather in non-resistance as a practical doctrine to be applied in a world in which most people trusted only to the sword. It was a venture of faith which has seldom been duplicated in any large way.

What is needed today is Christian people who will take Jesus seriously and stake their lives upon the proposition that His teachings are true. They that take up the sword shall perish by the sword, nations as well as individuals.

The world has suffered too long from religious leaders who content themselves by repeating the orthodox doctrine that governments must have big navies and armies.

L. H.

The Need of Cooperation

By H. T. Unruh,

Pastor Mennonite Church, Halstead, Kansas, and Secretary of Young People's Work of the General Conference of Mennonites.

The air today is full of voices in behalf of church unity but in practice we see too little of such as yet. Whatever our personal taste in the matter may be, the fact is that we today must make for a better and larger co-operation between the denominational bodies at the least if not for unity. The ambiguous effect of religion as the various denominations present it constitutes a real crucial problem for the church of today. We need a better quality of Christianity within our churches if we are to escape an increasing amount of irreligion outside the churches and it will take first of all a better leadership—a leadership that will co-operate to attain it. No more important challenge faces us as ministers today than that type of Christianity which will make men large not small—sweet not bitter—intelligent not ignorant—better not worse—CO-OPERATION. We need a kind of Christianity that will bring people together instead of tearing them apart—surely we need a denominationalism that will bring people together and not tear them apart. Nothing should so unite mankind as the religious consciousness that they are children of one Father. We are living in a new day and age and many things have changed and so have the minds of men. For one thing the minds of the masses have been enlightened and as a result the individual will not accept but think and reason first. Surely a great deal of our denominationalism of today seems ridiculous to the thinking individual and especially to our thinking youth of today. Too much of our denominationalism has a bitterness about it which does not harmonize with real Christianity—it does not weave men into a brotherhood—it does not do away with prejudices and hatreds but rather leads to strife and ill feeling between members of the different denominations. No wonder the Irishman said: "If all of us were atheists we might live together as Christians."

Inquiring as to the causes of the lack of co-operation between the divisions of Protestantism we find many. Among the many arguments advanced I shall mention but a few probably outstanding ones.

(1) Conscientious differences of opinion. However if we look at our csurches with an honest eye we must admit that differing views of truth are about the last thing which hinder co-operation. Men do not agree in theology, but their disagreements are far greater and more bitter within the denominations than between the denominations. If we then co-operate within the denomination why not between them?

(2) Denominational machinery is often cited as a reason for the lack of co-operation. I do not see how this can be true. My own denomination has no overhead government but that would not in the least keep me from or hinder me in co-operating with a denomination having such. From actual observation I can say that Bishops and secretaries or whatever these officials may be termed are not loved as much as they may think they are nor are they feared as much as their enemies think they are. If you and I as individuals really want church co-operation all the Bishops and secretaries in all the churches can not keep us from having it. So I feel that denominationalism exists not because of the denominational machinery but in spite of it.

(3) A third reason for non-cooperation often advanced is the difference in temperament. There is for instance the emotional, the intellectual, or the legalistic type of mind and to mix them would be dangerous says the sectarian. However, Protestant, Jew and Catholic can live in the same apartment house—eat at the same restaurant and send their children to the same school but the different shades of protestants can not co-operate???? I am told that community churches have less tempermental troubles than our denominational churches. Again we know that people are shifting from one denomination to another as they change localities and feel themselves at home in the new church. I am sure such argument exists more in the mind than in actual experience.

Other reasons are often advanced against a closer co-operation of the Protestant churches but time will not permit the discussion of more of them. I question all of them. But now why are we today clinging so tenatiously to denominationalism? Is it not because the denominational coat fits us a little better than the broader cut of a co-operating Christian church? Is not prejudice mightier than reason? Is it not personal pride more than the spirit of Jesus Christ? Are not our loyalties more intense than intelligent? Is not prejudice mightier than reason? Is it not personal pride more than the spirit of Jesus Christ? Is not denominationalism often more pleasing to our ears than the voice of Jesus Christ? Is not denominationalism less taxing on our minds and life than simple Christianity which would call on all bodies of Protestantism to co-operate? It is easy to accept a label, easier at least than to live Christ first and then the denominationalism.

The soil into which the seed of Christianity is planted has greatly changed and is changing today. Especially is this true of the youth of today. The quantity and quality of education of today given to our youth—the wireless—the automobile—the press and the like have surely changed the minds and general makeup of the soil that you and I are to till and

prepare. I find that this soil is very open to the seed of real Christianity but more or less indifferent to denominationalism. We may like it or not but ministerial training is shifting from the small college to the university or to one of the outstanding seminaries at least. These young men come home to their churches with a mind in which Christianity stands above denominationalism. They are dedicated not to creed or church but to the Kingdom of God.

My plea is not for a funeral procession of denominationalism but for a real Christ-like friendly co-operation. Unless we unite in co-operation at least and build a united front we will and must lose ground in fighting the great enemy of mankind. Unless we unite in co-operation and join hands as children of one great good Father in heaven we must stand disgraced and discredited before the thinking world of today. The pressure of human need is so great today that we sin unless we join hands across the line and say "come let us go and labor together in saving the souls of men and women." Let us labor and pray that the denominational lines may not hinder the coming of the Kingdom but be as the division lines in cement walks—SEEN BUT NOT FELT.

The New Negro

An Interview with Wallace Thurman
By Granville Hicks

Unheralded as a youth movement but widely discussed in other terms, there has developed in Harlem a movement which is unmistakably made up of youths and which is indisputably of major significance. You will find it discussed and presented in "The New Negro," a volume which Alain Locke edited and which grew out of the Harlem number of the **Survey Graphic** In that book you will find essays, poems, short stories, sketches, drawings, plays, all by negroes and if you investigate you will discover they are by young negroes.

No one can hope to understand the young negro without studying negro achievements in art and letters. I wanted a representative of that movement, and I found him in the person of Wallace Thurman, whom I first saw seated at a desk in the new offices of the **World To-morrow.** There he was, black and smiling, eager to tell me about himself, his friends, their hopes and their accomplishments.

I asked Thurman to tell me his own story.

"I lived out in Los Angeles," he said. "I heard about the 'new negro', but I didn't see any signs of him on the Pacific coast. I tried to be a movement all by myself, and I started a paper, which I personally financed. Of course it failed up, but I had a lot of fun doing it. Then I began to think about Harlem, for that seemed to be the home of this 'new negro,' and soon after I graduated from the University of Southern California I came here. I knew only one person in all New York, and I wandered around for two or three months. Then I got a newspaper job, but the newspaper failed. Then I landed on the **Messenger.** Then I was offered a job on the **World Tomorrow,** as circulation manager. And here I am." He grinned boyishly and charmingly.

"Did you find the 'new negro' in Harlem?" I asked.

"All there is of him. Harlem is the heart of the negro interest in literature and art. Everybody's here or comes here just as often as he can."

"Who are the leaders?"

"Well, Langston Hughes, who wrote 'The Weary Blues,' and Countee Cullen, who wrote 'Color'—they're our best known poets. Then there's Eric Waldron. You know his 'Tropic Death' has just been published. And there's Jean Toomer, who wrote 'Cain.' Walter White and Jessie Faussett are older—they're in the thirties." We both smiled at that.

"But as I understand it," I said, "there's a bunch even younger than the ones you've named, the bunch that hasn't arrived yet. Who's in it beside yourself?"

"Zora Neale Hurston is the best known. She's had two stories in O'Brien's list of the best short stories, and she has won several prizes in the **Opportunity** contests. Arna Bontemps, who has just won the **Crisis** poetry prize, has been doing good work. He is teaching in a church school. Gwendolyn Bennett, another writer, teaches at Howard. Aaron Douglas did some of the decorations for 'The New Negro.' He's our coming artist. Helene Johnson is a young poet—Robert Frost has praised some of her stuff. Bruce Nugent is another young artist."

"I haven't run across many of those names," I remarked, "except in 'The New Negro' "

"You'll hear about them all right," he declared confidently. "They're making good. This really isn't a separate crowd, you know. We're all in the same bunch with Langston Hughes and Countee Cullen and the rest. But they've arrived, and the rest of us are on the make. They were popularized by the white sophisticates, who praised their work because it was the fashionable thing to do. We don't want to be recognized by faddists just because we are negroes. We want to do solid work, and we're ready to wait until we're able to contribute something of value. We are not going to be rushed."

"What's this about a negro quarterly?" I asked. "I see your name is on the editorial flagstaff."

"Oh, **Fire?** That's an experiment. Hughes,

Douglas, Nugent, Miss Hurston, and others are in the board, and most of those I've mentioned are contributing. It is a chance to express what we are doing, and at the same time it is a declaration of independence directed at certain cliques of blacks and whites who would shape our destinies. It is also a reply to the accusation we often make ourselves, that the present art boom is a mere fizzle. We seek to sift it down and preserve those elements in it worth preserving. And again it is a revolt against the conventional type of contemporary negro magazine, pulsing with propaganda but devoid of art."

"How widespread is all this negro interest in art and literature?" I inquired, genuinely interested, for as far as I could discover everybody participating in it lived in Harlem.

"It goes beyond New York. When the **Crisis** and **Opportunity** have held contests they have had contributors from all over the country, but just as soon as a negro achieves recognition he rushes to Harlem. There's also something of a center in Washington."

"Now what interests me," I said, "is the relation your movement bears to the older movement led by W. E. B. DuBois and James Weldon Johnson."

"They tolerate us and we laugh at them. They don't help us very much, and we feel we've done more for the race in five or six years than they have accomplished in a generation. We have shown people that the negro can do something instead of telling them he can. Of course, in a sense the National Association for the Advancement of Colored People paved the way for us, but it has had its day, and we are going to have ours. We appreciate their work, but we can't interest ourselves in it. We don't feel the old urge to get out and harangue for social justice. We have gained a sort of recognition, and, if we are discreet, our lives aren't made miserable. Moreover, we are gaining recognition not only for ourselves but also for our race. That's how we feel."

Is this movement purely esthetic?" I asked. "Is there no passion for justice, no interest in social problems?"

"There's really a good deal. Oh, a few negroes feel that they've gone beyond all that, but most of us can't get away from it. We do want justice, and we think we are working for it. We take an interest in other problems too, for we have the old fighting heritage. We've experienced oppression, so we sympathize with all oppressed peoples."

"How do other negroes feel toward what you're doing?"

"I'll have to answer that question in sections. Most negroes, being ordinary Americanized human beings, don't appreciate our work, don't bother to read what we write, but they do feel pride every time one of us wins recognition. The radical labor group is much the same. They're too absorbed in their own plans to take much interest in us, but they get a certain satisfaction out of our successes none the less. The wealthy, aristocratic negroes, many of whom live in Washington and are descended from old white families, are proud of us unless we tread on their toes by saying unkind things about them or painting a realistic and uncomplimentary picture of the race. Then they hate us. The college negroes are mostly just like the whites—interested in nothing but jazz and petting. They're civilized. Of course I suspect that everywhere there are negroes who take a much deeper interest in what we are doing than we imagine."

"And how about the whites, especially the white artists?"

"Lots of them are faddists. They've gone in for negro art and the spirituals with a whoop and a holler, but sooner or later they'll drop us like hot cakes, just the way they did the Russian craze. We know it and we don't care. Of course there are some solid white artists, like Robert Frost, Winold Reiss, Carl Van Vechten, and H. L. Mencken, whose interest is a lot more than a fad."

I asked the obvious question: "Is there a distinctly negro art?"

"I was waiting for that," he said with a laugh. "No, not a definite, distinctly negro art. But because of a difference in the negro's background, there will be differences in what he writes and paints. There is bound to be a negro note but not a negro art."

"Just what are you trying to do?"

"I can't say. We're in a transition period. We don't know what it is all about. The early work was largely imitative. Claude McKay was one of the first to strike an individual note and now there are a score or more of writers who are simply trying to write good stuff. We intend to keep on trying. Socially we want to win recognition for the negro at the same time that we break down the desire, which seems to be growing within the race, not to be a negro. But mostly we want to create good literature and good art."

"What are you doing yourself?" I asked.

"I've had some poems published, and I've done book reviews. And I'm working on a novel."

We went out together, and on the way downstairs he remarked that he was having dinner with Alain Locke. "I suppose you have a chance to meet the negro leaders," I said.

Again that smile. "Oh, yes, and a lot of white leaders too. I've been in New York a year, and I've met just about everybody."

We separated and he hurried to his Harlem to meet Professor Locke, afterwards, perhaps, to talk with his fellow editors, and after that, perhaps, to work on his novel. "There are worse things," I remarked to myself, "than being a negro in Harlem in this day of race achievement and high hope."

Change and Permanence in Religion

A Sermon by H. A. Fast,
Pastor of the Bethel College Mennonite Church, Newton, Kansas.

Scripture: Ezek. 47:1-12

It is significant that the men of the Bible used the figure of the river to describe what religion ment to them. They spoke of religion not as a lake or a reservoir, placid and unchanging, but as a stream of flowing water, gathering in volume and momentum as it went. Religion in their mind was not a deposit made once and for all, complete and unchanging. It was a growing, living thing, constantly changing in outward expression and in accordance with the understanding of folks who were trying to live in accordance with the truth as they saw it.

A stream by its very nature is changeable. It is never the same. The eddy which you see disturbing its waters now is no longer there a second later. It changes every moment and yet it is the same stream. Come back in a year or more and you will discover that it has even changed its channel; but it is still the same stream.

Jesus recognized this element of change and He expected it to happen. He informs His disciples that there were many things which He would like to tell them but that they were not yet able to receive them, and He promises them the Spirit, who shall teach them, and He tells them that they shall know the truth. That leaves all kinds of room for change. Jesus knew what would happen when He entrusted His work into human hands. He knew that the religion of a Peter, a John or a Paul would not be the same. He never tried to fit men into a certain mold but He did want men to imbibe His Spirit and to catch His message and then He was content to let that spirit work out its own molds.

Paul also recognized this element of change in religion. He says: "Now I know in part; but then shall I know fully." He tells us that he has not yet arrived at the goal but that he is stretching toward the mark.

The New Testament very clearly shows the changing element in religion. It shows us the narrow Judaistic church recognizing as brethren only Jewish Christians and also the Pauline church making no distinction but recognizing all as one in Christ Jesus whether Jew or Greek, bond or free.

The Christian religion has ever had to flow in the river-bed available in each generation. And the river-bed available has varied greatly. It has had to flow through a small group of believers looking for the speedy return of their Lord to set up His Kingdom. Again it has had to flow through a persecuted church hounded about from place to place and finding refuge in catacombs and obscure meeting places. It has had to flow in a church triumphant, well-organized and in alliance with the government whose life it was trying to make conform to its principles. Again it has had to flow in groups of men and women fleeing from the world into monasteries and living an austere life in communion with their God. Then it has had to flow thru an imperialistic church authoritatively declaring its will to kings and governments and peoples. Again it has had to flow in various bodies of Protestants trying to recover the New Testament experience of religion. It has had to flow in situations where nations were warring against each other in behalf of freedom and again where they were attempting to outlaw war altogether and to establish the reign of reason instead of force. Again it has had to flow in a church devoting itself to the saving of individuals and then in a church striving to let the Spirit of Christ rule the entire life of the world.

But the flow of the Spirit shows similar changes also in the lives of individuals. We need only to recall our own childhood notions of God and the feelings with which we regarded Him and then note the growth and lapses of growth of those notions and feelings in our youth, young manhood, middle age, old age to be convinced.

Varying circumstances of life frequently bring about changes in religion. The conception of and attitude to God is not the same in an age of suffering and depression, an age of mysticism, an age of reason and scientific discovery and an age of disillusionment.

Our religious experience after all is not a steady uninterrupted experience constantly running on the same smooth level. Our sense of God, what is it but a series of impressions, of emotions rising and falling like waves, a series of moments of confidence alternating with moments of depression and doubt, a series of moments of intense enthusiasm changing into passive indifference, of moments of broad expansive interests and sympathies alternating with narrow cramping prejudices and selfish interests.

This is true of the experience of the race as it is of the individual. There also are times of intense religious feeling and activity followed by times when "praying's forgot" as a playright of the time of Charles I puts it. The stream of religion changes with the water-course that is available. It is dependent on the response it gets from men.

We all know this continual flux in our religious experience. The words of Thomas Arnold are spoken out of the experience of most of us: "There are whole days in which all the feelings or principles of belief or of religion altogether are in utter abeyance; when one goes on very comfortably, pleased with external and worldly comforts, and yet would find it difficult, if told to inquire, to find a particle of Christian prin-

ciple in one's whole mind." There are days when to the question, "Do you believe in God?" if honest, we would have to reply with Victor Hugo's character, La Vieuville: "Yes. No. Some times." Sometimes we have to admit with Charles Darwin that the realization and awareness of a Master Mind in the universe "comes over us with an overwhelming force but at other times it seems to go away." Luther too confesses that at times he believed and at times he doubted. There are times when we wrestle with ourselves because of our seeming coldness, when we pray, "Help Thou mine unbelief."

The Spirit of God in us, like the channel of a river in the country thru which it flows, is given its channel by our physical conditions, our temperments, our mental training, and our religious background. The river of the water of life has to take its way thru the available watershed. The nature of this channel is largely responsible for the ceaseless change in the stream. Earnest Christians are often distressed by this ceaseless change and they feel like crying out with John Wesley, "Oh why should we not be always what we were once?"

Religion, to be worthy the name, must always, like a living stream, be ceaselessly flowing and changing. When it ceases to flow and change then, like a river, it ceases to be a stream and it becomes a stagnant pool.

Religion may and does change in its outward aspect and expression constantly but religion itself is permanent. Man is incurably religious. A completely religionless community never existed and never will. Men may furnish a poor channel for the stream of religion to flow through but the flow itself never stopped.The flow of the Spirit toward God is as inevitable as the flow of water toward the ocean. The stream never ceased flowing. Men have sometimes expected it to cease and sometimes have said that it had quit flowing only to discover it flowing with new vigor a little later, sweeping on its course majestically and irresistibly. Circumstances and conditions may at times have hindered or partly obstructed the flow but they were not able to stop it.

The one abiding factor in religion in all ages has been God in Christ. "Jesus Christ the same yesterday and today, yea and forever." This is still the unshakable faith of the Christian. In the midst of all the changing appearances of the stream of religion or the changes of its course the Christian finds Christ the one abiding factor and in the Christ-like spirit the moving current.

Men in all ages have tried to discover the permanent, unchanging element in Christianity. They have stopped to analyze and define it and they have put their findings in the form of theological definitions and creedal pronouncements. But the theological definitions and creedal pronouncements of one age are not those of another age. They are not unchanging and permanent.

The essence of Christianity does not consist of the religious opinions which believers of any one generation may hold and which we can take and examine. Neither does it consist of modes of worship, customs of life or forms of activity of any one generation, valuable as they may be. Yet that is what we have sometimes tried to do. We have sometimes taken a certain period in church history and pointed to that as representing true Christianity. But the Christianity we see in one period is but a moment in the great stream of the flow of the Spirit. It may be a vital and significant moment but it is only a moment. The stream at any one moment is not the whole stream. Not even the Christianity of the Apostolic Church can represent the whole of Christianity.

To get at the essence of the Christian faith we have to watch the Christian spirit in motion, watch Christ-like movements in the thought and life of individuals and groups, watch the streams of spiritual life as it flows in human lives and relationships.

The moment we stop the flow of the river to examine it or take a cross-section of it we no longer have a river but a reservoir. Dam up the river and it is no longer a stream; the water below runs away and the water above piles up in a pool. We do not find the river in the water which we may bail out with a bucket. The water in the bucket does not even represent the water in the river. (It is merely a bucket full out of the vast stream.) And far less can it be the river. The river is only found in the continuous stream of water moving toward the ocean.

To get at the essence of Christianity we must see the Christ going the way of self-sacrificing love even to the cross for the sake of saving men, see a Paul counting all things but loss for the excellency of the knowledge of Christ, see a Luther discovering life-giving truths and risking death for them with an "I can do no other." We do not get it by stopping and examining a Paul to see what he believes or thinks or feels. That may help but it is not enough. We have to see Paul in motion to see the spirit in him.

But one of the things men seek and crave for in a world of impermanence and change is the abiding and permanent to which they can tie their lives. Sometimes men seek it in an absolutely infallible book or external authority like the church. But the moment we try to standardize or stabilize religion or religious beliefs we hamper and ultimately kill the flow of the Spirit of God. It is indeed fortunate that we cannot stabilize the flow of the Spirit. It always bursts the wine-skins with which we are trying to hold it.

After all the thing men want by way of permanence is not so much that there shall be no change or uncertainty about religious beliefs or standards. What they want is to be sure of an abiding flow of the Spirit of God, of an abiding flow of a stream of inspiration and power and cleansing, refreshing and fertilizing—a stream which will continue despite the pass-

ing of water.

Not only have men found Christianity a stream constant and abiding but they have discovered that stream flowing somewhither. They feel and know that it is flowing and bearing them on with it to the great sea of eternity in God. Men of genuine Christian spirit have discovered that their craving for a more Christ-like spirit and attitude for themselves and for a diviner order for the world, like the pull of gravity in a stream sets up in them a flow heading toward the God of love and the full life of love with God and their fellow men.

Men find the permanent, the feeling of stability for which they crave in the knowledge of the presence of this stream of religion, this flow of the Spirit of God in their lives. When men become aware of its presence the great needs of their lives are met and the great and fundamental inner cravings and aspirations are satisfied.

There is both change and permanence in religion. Let us be thankful for both. Let us thank God for the abiding and permanent to which we can tie our lives in a world of change and impermanence but let us not forget to thank God that not everything in religion is unchanging but that there is ample room for free growth and adaptation.

TO EUROPE AND BIBLE LANDS

Repeated requests, during the past few years, have come to me from a number of my friends and acquaintances asking that I remember them when I arrange for my tour through Bible Lands. For those who are interested in making the tour I am making the following announcement through the courtesy of several of our denominational papers.

We are leaving New York on June 2nd and will return to New York about August 10th or 12th. Briefly stated the tour will take us to London, England; to Paris and Marsailles, France; to Alexandria and Cairo, Egypt; across the Sinai desert to Jerusalem, Bethlehem, Jericho, Dead Sea, Bethany, Mount of Olives, the Garden of Gethsemane, Gibeah, Ramah, Bethel, Jacob's Well, Sychar, Sheckem, Jezreel, Gilboa, Mount Tabor, Mount Carmel, Nazareth, Tiberius, Bethsaida, Capernaum, Damascus, Baalbek, Beyrout, with many other points; then to Smyrna, Constantinople, Athens, Naples, Pompeii, Rome, Florence, Venice, Milan, Lucerne and perhaps Geneva, and then home.

This tour is arranged primarily for those persons who have a desire to acquaint themselves with points of Bible interest with the least possible expense. The total cost from New York and return to New Kork will range from about $600.00 to $925.00, exclusive of passports, visa charges, tips, laundry, etc. This includes the two weeks extension in Bible Lands and with ten or twelve days extra in Italy and Switzerland.

Those desiring to reduce the cost to about $600.00 may do so by eliminating the extensions. It is my opinion that since we are on the ground anyway we would do well to take a bit more time.

This is not primarily a sightseeing tour; it is a study tour. The purpose is to bring one into personal contact with places, facts and customs of Bible interest through personal visitation, observation and lectures. We have a good line of lectures which will be given on the tour.

Palestine, the Land of Jesus, is rapidly changing since the world war. To see the Palestine of the Bible one should go soon. Palestine is rapidly becoming modern and the ancient and Bible customs doubtless will soon change. Those interested should write me soon as we are now booking passage. This should be done soon.

J. E. Hartzler, Bluffton, Ohio.

ACHIEVEMENTS OF YOUNG MEN

Alexander conquered the world at 26.
Napoleon made all Europe tremble at 25.
Charlemagne was master of France and Germany at 26.
Cortez conquered Mexico at 26.
Pitt was Premier of England at 26.
Lord Bolingbroke went to Parliment at 23, was Secretary of War at 26, and Premier of England at 36.
Alexander Hamilton led Congress at 26.
Clay and Calhoun entered Congress at 29.
Henry Clay was made speaker at 34.
Calhoun was Secretary of War at 35.
Daniel Webster was without a peer at 30.
Judge Story was on the Supreme Bench at 32.
Goethe was a literary genius at 24.
Schiller was in the forefront of literature at 22,
Burns wrote his best poetry at 24.
Byron's first work appeared at 19. He wrote his masterpiece at 24.
Dickens brought out "Pickwick Papers" at 24.
Schubert and Mozart died under 35.
Raphael ravished the world of art at 20.
Michelangelo made stone to live at 24.
Galileo's great discovery was at the age of 19.
Newton was at his zeneth when only 25.
Watt made the engine possible at 30.
Edison harnessed lightning at 25.
Calvin wrote his "Institutes" at 29.
John Wesley was Methodism's organizer at 35.

——Publisher Unknown.

The Quiet Hour

Jesse L. Smucker

LORD, TEACH US TO PRAY

(Part II)

In the six petitions of the Lord's Prayer we observe that the first three have a Godward and the last three a manward reference. The Prayer opens with a desire for great things; it prays for a sanctified people that will hallow His name; it expresses the great hope that His kingdom may come; and it deals with the means of that coming—the doing of His will. Then, in the light of these great needs, we turn to our personal needs necessary to sustain and equip us in doing our part in the great purposes of God; daily bread for the present; forgiveness for the past; guidance and protection for the future.

"Give us this day our daily bread."—This petition suggests that it is right and proper to pray for material as well as spiritual blessings. We need bread to live and work and since all things are in our Father's hands, how natural that we should express our desire for a needed portion. But the petition is limitative. We do not demand the future, but humbly ask for enough to live on and work by just for today. The petition puts a curb on our desires and ambitions. We do not ask for unnecessary things but for the simple needed elements of sustenance. And we do not ask for a guaranteed supply for all time, but for "this day." It takes a great faith to so pray. But it is a faith that will release us from fear and anxiety of the future.

"So for tomorrow and its needs, I do not pray,
But help me, keep me, hold me, Lord, just for today."

"And forgive us our debts as we forgive our debtors."—We are debtors to God, too often debtors who have wasted our Lord's substance. When we ask ourselves how much we owe our Lord then the greatness of our omission stands before us. We cannot pay our debts, even "were the whole realm of nature mine, that were a present far too small." Yet our Father, with "love so amazing, so divine" is ready and willing to forgive us our debts. But there is a certain condition laid down. We may ask for God's forgiveness only when we come in the spirit of forgiveness, for unforgiveness in our heart is shutting the very door which opens into the spirit of prayer. We dare not expect God's forgiveness unless we come in a spirit of forgiveness any more than we can claim to love God and harbor hate towards our brother. So this petition which seems easy to understand is perhaps the most difficult to pray. So important does Jesus consider it that it is the only one upon which He offers further comment. "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

"And lead us not into temptation, but deliver us from evil."—How naturally this petition follows the one just preceding in; for as we call to mind our past failures we are conscious of our weakness and desire strength for the days ahead. We wish to be preserved in the hour of temptation. But James says God tempteth no man. Rather those circumstances which God has meant to be opportunities for us, we are apt to misuse and thus turn into temptations. God blesses us with certain great opportunities for righteousness, but these very opportunities, when abused or misused become the source of our greatest temptations. But we desire such pure hearts and clean minds that we may have the spiritual fortitude and wisdom to make the largest possible use of the opportunities placed before us and not yield to the temptation to misuse them. It is the Evil One who keeps suggesting and urging that we use such opportunities or abilities for selfish and base ends, and from the power of so strong an adversary we cry to our Father for deliverance. And our faith need not fail, for God will not permit us to be tempted over-much.

* * * * *

As we look at these brief petitions we are impressed with Christ's words that we are not heard for our much speaking. These simple, child-like requests are enough, yet who can fully expound their meaning, or fathom their depths! All that the heart feels and needs: the whole realm of Christian's petitions, are herein summarily stated.

"Lord teach us to pray the prayer thou hast given us."

* * * * *

Lord, I know not what I ought to ask of Thee; Thou only knowest what I need; Thou lovest me better than I know how to love myself. O Father! give to Thy child that which he himself knows not how to ask. I dare not ask either for crosses or consolation; I simply present myself before Thee, I open my heart to Thee. Behold my needs which I know not myself; see and do according to Thy tender mercy. Smite, or heal; depress me, or raise me up; I adore all Thy purposes without knowing them; I am silent; I offer myself in sacrifice; I yield myself to Thee; I would have no other desire than to accomplish Thy will. Teach me to pray. Pray Thyself in me. Amen."—Fenelon (1651-1715.)

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise and all the distance and the near
Stands out in sunny outline brave and clear!
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?"

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

February 19

TWO MIRACLES OF POWER

Mark 4:35-41; 5:15-19.

The first phrase in our lesson text indicates that this incident was only a part of the day's work. The other part of the day's work we had in last week's lesson. It was immediately after His teaching in parables of the Kingdom of God (Mark 4:26-34) that our lesson begins.

Having been in the midst of a multitude of people all day, now as evening was drawing nigh, He made the familiar request that the disciples and He would seek a place for quiet and rest. When Jesus suggested that they (Jesus and the disciples) go over unto the other side of the Sea of Galilee, the disciples immediately began the short but memorable voyage. Nor did they succeed in going alone, for "other boats were with them." We conclude from this that as many of the multitude as could, followed in the boats available. It would be interesting to know what happened to them in the storm; but we are given no information. It again illustrates the curiosity of the multitude and Jesus' fame which we studied three weeks ago.

The story of the storm itself is well described in the lesson text and needs no comment here. Evidently it was a more violent storm than even the seasoned fishermen of the twelve had before experienced and their courage and bravery were tested. Note the contrast of the sleeping, fearless Master and the fearful, awakened twelve. They had lost confidence in their ability to steer the boat in the raging storm but they had confidence in the Master, whom they called Teacher.

Upon being awakened Jesus did two things that deserve our attention. First, He relieved the fears of the disciples by quieting (rebuking) the storm. This was followed by a second rebuke—that of his disciples. To the sea He said, "Peace, be still." To the disciples He said, "Why are ye fearful? have ye not yet faith?" In view of the lesson He taught them through this rebuke they might well call Him Teacher.

The two rebukes indicate two concerns. He was concerned in their safety and He was also concerned in the disciples' faith. The lesson, at this point, again reveals the love and interest our Christ has for us. He is interested in our physical and spiritual welfare.

The first nineteen verses of the fifth chapter relate the second miracle of power. This lesson shows us Jesus' power over evil spirits, the other lesson shows us Jesus' power over nature. He restored peace and sanity to one who had been tormented with evil spirits. This man was an extremely violent case, whom no one could quiet or fasten securely. Thus he lived a life far more brutal and wild than even the most wild of animals. This poor mortal, who could hardly be called human, was restored to a perfectly rational man. The change was so real that folks became afraid, for behold, the man with the evil spirit was seen in clothing and sitting just as other persons.

We have only space to refer to the alarm of the keepers of the swine, about their material loss for they hurried to the city, no doubt to tell the owners of the loss. Our lesson is that Jesus cares more for one soul than for property. Christianity must teach the same truth today.

There is real security for those who trust in Jesus.

February 26

OTHER MIGHTY WORKS OF JESUS

Mark 5:22-27, 32-36, 41-42

Our lesson follows immediately that of last week. The lesson writers have selected three portions out of Mark 5:20-43 as the lesson text, but to study and understand the lesson we must read the entire fifth chapter beginning with verse 20.

We remember that Jesus and the Twelve had gone from the western to the eastern shore to find rest and relief. This lesson is back on the western shore again, probably at the same place from which He departed.

That which was to be expected happened, in fact two expected things happened, first "much people gathered unto Him" (verse 21) and, second, Jesus was requested to save a girl who lay at the point of death. The only unusual thing in this connection is the particular person who came to make the request of Jesus. It was a ruler of the synagogue. We would hardly expect a man belonging to that group of Jews to come to Jesus. Either Jairus was an exception and didn't belong to the opposition party, or else his great sorrow and grief had removed all pride and enmity and he was humble enough to come to Jesus when it meant the life or death of his own daughter. Nevertheless this ruler of the synagogue fell at the feet of Jesus and besought Him greatly. His unconditional expression of faith, "lay thy hands on her, and she shall live," is sufficient to distinguish Jairus from the synagogue group.

Sorrow and approaching death is a great leveler and remover of barriers. Envy, jealousy, doubt, superstition, preconceived notions—all disappear when we are experiencing great trial.

As Jesus was following Jairus to do his bidding the other incident in our lesson occurred. One miracle was performed while He was on the way to perform another. This woman had evidently tried every other possible cure for her affliction. She had suffered twelve years; suffered much from many physicians, had spent all her means and grew worse rather than better. This is our second instance of faith in this lesson. She had no desire to speak to Jesus; she didn't want Him to see her; she had faith sufficient to be content to touch His garment, unknown as she thought, to Jesus. Her faith had made her whole. This was truly unconditional faith.

Here we resume our other "mighty work of Jesus." At this point Jesus and Jairus were informed of the death of the daughter. Without giving the father opportunity to speak or shed a tear, Jesus gave him those wonderful words of assurance that have meant so much to many. "Be not afraid, only believe." Arriving at the home, Jesus gave Jairus cause for permanent faith, for his twelve year old daughter was restored to life.

These two mighty works of Jesus' are windows through which we can see the power and love of God. Jesus came to bring life to the dead and more abundant life to the living. His words come to us today, "Thy faith has made thee whole" and "Be not afraid, only believe."

In sickness and in death we can safely place our trust in Jesus.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

USE OF THE FORUM

Dear Editor:

The editor has invited contributions for the Forum column. Last spring I took the liberty to use that column for the discussion, from a layman's point of view, of the momentous but all too hazy question on the subject of the "Inspiration of the Scriptures." I particularly asked for clear statements of what the subject is really to mean to a layman, in view of modern school and college text books. I have been favored with one reply in the Forum column, that from Bro. P. J. Richert, of Kansas. I should have liked to hear from others. But I want to thank Bro. Richert herewith for a sympathetic and clear statement of his viewpoint on the subject. Just because, as a layman, I happen to betray a difference of conception of some theological questions, or my ignorance on the subject, is no reason why my question should be ignored by those who are in a position to be better posted than I am. (A personal letter on the subject to a prominent contributor to the Exponent was completely ignored). I take it that the Forum is open to frank expressions on different problems even from those that may be lacking in knowledge on the subject treated. Am I right, Mr. Editor?

Berne, Indiana. **N. G. Fankhauser.**

ON WORLD PEACE

Dear Editor:

It certainly is a deplorable fact that the nations' methods of settling their disputes is war, and that in the last great war millions of young men had to sacrifice their lives. Oh, the tears, the heart aches and the broken up homes!

Yes, we all deeply resent war. We oppose war by not taking part in it and that is all we can do. Our Lord Himself did not mix in political affairs, did nothing to restore the Jewish nation to former independence and power. The apostles followed in the footsteps of their Master, not politics but to save souls was their life work.

The gospel of Christ crucified has power to save from sin, yes to transform individuals, races and nations that are heathens to saints.

Do we as Mennonites let the light of the gospel shine on our surroundings that people see our good works and praise God? The works speak louder than words. If we do not live what we preach, people will not listen to our words.

At least our words will not make a favorable impression on our neighbors. What I want to say is this: if we advocate peace, world wide peace and do not practice it at home our efforts will prove unsuccessful.

Christ Himself was an advocate of peace. Yes, He is the Prince of Peace, according to the prophecies in the Old Testament and to the song of the angels at His birth, but in Matt. 24, in one of His last long talks with the disciples, He states very clearly that in the days of the Son of Man **there will be wars and rumors about wars.** I cannot get around this. We know when we read our Bibles and do a little thinking that all the old prophecies concerning Christ's coming as Saviour came true. We know that the time of His second coming is drawing nearer. We know because God's word tells us. That when the appropriate time has come everything will come to pass exactly as our Lord prophevied.

I do not believe that world peace is a possibility as long as sin is the domineering power in the world. I do not believe that permanent peace can be established before our Lord will come and destroy all the enemies of peace. Then Satan, the arch-enemy of peace, will be bound and cast in the bottomless pit, and Christ will ascend the throne of David and reign for a thousand years. Then, my friends, (and not before) there will be peace on earth. Peace in the hearts, in the homes, and the nations of the earth. Peace not temporary for ten or twenty years, no for a thousand.

Lord hasten the day.

Yours truly,

Rosthern, Sask., Canada. **G. G. Epp**

STUDY OF INDIAN LANGUAGE

Dear Editor:

The morning mail just came and as I glanced over the pages of the new Exponent, I note the quotation from the article by Stanley Vestal entitled "The Wooden Indian" in which he pays tribute to the Cheyenne dictionary and grammar as "one of the monuments of American scholarship," adding however, that "some of the Indian languages are easier to learn than others and that the sign language is child's play compared to any existing Indian tongue."

Alas, the writer failed to state that while the learing of the sign language is mere "child's play," it is also as inadequate as "child's talk" to give real expression to the deeper things of life. It would have been wholly inadequate for the work we as missionaries are doing among the Cheyenne Indians.

Then the writer's statement that it took Mr. Petter eighteen years to achieve a command of the Cheyenne language needs some modification. I entered the work five years after Mr. and Mrs. Petter came to Cantonement, Okla. At that time Mr. Petter already knew sufficient of the language to converse freely with his Indians, direct his interpreter in his public utterances where false impressions were given, translated portions of the Scripture, published a Cheyenne reading book and already had a very considerable Cheyenne dictionary in manuscript form. In 1900, just nine years after Mr. Petter began his great work, the Mission Board set me free from my duties as teacher in the Mission Schools to assist him in arranging and copying the vast amount of linguistic material he had already collected. It was then he put his grammar in systematized and written form, and dictated both a Cheyenne-English and an English-Cheyenne dictionary.

I have been repeatedly told that missionaries in India and China never cease to study the languages they are compelled to use there, even tho they spend a life time in the work. Yet those missionaries have all their linguistic material at hand. It is readily seen how much greater is the task among the American Indians, where all this linguistic material need first be gathered and then put in available form.

True, we meet many well-meaning people who question the need of so much time and effort put into this fundamental work. Perhaps if they had a Bohemian in their pulpits every Sunday, vainly trying to be their religious teacher and leader, with little knowledge of their deeper life and thought, their religion, if entirely different from his, he living and thinking in one world and they in another, it would help them appreciate the situation fully. Our experience has been that all the time and effort it has cost has been more than worth-while. We would not have been satisfied with less.

Sincereiy

Lame Deer, Montana. **Mrs. R. Petter.**

The Christian Exponent is an unofficial publication and exists only by the support of those in sympathy with its purpose. It seeks to deserve your support. Your subscription will help it to carry on.

THE EDITOR'S CHAT

(Continued from page 50)

own papers. The ability to do that amount of wark argues **for** rather than **against** her character.

5. One of the official guides on duty, a lady who formerly belonged to the Baptists, showed us over the immense plant and explained the work as she understood it. She was firmly of the opinion that Mrs. McPherson was actually kidnapped and that the whole affair can be laid to the charge of certain Catholics who are attempting to hinder her work because many Temple converts are from the Catholics. She explained, too, that her parting with her mother was only on the matter of finances, that the mother McPherson insisted upon managing the financial end of the plant after the work had far outgrown her. We are informed that a committee of fifty men now does what mother McPherson had until recently attempted to do herself.

A recent writer in Haper's magazine explained Mrs. McPherson's popularity by her ability to build interesting programs. This guide told us of a recent sermon on the parable of the two buildings. While Mrs. McPherson was preaching she had her carpenters and artists erect two houses, one on the sand and the other on the rock. At the opportune moment, the electric lights were manipulated so as to produce the effect of lightning and storm and suddenly the house built upon the sand came down with a crash. It was realistic and impressive. Her method is extraordinary but I can hardly see that her use of objects and scenes can be condemned. She is thereby using an educational method which many of us have tried in a smaller way with children and which is being used more and more in the public schools. In so doing she at least gets the crowd whereas many of the "intellectual" preachers of the city read their beautiful essays to empty pews.

I have heard much criticism of her healing. It is said that she can heal only certain kinds of cases, and that many of these are not permanent. I am not impressed with this argument. I have myself been preaching for ten years and I have never had more than partial success. If Mrs. McPherson has only partial success with divine healing, she is not very different from other religious workers and I know of no medical doctor who claims more for his own work.

Her parting with her mother does not greatly disturb me. Our own Mennonite Church has weathered family infelicities of similar natures, though not so imposing.

What reports I have heard of money scandals connected with the Temple impress me least of all. Considering the immense plant that she has built up, a school of some 700 pupils, a radio broadcasting service, a commissary which takes care of many of the poor, etc.,—and considering alongside of this the fickleness of human nature, I marvel that no more scandals have developed. The apostolic brotherhood had its Ananias and Sapphira. They became infamous for all time as liars, though compared with the proficiency of some modern church members, their efforts seem crude. Mrs. McPherson's church must, in fairness, not be judged by any higher standards than those of other denominations.

The background of her theological thinking is obvious enough. She attempts to reproduce literally the apostolic thought and experience. She believes in the Bible from cover to cover (whatever that means), in salvation through the blood of Christ, in the necessity of repentance and the new birth, in the immenent return of Christ. I would criticize her theology as being inadequate, not as false. In addition to this she holds to the belief in divine healing, a conclusion which seems to me to be inevitable to one who holds to the literal interpretation of the Scriptures. Her gospel is wholly individualistic. She does not believe in the social gospel and probably does not understand it. Her sermons are simple, realistic, and in a sense, shallow. But multitudes hear her with profound gratitude and inasmuch as she is in the midst of a busy city calling attention to the reality of the spiritual I am convinced that she does a lot of good. If I had the facts at hand to assure myself of her sincerety, I would make that last statement without qualification.

It may be that some of my readers are better informed and can give us more light on this interesting phenomenon in our modern religious world.

Sincerely yours,

Lester Hostetler.

Upland, California.

FOR THE NEW CHURCH YEAR

Are you sheltered, curled up and content by your world's warm fire?
Then I say that your soul is in danger.
The sons of the Light, they are down with God in the mire,
God in the manger.

Then rouse from your perilous ease; to your sword and your shield!
Your ease is the ease of the cattle!
Hark! The bugles are calling, "Out! Out! to some field—
Out to some battle."—EDWIN MARKHAM

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Notes from Here and There

Rev. J. H. Epp of Hillsboro, Kansas, conducted a series of meetings at the Hoffnungsau Mennonite church, Inman, Kansas, January 15-22.

On account of ill health Rev. H. J. Krehbill of Reedley, California, was obliged to give up the active ministry of his church at least for the present.

Mr. Frank Risser of Carlock, Illinois, addressed the Warren Street Mennonite Church, Middlebury, Indiana, January 22nd, in behalf of the organized Sunday school class project of the Central Conference Mennonites.

The Hebron Church, Buhler, Kansas, was favored with a musical program rendered by the Christian Endeavor Society on January 22nd, in which the neighboring churches and schools participated. Professor Harder of the Buhler high school concluded the program with an address on the cultural and religious value of music.

The Bethel College Glee Club won second place in the Kansas state contest on the evening of January 29th. The glee clubs ranking first and second in the state contests will represent their respective states in the Missouri Valley contest to be held at Kansas State University in the near future.

Dr. J. W. Kliewer of Newton, Kansas, and Rev. S. M. Musselman of Bluffton, O., were present at the joint mission board meeting of the Central and Defenceless conferences at Goshen, Indiana, on Jan-17th. Dr. Kliewer is the president of the Foreign Mission Board of the General Conference and Rev. Musselman is also a member of the board.

The Intermediate Christian Endeavor Society of the First Mennonite Church, Bluffton, Ohio, had charge of the Sunday evening service on January 15th. The program consisted of two talks and musical numbers, both vocal and instrumental. The size of the audience indicates that these programs of the young people are appreciated.

On Monday evening, December 6th, a a local organization of the Brotherhood of the Eastern District Conference was effected in the Souderton, Pa. Mennonite Church. This organization is designed to provide a means through which a more intimate fellowship can be realized among the men of a congregation and also between the men of neighboring Mennonite congregations. Several of the congregations in this conference have large and active local brotherhood organizations.

Rev. W. C. Voth, a student of Witmarsum Seminary filled the pulpit of the Grace Church, Pandora, Ohio, on Sunday morning, January 22nd.

The Foreign Mission Board of the General Conference will hold its annual meeting at Newton, Kansas, on February 15 and continue in session for two or three days.

Rev. Ernest Bohn, pastor of the Tiskilwa, Illinois, Mennonite Church, addressed the ministers of the Central Conference at their recent ministerial conference at Bloomington, Illinois.

Rev. W. Wilbur Miller of Columbus, Ohio, has assumed the pastorate of the Sugar Creek, Ohio, Mennonite church during the absence of Rev. Lester Hostetler, who is spending some months in California.

The Men's Glee Club of Bluffton College, Bluffton, Ohio, gave a sacred concert to an appreciative audience at the Grace church, Pandora, Ohio, on Sunday evening, January 22nd.

The Pretty Prairie Mennonite Church near Hutchinson, Kansas, dedicated its new church building on Sunday, February 5th. It is a commodious brick structure well adapted to the growing needs of this congregation. Dr. Kliewer of Bethel College gave the principal address.

Dr. Harry F. Weber of Albright College, Myerstown, Pa., coaches the debating teams of his college in addition to his regular teaching duties. He is interested in establishing an intercollegiate peace oratorical contest among the colleges of Pennsyvania as an annual event.

Rev. R. L. Hartzler tendered his resignation as pastor of the Maple Grove Mennonite Church, Topeka, Indiana, on Sunday morning, January 29th to become effective about April 1st. At that time he expects to begin his work as pastor of the Carlock, Illinois, Mennonite church to which he received a call a few weeks ago. Rev. Hartzler served his church at Topeka, Indiana, as pastor for a period of twelve years.

The Eastern District Conference of the General Conference has for some years maintained the Menno-Friendly Beneficial Association for the purpose of providing sick death benefits for its members at a lower cost than it is possible to obtain in regular insurance companies. Then, too, it is believed to be greatly worth while for the fraternal spirit that it fosters for the church and among church members who greatly appreciate the benefits of this association.

The Zion Mennonite Church, Souderton, Pa., made a fine financial report at its recent business meeting. The receipts and expenditures exceeded seven thousand dollars.

The young people of the Tiskilwa, Illinois, Mennonite church, assisted by the choir, gave the pageant, The Nativity, Christmas eve. The beautiful Christmas carols sung by the choir made the pageant very real.

Almost ideal weather prevailed in Ohio and Kansas during the annual Bible Lectures that were given at Bluffton College and Bethel College during the opening week of the second semester. As a result unusually large audiences were able to be present at both places and share in the benefits of these lectures.

Thirteen new members were added to the Wadsworth, Ohio, Mennonite church on a recent Sunday. Two additional members will be received in the near future, making a total increase of fifteen in the membership. Rev. Wilmer S Shelly was unanimously re-elected pastor of the church at the annual business meeting.

The annual financial reports of the various organizations of the Sterling Avenue Mennonite church, Kitchener, Ontario, indicates that this church is in a prosperous condition financially. Finances may not be the determining factor in the service of a church but a well-financed church is usually happier and more effective religiously than a poorly financed one.

Rev. Paul E. Whitmer preached at the Eden Mennonite church near Moundridge, Kansas, on Sunday evening, January 29th. Rev. C. J. Goering is the pastor of this church. Rev. Whitmer also called on Rev. D. H. Bender, president of Hesston College, while in this part of Kansas.

Rev. I. R. Detweiler is one of the teachers of the Religious Training School that is conducted by the churches of Goshen, Indiana. The Sunday school teachers and other lay workers in the city of Goshen and surrounding towns are receiving systematic training for their work under the guidance of Rev. Detweiler and his associates.

One of the most interesting features of the programs rendered by the Bluffton College Glee Club on its recent tour through Ohio and Pennsylvania was the quartette of young men who came to this country from Russia in recent years. They dressed in Russian peasant costume and sang Russian folk songs to the great delight of their audiences.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

February 28, 1928

EDITORIAL

ANSWER BOOKS - Samuel Burkhard

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Benjamin Gerig

WHAT SHALL BE MY LIFE WORK?

H. J. Krehbiel

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The Editor's Chat

Dear Readers:

This is the middle of February and it happens to be a chilly morning. The weather is again unusual! Yesterday the wind howled like it does in the East. And how it snowed! Not in Upland, but up on the mountains which are only five miles to the north. The peaks are from 8,000 to 10,000 feet high and they were visited by a real blizzard accompanied with snow. We could see it all from the valley here below and it made one shiver to look at it. This morning the southern horizon was black with smudge. I do not think that citrus growers in this vicinity did any smudging but in the district of Pomona, which is eight miles southwest and several hundred feet lower in sea level, there must have been plenty of smudge pots burning last night.

In a previous "Chat" I mentioned something about smudge and how it makes things black with soot. Perhaps some wondered why the oranges and lemons do not show traces of soot when you buy them at the store. I visited a packing house the other day and discovered the reason. All of the fruit is washed before it is packed. The fruit is hauled to the packing houses in boxes. The first step in preparing them to pack is to dump them into a large vat containing warm water, soap suds, and kerosene. From here they are automatically taken up and passed over long revolving brushes which thoroughly cleanse the fruit. After this they are rinsed in a vat of clean water and then they pass on to rows and rows of belts where they are dried, sorted and graded. Each grade is delivered in a separate bin where they are packed into boxes. Every orange of good grade is automatically given the "Sunkist" stamp and is automatically counted by an electrical device as it passes into the proper bin. The wrapping and packing is of course done by hand and requires some skill. The left hand grabs the tissue paper, the right hand the orange, and with one dexterous move the orange is wrapped and placed in its correct position in the box. There is no guess work. Each size of fruit is placed in the box after a certain pattern with which the packer must be well familiar.

The National Orange Show begins in San Bernardino today February 16, and will continue for ten days. Governor Young is to open the exhibition with a speech. It is an annual event and probably the chief winter event in California. Upland will have an exhibit designed after the shape of the Eiffel Tower in Paris but not so high. I should add that Upland has the largest Orange Packing House in California. Navel oranges are beginning to come in fast and the season will be in its height about the first of March. It will be practically over by the first of May. A few months after that the Valencia oranges will ripen. But in this community the Navels are grown far more extensively than the Valencias. Only a few Tangerines are produced. Many lemons are grown. These ripen all the time and the groves are picked nearly every month in the year.

In his new book on "A Visit to Palestine", Harry Emerson Fosdick has an interesting page on stones in Palestine. He mentions the legend among the Arabs that when the world was made two angels carried all the stones in bags. When they flew over Palestine one of the bags burst. The other one must have burst in California. When I was fifteen years old I once was assigned the job of plowing a ten-acre plot of stony ground with three spirited horses hitched to a walking plow. Besides getting certain impressions regarding "horse sense" and learning a good deal of my own inner nature, I thought that in addition, I learned everything about stony ground. But compared with some of these orange groves, that field was unencumbered with stones. A few days ago I saw a man preparing a plot of desert land for planting. He plowed with a caterpillar tractor and seven men with crow bars and sledges followed him trying to get the boulders on top so that they could be cleared off. Stony ground is apparently the best for trees. On many of these tracts that have some of the finest trees, one can find an immense pile of stones twenty or more feet high, fifty feet wide and several hundred feet long. It makes one's back ache to look at them!

In the public library I picked up "What Can a Man Believe", the newest of Bruce Barton's books. It agreeably surprised me. I have not read "The Man Nobody Knows" by the same author, but I did read "The Book Nobody Knows" and it seemed to me to contain very little that had not been better said before by someone else. "What Can A Man Believe" contains chapters on "Should Religion be Abolished?", "Which Religion is the Best?", "The Church that Nobody Knows" and "What Few Simple Things Can a Man Believe?". It is very readable and can be read with profit I think by layman and clergy alike. Bruce Barton is a highly successful business man but he is known to the public by his books on religion. His father, Wm. E. Barton, whose article on "The Minister and Women" appeared in the Exponent several months ago, is a trained theologian and a great preacher. But he is best known as the biographer of Abraham Lincoln.

I cannot refrain from mentioning another book which I am re-reading for the third time at least. It is "The Ideal of Jesus" by W. N. Clarke. The book was published fifteen or more years ago. In my estimation it is a gem. Every Sunday School teacher who is seriously interested in our studies in the Gospel of Mark will do well to read this book. The only criticism I have is that the author takes for granted that I know my Bible a great deal better than I actually do. He quotes a great deal of Scripture but gives not a single reference to chapter and verse. I find it necessary to use a concordance. But probably this is a point in favor of the author rather than against him. For most of us who teach or preach do not know our Bible well enough and we need to be reminded of that fact. As an illustration of what I mean I quote from the author in his chapter on Liberty: " 'This multitude that knoweth not the law are accursed', is quoted from the scribes and Pharisees. Yet naturally there might be among the 'accursed' multitude some who were really more religious than those who despised them". The Scripture passage sounded familiarly enough but in what chapter and verse can I find it? You, dear reader, doubtless know, but I had to consult a concordance before I found it.

The editor appreciates the Open Forum material that has been sent in for the recent issues of the Exponent. A number of articles, as you see them announced on another page, will appear during the coming year, and I hope to have many readers write me about them.

Sincerely yours,

Lester Hostetler.

Upland California,

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EDITORIAL

WHO CRUCIFIED JESUS?

A moving picture film attempting to portray the life of Jesus and entitled "The King of Kings" is meeting with serious objection on the part of many intelligent Jews in this country because it fixes the responsibility for the crucifixion of Jesus upon the Jews. They insist that it was not the Jewish people as a whole but the Roman-appointed high priest and his creatures. They have not succeeded in suppressing the picture but the producers have agreed to change certain objectionable scenes. The Gospel records, especially that of John, seem to lay more responsibility upon the Jews than their descendants are willing to admit that we heartily agree that the Jews of today should not be held responsible for what some of their race did two thousand years ago. We believe also that the Jews have suffered too much persecution at the hands of Christians and that the followers of Christ today foster an attitude of ill-will and prejudice against the Jew which is not in harmony with Jesus' teaching on love. If we cannot forget that the crucifiers were Jews let us also remember that the One Crucified was a Jew, too, and so were Paul and Peter and the Prophets. The best that we have—our religion—we owe to the Jews.

A DEAD PUBLICATION

The Dearborn Independent died last December 26. "B'nai B'rith" a Jewish magazine proposes this epitaph:

HERE LIES A GREAT ERROR

The magazine became widely known during the brief span of its existence. It was in some sense Henry Ford's paper but his lawsuit with Aaron Sapiro last year disclosed the fact that the automobile manufacturer did not read the magazine and that "Henry Ford's Page" was written by someone else. It had much interesting material but its anti-Jewish propaganda was based upon falsehood and falsehood deserves to die.

MAUDE ROYDEN AND CIGARETS

Maudé Royden is the greatest woman preacher living. By her preaching in London and by her books—among which are "Beauty in Religion," "Sex and Common-Sense," "Prayer a Force," "I Believe in God"—she has given practical help and religious inspiration to thousands of people. And now it is broadcast everywhere that she smokes cigarettes, why and how many, it is not said. Because of this report, which she herself verified as being true, many of her engagements on her speaking tour through America have been cancelled. This is unfortunate in every way. For Miss Royden knows some things about life and about religion which are worth traveling across the Atlantic to tell. The press seized her confession of "having occasionally smoked" and the cancellation of her engagements as good copy and as a result she secured wide publicity. Thousands of people have come to know her by this one personal habit, but know nothing of her deeply spiritual character and her virile religious message. The incident illustrates several striking facts:

1. That the greatest among us frequently have moral blindspots.

2. That our prejudices against comparatively small matters prevent our seeing what truth and beauty there is in others.

GOSHEN COLLEGE LIBRARY

3. That we maintain a double standard of morals for men and women. G. Campbell Morgan and other great preachers smoke and get by **because they are men.**

4. That it is difficult to see things through the eyes of another. Miss Royden hardly realized what an offense smoking is in the eyes of a large majority of American Christian women. On the other hand it is hard for Americans to view the matter from the standpoint of Miss Royden, whose environment is England and not America, who lives in a country where there has been little or no agitation against smoking, and who regards this habit as a purely personal one with no more religious significance attached to it than to the drinking of tea or coffee.

Miss Royden has probably never smoked enough cigarets to do one iota of damage to her mind or body. Nevertheless, the medical profession is in theory, if not in practice, against the use of tobacco, especially the cigaret. Their excessive use unsteadies the nerves and breaks down the will-power. Cigarets have ruined the physical health of many boys and they are increasingly becoming a menace to girls. No right-minded parents want their children to become tobacco fiends. Most of them earnestly desire that their children should never acquire the habit and they have a right to insist that religious leaders should help rather than hinder in this respect.

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THE CAPITAL PUNISHMENT ISSUE

On another page is found an illuminating discussion of the subject of Capital Punishment by one of our contributing editors, Benjamin Gerig. After much delay and disgusting reports of alienists who tried to prove him insane, Hickman has just been sentenced to hang. While in many circles there is a strong demand for capital punishment, the Baltimore Evening Sun as quoted in Information Service sees the matter differently. Discussing the conviction of Hotelling for his atrocious crime at Flint, Michigan, it says:

"The late occurrence ..... is a graphic illustration of the expeditious administration of justice. In less than ten days since the body of a child was found horribly mutilated in a stream the perpetrator of the outrage had been apprehended, had confessed and was on his way to prison.

"The point is that Michigan's laws provide no death penalty for major crimes. Among Hoteling's family and relatives therefore, there was no fear for his execution, and as a consequence, the country was spared the spectacle of delays, repudiation of confessions, testimony of alienists, stories of newspaper sob-sisters and other circumstances that have mocked the courts in this country. The morbid and crazy-minded were given little to read and little to inspire them to similar exploits, as Hoteling claims he was inspired by details of the Hickman case in California.

"Arrested, given a trial and out of the public mind almost before pictures of him were rushed East. Justice has been satisfied, the Flint mobs have been quieted and the public is preparing to forget the matter."

LINDBERGH VS. HICKMAN

Both are young men, brilliant, possessing initiative, courage, and adventuresomeness. Their adventures have filled the front pages of the newspapers for the past two months. In December one started on an uncharted tour of good-will through Mexico and Central America. The other started only a few days earlier on his last and most brutal episode of crime. Last Monday Lindbergh returned to St. Louis amid the applause of a whole nation who is proud to own him. One day later Hickman was finally convicted and sentenced to die. Suppose Lindbergh's father and mother would have been divorced when he was a young boy, as Hickman's parents were, and the lad would have been cast out on the street to make his way with the gang the best he could, without a home, and with none of the moral training that a good home gives. And what if the brilliant Hickman, who made the highest grades in school, would have had bringing up in a Christian home? No parents have done their duty who have only provided food and clothing for their children. Homes as well as schools, if they are worthy of the name, must look well after the moral and religious training of those in their care. Hickman is guilty but his parents and society cannot wholly escape share in his guilt.

—o—

ANSWER BOOKS

Most of us recall the days when we could find all the answers to our arithmetic problems in the back part of the book.

Now that we have grown older we find that our arithmetic problems are no longer in a book, and also that we are unable to find exact answers to our problems. The farmer, teacher, business man or others do not know just how large the savings of the year will be.

Young people would like to know how much it will cost to go to school. The catalogues tell of tuition fees and give the rates for board and rooms. The other items of expense must be estimated according to the habits and tastes of the individual. And while in school new tastes may be cultivated which had not been anticipated. These again may make the estimates be far from true.

The builder seeks an answer to the cost of a structure before he lays the foundation. Most of us are pretty well satisfied if we do not miss it more than several hundred dollars. At best the answer is finally an estimate. There is no answer book for the building problem.

How much will it cost to raise a family? Again the answer book is silent. Factors of health, growth, standards of living and ambitions all enter in. There is always an algebraic "X" standing for the unknown quantity in the problem to which an answer is sought.

Again where is the place of greatest safety? All

of us would like to find it if we knew how. Mark Twain was cautioned not to travel so much because of the constant danger involved. He began to investigate the matter of danger and found that most people died in bed. He concluded, therefore, that it might be safer to keep on traveling. Which day shall one keep off the highway? When shall one stay at home and not take the train? Again the answer book is silent tell-us where and when to go and stay.

The problem of the investment of our lives confronts us. Shall we be farmers, teachers, business men, doctors, nurses, home makers, or what not? We ought to do what we are best fitted to do, but then what are we best fitted to do? Would it not be fine to have an answer book to consult? It may be that all of us have some line of genius if only we could find it. But who can tell us what it is?

Where shall we go to school? Naturally we want to go where we can make the best use of our native endowment. But again what is our heredity, and where can we find with certainty the best atmosphere for the development of our original nature?

Youth seeks a life mate and partner. Of all the choices that could be made will the one made be the wisest choice? Here again the answer book remains silent.

We always live in the present. We have just come out of the past. We are always just entering the future. The future is unlike the past, hence it presents a picture of haze and a feeling of strangeness. We cannot see into it with the desired clearness.

We cannot go back into the past. We cannot return to our childhood. We must move into the future whether we like it or not. How can we move into it with the greatest mastery? Again the answer book is silent.

We must always experiment with the present. This experimentation need not be haphazard even though the method of life is experimentation. In order that we may move into the future with the least waste of time and energy it is highly important that we understand the past out of which we have come, and that we know the present in which we live. With this equipment we are best prepared to face the future with intelligence and with courage push into the unexplored future. The answers of the future must be found, and having found them we will then find other problems just ahead that will require the same treatment.

This is the nature of life. Paul admonished his friends in his presence as well as in his absence to "work out your own salvation with fear and trembling." Phil. 2:12. If there were an answer book for all the problems of life we would become lazy and worthless. One of the joys in living is to discover answers. He who finds joy in this discovery will never grow old.

Tempe, Arizona. **Samuel Burkhard.**

What About Capital Punishment?

Benjamin Gerig*

"God helping me, I shall never sign the death warrant of any man so long as I live" (Abraham Lincoln).

Killing people for various offenses is an old, old institution. Capital punishment as a remedy and a penalty has been applied to cases ranging all the way from stealing two shillings in England to driving "witches" out of Massachusetts. It has been defended on grounds of revenge, retributive justice, protection and deterrence. According to the ministerial opinion as expressed by nearly four hundred ministers in Massachusetts irrespective of denomination, capital punishment is Biblical, barbarian, righteous, pagan, ordained of God, necessary, efficacious, futile, unethical, just, unscientific, scientific, unchristian, silly, wholly defensible, utterly useless, crude, brutalizing, stupid and archaic. With opinion so diversified, a renewed study of the case obviously seems warranted.

Formerly, the doctrines of revenge and retributive justice predominated in the thought of protagonists for the death penalty. More recently, the chief argument has been that it is a deterrent to the would-be criminal and acts as a necessary protection to society.

But the history of this barbaric practice over the past one hundred fifty years shows in this connection four important changes. First, the number of crimes and offenses punishable by death has been reduced from several hundred to one; second, an increasing number of countries and states have completely abolished the death penalty without any increase in crimes and homicides; third, the disposition of peoples has been to mitigate the suffering of the victim and of the community by more humane methods in the infliction of death; and fourth, there has been a growing Christian attitude that redemptive rather than punitive measures should be exercised toward the criminal. Let us consider each of these in turn.

As late as 1790, the English law recognized over two hundred capital crimes. Men, women and children were hanged for such offenses as stealing five shillings, felling a tree, robbing a rabbit warren, pick-pocketing, or associating a month with gipsies. Between 1820 and 1836, England discontinued the death penalty for sheep-stealing, forgery, sacrilege, housebreaking, robbery, arson, rioting, and piracy. It was then, as now, believed by many that a severe penalty would deter people from committing these offenses

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and that a greater protection of life and property would be secured. But experience proved that just the opposite was the case. Juries came to regard the penalty as too heavy and would invariably bring in a verdict of "not guilty" even in clearly proved cases. So reluctant were juries to convict that professed criminals were said to prefer a capital indictment because of the greater chance of escape. Finally, in 1830, in sheer self-defense a petition from over one thousand bankers was sent up to the House of Commons to the effect:

> That your petitioners find by experience that the infliction of death prevents the prosecution, conviction, and punishment of the criminal and thus endangers the property which it is intended to protect. That your petitioners therefore earnestly pray that your honorable House will not withhold from them that protection to their property which they could derive from a more lenient law.

It was stated in the House of Lords on Aug. 22, 1833, that when the legislature raised the capital indictment to five pounds, juries were bringing in theft findings of four pounds nineteen shillings, still low enough to save the offender's life.

In this way one by one the offenses punishable by death were reduced until only one remains—murder in the first degree. But was there not an increase in these crimes as the death penalty was lifted? Not at all! The records of English criminal statistics show that there were fewer offenses, in the eighteen classes of crime investigated, during the three-year period after the repeal of the death penalty than in the three-year period before.

Phillips in his "Vacation Thoughts on Capital Punishment" says that the small deterrent effect of the death penalty in the cases of lesser offenses was shown by the fact that when pickpocketing was a capital crime the occasion of a crowd gathered for a public execution was regarded by pickpockets as the most favorable time to ply their trade, because, they shrewdly argued, "everybody's eyes were on one person and all were looking up."

But what happens when the death penalty is abolished even for murder? Here we can study cases. Capital punishment has been abolished by law in Holland (1870), Norway (1905), Sweden (1921), Italy (1889), Austria (1918), Portugal (1867), Roumania (1865), and has been abrogated by disuse in Finland, Denmark, Belgium and Switzerland.

In America it has been abolished in Brazil, Argentine, Colombia, Ecuador, Peru, Uruguay, Venezuela, Honduras, and Costa Rica. In Australia it has been abolished in Queensland.

In the United States, capital punishment has been completely abolished in Maine (1887), Michigan (1847), Rhode Island (1852), Wisconsin (1853), Minnesota (1911), North Dakota (1915), South Dakota (1905), and Kansas (1907). In Rhode Island it was discontinued after it was found that an innocent man had been hanged. In Kansas there has never been a legal execution, every governor in turn having refused to sign the necessary warrant.

Thirty-four states have given the court the power to pronounce an alternative sentence of life imprisonment, and experience shows that this alternative is used in a majority of cases. Pennsylvania was the last state to adopt this alternative n 1925.

The following six states still retain the death penalty absolutely: Massachusetts, Vermont, Connecticut, New York, North Carolina, and New Mexico.

Homicidal figures in the different countries vary greatly. The culture of each country, its climate, and its political and industrial situation, all play a part in determining the homicidal rate. The high figures in the United States are partly accounted for by the presence of racial antagonism, large immigration, and above all by the amazing number of motor-vehicles that conduce to a high manslaughter rate. The statistics are not comparable as between countries, but we are interested in knowing whether in each country or state homicides increased after it abolished the death penalty. E. Roy Calvert in a recent work entitled "Capital Punishment in the Twentieth Century" has compiled these figures, concluding his study in these words:

> In no single instance is there evidence of a permanent increase in homicidal crime as a result of abolition; in many there has been a decided decrease. The experience of these countries indicates that the death penalty cannot be necessary as a deterrent.

In the United States the annual homicidal figures by states vary from 18 to 164 per million of population. In none of the abolition states does the rate exceed 66 per million, and all these states fall within the lowest fourteen in this class of crime. The eight states with the highest homicidal rate all retain the death penalty.

A fair comparison can be made between the abolition states of Maine, Rhode Island, Michigan, Kansas, and Minnesota on the one hand, and New Hampshire, Connecticut, Indiana, Missouri, and Ohio on the other. The table, with figures taken from the United States Bureau of Census, follows:

Average Annual Homicides during Eight Years 1912-1919

Aboliti'n St't's	Rates per million		Cap. Pun. States
Maine	18	19	New Hampshire
Rhode Island	31	37	Connecticut
Michigan	40	54	Indiana
Kansas	66	96	Missouri
Minnesota	34	71	Ohio
Average for all	38	55	

It will be seen that the homicidal rate in abolition states is considerably lower than in similar capital punishment states. Those who argue for the retention of the death penalty on the ground that it reduces murder will do well to explain these figures before continuing their general unsupported assertions.

The third significant change is the demand of humanity for an easier death device. This is demanded

not so much to spare the criminal himself from suffering as it is to spare the whole community, which undoubtedly suffers even more. One hundred years ago death was induced by stripping the criminal naked, laying him on the floor of his cell, and while he was being fed on daily decreasing portions of moldy bread he was slowly pressed to death by increasing iron weights placed on his body. Criminals were sometimes drawn and quartered, and when at last humanity protested, there were those who resisted change on the ground that "the bulwarks of the Constitution were being broken down."

Berry in his book "My Experiences as an Executioner" describes numerous ghastly hangings where heads were torn off, where the rope broke or slipped, where victims regained consciousness, where death came by strangulation, asphyxia, or suffocation. It is needless to state the effect of such gruesome business upon wardens, prison officials, witnesses, other prisoners, and upon the executioner, not to mention the demoralizing effect upon the sensitivity of the whole community, which by its acquiescence is taking part in every detail of the inhuman act. For this reason the electric chair has been substituted for the cruder methods in many places. But those who have witnessed executions by this method relate a frightful and disgusting scene as the electric current burns its way through the lurching body. It is most difficult to imagine Jesus Christ our Lord adjusting the straps to head and limbs or throwing on the switch while the victim is praying to God for mercy where society has none.

The degrading and depressing effect which legal murder has upon the community is inestimable. People have been known to suffer nervous collapse who were in no way related to the victims awaiting execution. These considerations far outweigh whatever slight salutary effects the death penalty may have upon potential criminals. It is astounding that so little has been said about the effect upon little children of lurid newspaper publicity detailing the process of executions. It is well known, of course, that there is a high suicide rate among public executioners, who break down under the strain. It might be well to draw the executioner from among the citizens by the jury wheel. This would doubtless result in abolishing the whole system.

Finally, what is the prevailing attitude among Christians toward this practise? Hitherto, religious principles have generally been suspended in favor of the supposed practical value of deterrency. Not with an easy conscience, however. Prominent churchmen in every communion have denounced the death penalty as positively unchristian. Revenge and retributive justice, **lex talionis,** an eye-for-an-eye doctrine, no longer are loudly proclaimed from the pulpit. The church generally believes in possibilities of redemption, but killing cuts it off at the start.

If the death penalty were morally justifiable, the executioner's calling would be regarded as an honorable one. But there is probably no church that would place him on its important boards and committees. Even supporters of capital punishment loathe him and exclude him from their social and religious circles. Merely to be called an executioner mistakenly is an actionable case of defamation recognized by law.

The attitude of Jesus toward men was one of unconquerable faith in their latent possibilities. The issue of the death penalty is not primarily a questnion to be decided by Biblical texts or intellectual argument. Even if we cannot prove, we know in the deeper places of our intuition that capital punishment cannot stand before that high moral judgment within ourselves. Here, then, is where the issue joins: Capital punishment assumes that the murderer cannot be spiritually reclaimed and is not fit to live; Christianity asserts that every human spirit is of infinite worth in the sight of God, and is never beyond the pale of redemption.

Are we not morally developed enough to let violence disappear from our law as it is rapidly disappearing from our religion and our lives?

What Shall Be My Life Work?

I. THE CHRISTIAN MINISTRY

H. J. Krehbill*

(This simple and direct presentation of the claims of the Christian Ministry upon the young people of today by one who has had many years of experience as pastor, preacher and executive, is the first of a series of articles on Life Work which is to appear in the Christian Exponent during the coming months. Other subjects to be discussed are Foreign Missions, Farming, Medicine, Nursing, Engineering, Business and Teaching.—Editor.)

The editor of the Christian Exponent proposes a number of articles on the question, "What shall be my Life Work?" These articles should be very helpful to our young friends who are seriously confronting this question. The editor has requested me to write why one should choose the Christian Ministry. I do this gladly for having been in the ministry for thirty-six years and being now laid on the shelf temporarily or perhaps permanently by heart trouble, I have no regrets over the choice I made more than forty years ago.

A few days ago Dr. Henry Van Dyke celebrated his seventy-fifth birthday. Among a few remarks he made on that day, he said, "I believe that it's God's

*Pastor of the First Mennonite Church of Reedley, California, and Ex-Moderator of the General Conference of Mennonites.

purpose to make this world better and my only regret is that I have helped Him so little." This too is my only regret. Any Christian minister who faithfully performs his duty need have no other regret as he looks back upon his life work and this much cannot be said of many other vocations.

Every individual as he makes the pilgrimage of this life must make several important decisions, and none is more important than the decision as to what his vocation, his life work, shall be, and perhaps none is more difficult to make. Several items must enter into consideration in making this decision.

1st Does the work appeal to me?

2nd Am I adapted for the work?

3rd In doing this work what service can I render the community, the generation in which I live?

4th What contribution can I make to the well-being of humanity?

5th What remuneration financial and otherwise shall I have?

If a young man, and I can add, or a young woman, has ascertained, through work in the Sunday school, the Christian Endeavor, the Y. M. C. A. or the Y. W. C. A., that he or she is adapted to the Christian ministry, I should think that this calling would make a stronger appeal to such a person than any other life work he or she might consider, especially at this time when the scope of the Christian ministry has been infinitely enlarged. The vocation confers upon him the privilege of preaching the gospel which is the power of God unto salvation, to everyone that believeth, the gospel that makes the individual personality the most sacred thing in the world, and gives that personality content and value both for time and eternity. That vocation puts him in a position where he can help the young in the choice of the right course over the uncharted sea of life; where, by his example and advice he can help those who are bearing burdens and responsibilities of life to quit themselves as men and women of God; to give comfort to those who are in the disappointments and bereavements of life, with the assurance that all things work together for good to them that love God; to give the consolation of the hope of a better life beyond the tomb to them that are going down into the valley of the shadow of death. What nobler vocation could any man choose? What greater work could any man do?

There was a time, and is yet where they have a State church, that the office of the ministry lends a certain dignity to the person holding that position. He is considered superior to the laity and holds himself aloof from them. The State church people brought this idea to this country where we have no State church. The minister has to wear a certain gown when he performs his ministrations. He must be addressed as "Pastor." A generation ago a lady in a German Lutheran church addressed the minister as "Mister." He immediately resented it and said that she must address him as "Herr Pastor." She being somewhat Americanized addressed him henceforth as "Mr. Herr Pastor." In America no longer does the office of the ministry give dignity to the man who holds that position but the man who holds the position must give dignity to the office by his character and work. In my estimation the ministry has gained greatly by coming into a closer and more intimate touch with those whom it is to serve and can do much more for them than in its former aloofness. Then too the scope of the Christian ministry has been greatly enlarged in the last generation, from the time when Dr. Walter Rauschenbusch showed us that Christ taught not only the salvation of the individual but also the regeneration and redemption of society.

A social gospel demands that all human relationships in the family, in the community, in industry and business, national and international affairs be regenerated and brought into harmony with the teaching and principles of Jesus Christ. This larger scope of the Christian ministry which has for its goal nothing less than the actual realization of the Kingdom of God, which Christ came to establish in this world should make a mighty appeal to Christian young people of ability and talent. Certainly there can be no greater or nobler work than to help the Saviour bring about this wonderful transformation of human society.

But young people confronted with this problem of choosing a life work do not only ask: Is it worth while, but they also ask: Does it pay? And they have as much right to ask the second question as the first. Jesus promised His first co-laborers in the effort of establishing the Kingdom of God among men no earthly reward. On the contrary He said they would have to take upon themselves the cross and suffer persecution. He said that they would be reviled and all manner of evil would be said against them. Nevertheless, they should rejoice for they should have a great reward in heaven. Happily the times have changed, and a faithful minister of the gospel need not suffer persecution, nor wait for his reward until he gets to heaven. If he ministers faithfully and conscientiously his work will be appreciated and will also be financially remunerated so that he can provide for himself and those who are dependent upon him. This is saying more than could be said of the Mennonite ministers a generation ago when most of them had to serve the congreations gratis, and make a living for their families besides. We can be thankful that our Mennonite churches have come to believe in the gospel, that the laborer is worthy of his hire, and, that the Lord has so ordained that they which preach the gospel should live by the gospel (1st Cor. 9:14) and are paying their ministers a living wage. Of cours any young person having the ambition to become wealthy, would not be attracted to the Mennonite Ministry. And, I think, this is as it should be, for those who enter the ministry should have higher ideals than the accumulation of wealth. When more than forty years ago, I said to my father that I had decided

to study for the ministry he replied that in this vocation I would accumulate little of this world's goods. He spoke from the background of the experience of Mennonite ministers who worked hard on the farm all week to make a living for their families and preached on Sunday. He also spoke prophetically of the generation which followed them for after completing my preparation, I took a pastorate at $600.00 a year, out of which I paid the rent for the house in which I lived. But even since then times have changed. Our ministers and missionaries are paid a living wage, and, for the latter, we are thinking of a pension fund. So that even from the point of making a living the Christian ministry should make a stronger appeal in our denomination than it did a generation ago. In Philadelphia a few years ago a large convention of Christian people was singing a Christian hymn. The business man who was leading the singing said, "I would rather be the author of that hymn than the richest millionaire that ever lived." He realized that the author of that hymn was a greater benefactor to humanity than any millionaire has ever been.

Some time ago I said, "I would rather have one person stand at my grave weeping sincere tears of gratitude because I had pointed him to the way of life and had been a blessing and inspiration to him than to have a great fortune, have stacks of flowers, and an eloquent orator to tell the people what a great captain of industry I had been."

For the doing of much good and the harvesting of a rich reward I know of no field that is more promising than the Christian Ministry.

The Labor Movement as a Career

An Interview with Justine Waterman Wise
By Granville Hicks

We hear so much about distinguished men's undistinguished children that we are jusified in marveling at Rabbi Wise's son and daughter. The son, James, has written an extraordinarily interesting little book, "The Future of Israel," and the daughter, Justine, has achieved some fame—I think they would call it notoriety in Passaic—for her services to the cause of labor.

Miss Wise is now in her second year at Yale Law School, preparing herself to serve the labor movement more adequately and more intelligently. I interviewed her at her apartment, finding her, for I had never seen her before, a dark, vivacious, witty girl, who could talk flippantly about her work and who obviously refused to take herself too seriously, but who had found a great cause and was seriously devoting herself to it. Naturally I asked her how she came to be interested in the labor movement.

"I don't know exactly myself," she answered, trying to recall the early steps. "I became interested in economics at Bryn Mawr, and I also took an active part in forming a liberal club there. I got into the National Student Forum and discovered that there were large groups of people in college who had liberal ideas. I saw that inevitably the liberal student, on leaving college, was swallowed up in some enterprise. I saw that he had to give the best eight hours of his day to the service of the existing order, and that only the tag-ends of his time could go to the work in which he thought he was really interested. In time he lost his interest altogether or his mind became compartmentalized. I wondered how people could fit themselves for direct, active work for the minority.

"My interest in economics took me to Radcliffe, and while I was studying there I acquired an interest in workers' education. When I finished at Radcliffe a group of us decided that we would go into some community, get jobs, make a sort of community survey, and come together to pool our experiences. We chose Passaic. That was in the autumn of 1924. There were five of us. I got my first job in the Passaic Cotton Mills, working from two to ten in the afternoon and evening. This factory was one of the few that had obeyed the law and given up the old night shift. It was supposed to be a great improvement.

"Most of the women were married—I was the oldest unmarried woman in the department, and I was twenty-one. One day I was talking with an old woman who swept the rooms. She told me that she got up at five and got breakfast for her husband. Then she had to get several of her children—there were ten in all including one a year old—ready for school. Then she had to get lunch for the family and leave so as to reach the factory at two, returning home at about ten-thirty. She and her husband were never at home and awake at the same time except on Sunday.

"In this factory there was no supper hour—only fifteen minutes allowed. There was no hot water or soap in the washrooms. And this was supposed to be a pretty good place to work. As I rode to and from work I was struck by the fact that not a word of English was spoken in the jitneys. In the factory the employees spoke enough English to get by, but the minute they got out they turned to their native tongues despite the fact that many of them have been here forty years and more. You see what that means? All the social life, what happiness there is, is associated with their own languages, and with English they associate their day's work.

"The town of Passaic is bifurcated by the railroad tracks. On one side live the commuters, the men who hold white collar jobs, and the skilled work-

men in the building trades. On the other side there are half a dozen foreign colonies, all separate. This is a great advantage to the employers, for in previous strikes the meetings have been held separately, and the various national groups have been played against each other. The Poles have been told the Italians were going back to work, and so on. There never has been any Americanization work except for a brief period during the war."

"How long did you stay on that job?" I asked.

"About ten weeks," Miss Wise answered, and then went on to tell about her experiences with the Central Labor Bureau when she applied for a new job. Finally she got her job. "After one morning," she continued, "Mr. Reinhold, the head of the personnel department, sent for me. He asked me a lot of questions, and then told me they thought they could train me to be a forelady, and that I could work in several different departments for experience. He said he would pay me in advance and asked me to sign a receipt. I signed it Justine Waterman. Then he rose in his wrath, told me he would have me arrested for taking money under false pretenses, and that the whole thing would be blazoned in the papers. He asked me why I didn't come to him if I wanted information, and I told him he was incapable of giving it to me. Finally he let me go. I went back to the Central Labor Bureau and they nearly threw me out. I wanted to stay, for I had become interested in workers' education, and I got a job in a little sweat shop."

"What about the strike?" I asked.

"Oh that's history. The thing that interests me is that this so-called Bolshevistic strike has been the greatest Americanization job ever done in Passaic. Weisbord, realizing the danger of having the strikers separated into different national groups, had all speeches made in English. When I spoke early in the strike, the people were enthusiastic but didn't understand much that I said. When I went back five months later, they followed all that I said. They have attended classes, and they have learned the language and the customs of America. It is a splendid job.

"Of course you knew about the strike, how the owners decided to use force, how the police atrocities continued until newspaper men were attacked and retaliated by arousing sympathy for the strikers, how the judges held strike-leaders for exorbitant amounts of bail. And now the thing has lasted for eleven months. The American Federation of Labor is helping, and one mill,"—this with much elation—"has taken its workers back."

"Do you intend to go ahead with your labor work?"

"Eventually, yes, but I've got to get the backgrounds first. I've got to understand institutions as they exist so that I'll know where they can be used, where they can be changed, and where they must be fought. Studying law seems to be the best preparation."

"Are many college students interested in the sort of things you're doing?"

"Speaking at colleges, I've found a tremendous response and a vital interest. Powers Hapgood, of course, is doing the thing from A to Z. Lots of students are spending their summer vacations in industry. I don't know how much value that will have—it's too early to say—but certainly large numbers of students have reached the place where they want to find out for themselves what industry is like. Certainly there is a great field for service to and through the labor movement. The field has either been ignored or it has been approached sentimentally. Now it must be studied scientifically. If students are like myself, they're bound to find that they're unfited to serve without special training, but with that training they can do a good deal."

"Why did you happen to choose the labor movement instead of some other field, the peace movement for example?"

"It's hard to say. I just took to it. It seems to me that international liberalism is useless unless based on economic liberalism. International machinery, like the League, is certain to break down when it runs against economic facts. I am in favor of these peace organizations, and I like to see people working in them, but it seems to me that the labor problem is more fundamental."

"What do you think, for a last question, of the labor movement as a career for college men and women?"

"It has perfectly tremendous possibilities. For instance, there's workers' education, just getting started in this country. Adult education provides a vast and thrilling opportunity for men and women who like teaching and who like people. Then there's labor journalism and labor banking, as well as the regular trade union work. And there's my own field, law, which one can regard as a means of working out problems while making transitional stages less disastrous. The person who is interested in social justice and a sound economic system will find that almost every field in which he might be interested has new possibilities when examined with reference to the labor movement. And of course these jobs are still in the making and all very thrilling."

As I thanked Miss Wise and prepared to leave she said, "I don't know whether I've given you what you want or not, but do get in all you can about Passaic."

The Christian Exponent is an unofficial publication and exists only by the support of those in sympathy with its purpose. It seeks to deserve your support. Your subscription will help it to carry on.

From New York to My New Home—India

Augusta Schmidt

It was a red-letter day when we entered our steamer, the "City of Lahore," on Friday, October twenty-first at about five p. m. We had spent almost a week in New York and because it rained every day the loading of the ship and consequently the sailing of the ship had been delayed. It was a beautiful sunny day when we climbed the ladder of our steamer, saying, "Goodbye, America," as we entered the ship. The boat did not sail, however, all the rest of that day, all night long, and the next day, we could hear the noise of the loading of the ship. We saw many, many heavy boxes land on the steamer. How could the boat float carrying such a load?—But it did float.

After many wrong reports as to the hour of leaving we finally left America's shores at five p. m. on Saturday, of October twenty-second. There was a little band of people on the edge of the docks waving good-bye to their friends or relatives. Soon these were out of sight. The sun sank lower, fogs veiled the city until finally only the lights were visible on the shores we had left. We saw a few sailing steamers, the light of several lighthouses, here and there a lonely bell which warned the pilot of a danger zone, beyond that water, water everywhere; but above us was the same blue sky we were accustomed to on solid land. A hush had fallen on the passengers as they stood on deck leaning against the railing. The temperature had dropped and now a chilly breeze bade us to leave the deck and to find our cabins.

Soon the bell was busy calling us to get ready for dinner at seven, our first meal on the steamer. Now the boat stopped and the pilot who had steered us safely out of the harbor left our ship to the care of the captain and his crew. Another gong called us to go to the dining room, where the waiters stood—a long row of Indian boys, tall and erect, and with them a young white man, chief steward of the dining room. Dinner was served in many courses, keeping the well-trained waiters busy. When all had finished their meal, some of us spent the evening in the music room hearing music, some went on deck to watch the ocean. However, bed-hour came and we went to our cabins, where we slept for the first time "rocked in the cradle of the deep."

Early the next morning most of the people were up on deck anxious to see the ocean by daylight. Since the sun was up earlier, we could not see it rise, but it was still low in the sky. A field of glistening sheen flowed from the sun toward us. We saw water in every direction—there was dark blue rolling water in the distance; just ahead of us, where our steamer plowed the waves there were white-crested, foaming, bubbling waves of water; beside us beautiful shades of blue, green and gray seemed to be stirred to the surface by the passing of our steamer. Far in the distance we saw the smoke and even the outlines of a few steamers and beyond that we saw the water and the sky meet. It was chilly, however, and we proceded to walk round and round on deck, trying not to get into the way of the young Indian boys who washed the walls, railings, and floor of the deck so clean. Many of these boys clad in work-clothes were barefooted, but they all seemed polite, happy and faithful workers. It was nine o'clock, time for our breakfast, before we expected it.

After finishing breakfast we proceeded on deck again till the gong reminded us not to forget about Sunday school and church services, for it was Sunday. We went to the music room, where we met for our services, led by Rev. Wiens. After this we went on deck once more until luncheon was announced at one p. m. However, a few passengers did not like the swinging of the ship, they were sea-sick and wanted no lunch. After dinner at eight o'clock we gathered in the music room once more for a short song service.

The ship did not rock the next morning, and all the passengers were up on deck. The sun was warm and the chilly breeze was absent. People were getting better acquainted, officers and passengers conversed in a friendly way, games were played, books were read, and most of the steamer-chairs were occupied. Towards evening dark grey clouds hung on the eastern sky, and a chilly breeze arose. The whole atmosphere was cold so that even the higher white crested waves seemed covered with hoary frost. Soon rain drops fell, "water, water everywhere", the very air seemed laden with moisture. Then came several days of rough sea, with cloudy rainy weather. The wind blew and caused big waves which rocked the ship from side to side. The next day the wind did not blow but the ship was still rocked by waves, the effects of a near-by storm.

On Friday a week after we stepped on the ship we had a storm on the sea. The chairs tossed about on deck, water dashed on the lower deck, and the steamer rocked from side to side. Little children cried thinking the ship was sinking when they saw the waves on deck for the first time. Towards evening the storm increased; mountains of water piled up with whirling, boiling, spraying geysers on top; lightning flashed; pieces of hail fell; and funnel-shaped sprays of water dashed against the portholes of the cabins on the lower deck. Some of the passengers had been more or less seasick since Sunday and were not able to enjoy the terrible, but grand scene. Boards had been fastened on the tables in the diningroom to prevent the rolling off of the dishes during meals. The doors

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The Quiet Hour

Jesse L. Smucker

THE MARKS OF DISCIPLESHIP

"By this shall all men know that ye are my disciples; if ye have love one to another." John 13:35.

Many organizations have their marks of distinction or recognition. It may be a badge, button, password or trade mark. By a slight acquaintance with these various symbols we can identify individuals displaying them. We know something of their group.

During one of those intimate conversations that Jesus had with His followers, He also gave them a distinguishing mark whereby people might know them: "By this shall all men know that ye are my disciples; if ye have lone one to another." This, then, is the mark of discipleship. It is living out the New Commandment Christ has given us; that we love one another even as He has loved us.

Among the early Christians this was a very noticeable distinguishing mark. So much so that their adversaries took notice of it and remarked, "See how these Christians love one another."

In these days we do well to ponder this thoughtfully. Do I noticeably bear this mark in my heart and life? Am I known for the sincerity and depth of my love for others? Is this love my most outstanding and striking characteristic? Am I a specialist in the Love of God? Does its divine glow so fill my life that it radiates unconsciously from the purity of my heart to those about me? My mark of Discipleship should be so clear and distinct that there is no question of my identity.

At one time trouble arose between two tribes of ancient Israel. Jephtha and his followers drove the Ephraimites from their country. They tried to return in disguise but were halted and a simple test applied. All who wished to pass were asked to repeat the word "Shibboleth". Those pronouncing it correctly were counted as friends, but the Ephraimites could not meet this test; they could only say, "Sibboleth". They were thus detected and slain without further ceremony.

If our great Captain were to suddenly halt all His avowed followers and put them to a similar test by asking them to say, "Love", could their hearts and lives repeat the word after Him and thus give full proof of their discipleship? Or would His followers, in an effort to repeat the password, find it not in their hearts to pronounce it properly? Would we welcome such a test? Would we, perhaps, frame our lips to say Love while our hearts would utter, Self or Suspicion? Would we by outward form and appearance endeavor to repeat the password while our real self would pronounce it Intolerance or Jealousy or Self-righteousness? Perhaps there would be those who, when trying to say Love would find themselves saying Law. Or perhaps their attempt to utter the password could not even be heard because of the noise of their conduct.

No amount of Form or Ritualism or Creed can possibly take the place of Love. Nor is a mere profession of love sufficient, but we shall be recognized as belonging to Him when we really "have" love,—have it in the heart and have it expressed in our conduct.

We need, then, to come back to a renewed emphasis on Christ's New Commandment. If Love is fundamental, it must receive a fundamental emphasis:

"Beneath the shadow of the cross
As earthly hopes remove,
His New Commandment Jesus gives,
His blessed word of Love.

O bond of Union, strong and deep!
O bond of perfect peace!
Not e'en the lifted cross can harm,
If we but hold to this.

Then, Jesus, be Thy spirit ours,
And swift our feet shall move
To deeds of pure self-sacrifice
And the sweet tasks of love."

—Samuel Longfellow

"O blessed Lord and Saviour who hast commanded us to love one another, grant us grace that, having received Thine undeserved bounty, we may love every man in Thee and for Thee. We implore Thy clemency for all; but especially for the friends whom Thy love has given us. Love Thou them, O Thou fountain of love, and make them to love Thee with all their heart, with all their mind, and with all their soul, that those things only which are pleasing to Thee they may will, and speak, and do. And though our prayer is cold, because our charity is so little fervent, yet Thou art rich in mercy. Measure not to them Thy goodness by the dullness of our devotion; but as Thy kindness surpasses all human affection, so let Thy hearing transcend our prayer. Do Thou to them what is expedient for them, according to Thy will, that they, being always and everywhere protected by Thee, may attain in the end to everlasting life; and to Thee, with the Father and Holy Spirit, be all the honor and praise for ever and ever. Amen."—Anselm (1033-1109).

FROM NEW YORK TO MY NEW HOME—INDIA

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slammed, and people had to be careful to keep their equilibrium.

Early Sunday morning, our second Sunday on board ship, the steamer stopped. Some passengers were alarmed and left their beds to investigate. They saw that one of the life-boats was lowered and rowed toward a small sail boat which was in distress and had signalled for help. There were six men on the boat, and the occupants of the vessel set fire to their boat as soon as they saw our boat approaching them. All of the men were rescued. There was an excitement of joy on our steamer as they all entered our ship safely. These men were from Newfoundland. They had taken a load of fish to Spain and on their return trip had loaded hundred fifty pounds of salt on their

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THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

March 4

JESUS AND THE TWELVE

Mark 3:13-15; 6:7-13.

Thus far our lessons have been primarily about Jesus Himself, and indirectly those to whom He did good either physically or spiritually viz.; the sick, the sinners, His friends, His relatives, His enemies.

The Twelve refers to the twelve men whom He called and selected to work with Him as long as He would be here and continue that mission after His ascension. We would like to know more of the basis for selecting these twelve from those whom He called unto Himself into the mountain. Doubtless there were many faithful disciples in the company, but there was a special selection of twelve. We know the conditions for discipleship but we do not know the conditions for apostleship. The measuring rod that Jesus used, or the creed He submitted for their signature is not known if there was anything like that. They were far from perfect men. They couldn't understand the parables which Jesus told them. One denies Him three times, one does not believe in His mission because He comes from Nazareth, one is not willing to admit His resurrection, one betrays Him, sells Him to His enemies. Like other common men they still, in spite of their apostleship, feel certain that Jesus would establish an earthly Kingdom. They were envious for the chief seats in the Kingdom of Heaven.

Still He called these twelve men for two reasons, (verse 14). In the first place, so that they should be with Him. They were to be in His fellowship and close companionship during the remaining years of His ministry, to be instructed by the Master, the Teacher, and to receive the inspiration of His Spirit. They were to have instilled into their hearts and minds the sacrificial spirit, so that they would be willing to die a martyr's death, even as their Master did. The second reason for the selection of the Twelve was, so "that He might send them forth to preach and to have authority." Whatever training and blessing would come to them personally, was to be taken and given to others. They were to witness for Him, and we know with what zeal they laboured, enough so, to continue the work of their Master and to die a martyr's death rather than betray the cause to which they had been called.

Jesus could not minister to the multitudes that came to Him, that is, they would not realize the purpose of His coming. They would partake of the loaves and fishes, and be amazed at His wonderful works, but that was not the main purpose of His ministry. They needed to be moved to repentance, they needed to know Hism as a forgiver of sins and the multitudes did not realize that. Consequently Jesus called and trained a small group, who in turn would instruct others, and they others again, and thus we have given to us the best method of winning men and women for Christ—the personal method. They went two by two and preached that men should repent.

Christ was rather specific in sending them forth. He told them how to go, "two by two, and take nothing for their journey" and Matthew adds "the laborer is worthy of his food." Those who would not receive them or listen to them were not to be given any consideration.

If the Church today preaches the gospel in truth and sincerety, and men do not accept it, are people justified for criticising the church for not meeting the needs of our day? Possibly Mark 6:11 is applicable in our day, just as it was in the days of the Twelve, or in the days of Sodom and Gomorrha.

"Ye are my friends, if ye do whatsoever I command you"

March 11

JESUS FEEDS THE MULTITUDE

Mark 6:31—44

Last week we studied about the choosing of the Twelve, their commission, and departure, two by two. Upon their return to Jesus, they reported what they had accomplished and taught. No doubt they had a long, tiresome journey. This journey was taken on foot. We know not where they went, or how far they traveled, or even how long a time they were gone; but Jesus evidently knew they were weary and in need of a quiet rest, for he said in the first verse of our lesson, "Come ye yourselves apart into a desert place, and rest awhile." Certainly the Twelve had a kind and sympathetic Master. He knew, that they could secure no refreshing rest in the presence of the multitudes, for as Jesus says in verse 31, "they had no leisure so much to eat."

The multitudes, however, changed these plans, for they followed, and even "outwent them", so that when Jesus and the Disciples arrived in the desert place, which John tells us was on the other side of the sea of Galilee, behold there was no rest. The compassionate Jesus, thus, begins His two customary ministries, teaching and healing. Mark records His teaching, Matthew His healing, and Luke reports that He both taught and healed.

Our lesson began with Jesus showing His sympathy for the physical needs of the disciples, now at the close of the day, the disciples evidence their concern for the physical needs of the multitudes, for they call Jesus' attention to the fact that the place where they are is desert and no food can be secured, and request Him that He send them away to the villages. Jesus replied that they should feed them to which the disciples inquired whether they should spend two hundred pennyworth, which would be equal to approximately $34.00 in our money. John reports in his account of this incident (John 6:5-6) that Jesus was trying the faith of the disciples and that He Himself knew how He would feed the multitudes.

The appearance or presence of the lad with five loaves and two fishes, the organization of the large crowd (five thousand men, besides women and children) into groups of fifties and hundreds, and the distribution to these groups of the food by the twelve Disciples, shows the provisions and orderliness of the Master. We do not know the total number of souls that were fed, we might estimate 10,000 or 15,000, nevertheless we all agree that an orderly distribution of food to such a number of people in itself, would be quite an undertaking, and when we add to this accomplishment the fact that they all ate and were satisfied and had a surplus of twelve baskets full, the miracle is complete. We concluded that John was right when he said, "for He Himself knew what He would do."

The lesson is a revelation of power; there is no use in attempting to explain the material increase of the few loaves and fishes, except that "He (Jesus) looked up to heaven, and blessed". We have an Old Testament parallel in the increase of the widow's barrel of meal and cruse of oil, or rather than increase we should say that neither decreased, although the widow, and Elijah and the widows' house did eat many days. (I Kings 17). Truly, God giveth the increase in both cases.

People call the feeding of the five thousand wonderful, miraculous. Is it any more wonderful and miraculous how God feeds the several billions of people on the earth with some seed, sunshine, rain and the help of man? Nor is food all He supplies.

There is also food and drink for our spiritual needs

WOMEN'S COLLEGE LIBRARY

FROM NEW YORK TO MY NEW HOME—INDIA

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little sail boat. They had been on their return trip for thirteen days, but for the last five days the boat had leaked. A good breakfast was offered these over-tired sailors, who had bravely faced death, and they soon enjoyed the necessary sleep.

After a week of rough sea and much cold, rainy and cloudy weather, we had beautiful sunshine and a very smooth sea Tuesday. Several steamers could be seen in the distance, nobody was sea-sick and the news came that we would sight land the next day. We had been "alone on the lonely sea" for we had not seen a ship, beside the wreck, for over a week. All the life we had seen outside of our steamer were the sea-gulls and the fish in the water, which followed our ship and offered us amusement. The sea-gulls were about the size of an average chicken, some white, others were black in color. These birds could both fly and swim. Sometimes they dived straight into the water and came up with a fish, then again they floated on the water apparently resting or asleep. We also saw flying fish—small fish which usually stay in the water, but which come to the surface occasionally and fly above water for a short distance.

The moonlight on the sea was beautiful, and the scene was different every night we watched it. One evening during the first quarter of the moon it was especially fascinating. The moon was low in the southeastern sky. We say a field of misty light in the distance toward the moon. A waving, lighted pathway led toward our steamer from this field. The dark waves of this waterpath were threaded crosswise with short shimmering silver light. Beyond this was the dark water and above us were a few stars.

Early on Wednesday morning, ten and a half days after we left New York, we saw land. We discussed how Columbus and his crew must have felt when they sighted land. We saw land in the distance. It appeared as a sloping mountain which we could barely see after looking in the direction a short time. Soon we saw not only the top of Cape Vincent, but the shores of the land. We could distinguish a lonely lighthouse with its tower; later we saw other buildings and even green vegetation. As we approached we could see the many colored rocks against which the waves lashed. Often the water sprayed almost as high as the steep rocks rose. Foaming water lined the rocks as far as we could see the shore line; and often we could see the multi-colors of the rainbow in the spraying water. At some places the water had washed out caves in the rocks, and these spaces were filled with foaming, spraying water. One of these caves had a narrow inlet, with medium high walls, over which the water returned, forming a waterfall. We felt with the poet:

"Break, break, break—
On thy cold gray stones, oh sea
And I would that my tongue could utter
The thoughts that arise in me."

Later during the day we saw many steamers. The sight of land and steamers gave us an atmosphere of life after the ten days on monastic-like enclosure on our steamer.

(To be concluded)

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

To the Editor of the Christian Exponent:

I was very much impressed with the letter in the January the 17th number of the "Christian Exponent" from the Reader of Smithville, Ohio, who did not want the paper which he did not subscribe for.

The question mark after Christian at once betrayed the view point of this reader. It also called to memory a similar letter from a reader of Wakarusa, Indiana, a little over a year ago. That one "very nearly spoiled the editor's Thanksgiving dinner". These letters bring to my mind a song we used to sing 50 years ago, when a boy, two lines of which ran as follows:

"What a queer set of people
We are I declare,
What one person likes
Another can't bear."

It also reminded me of a visit to the Grand Canyon of Arizona some years ago. We descended to the Indian Gardens on a plateau. Stopping at a spring of water for a little rest and viewing from this point the most sublime of earthly spectacles we gave vent to our admirations. Our guide expressed his pleasure of piloting a group of folks who could appreciate the beauty of this marvelous wonder of the world. He then told us this story: "Some years ago a missionary among the Hopi Indians, riding up to the rim of the Canyon and looking down and across, threw up his hands in amazement and cried out, "Behold the grand and glorious handiwork of the Lord!" Some time later a cow puncher came upon the same scene and looking down into this panorama with an expression of disgust on his face he exclaimed, "H-ll, what a hole!" The difference in the two men was their view point.

I think some well meaning people make a mistake by giving gift subscriptions of the "Christian Exponent" to people whom they really believe that they need it. "They that are well have no need of the physician." Usually we do not give gifts to folks when we think there is a possibility of stirring up antagonism, bitterness and resentment. True, we may sometimes err in our judgment but these are exceptions and not a rule. On the other hand there are folks whom we should not blame for their attitude. Is it not so that there is a lack of individual judgment in certain groups? Many circles accept the decisions of others because they are not able to think or will not think a question through for themselves. Such people have a set opinion about the "Christian Exponent" long before they ever see a copy. Seeing and reading one they dare not change their molded mind.

Surely, if we give our gift subscriptions to those whom we know to have an opinion of their own and a teachable mind there would come a blessing in store for all concerned. Thus all unpleasant discussions would be avoided.

Sincerely yours,

L. S. Nafziger,

Goshen Indiana.

The Christian Exponent for 1928

Will Contain the Following Interesting Series of Articles

I. What Shall Be My Life Work?

1. The Christian Ministry (in this issue) by Rev. H. J. Krehbiel.
2. Farming—by Anson Groh, Preston, Ontario.
3. Medicine—by Dr. J. R. Rupp, Detroit, Mich.
4. Engineering—by Jesse L. Brenneman, Manhattan, Kans.
5. Teaching—by E. J. Hirschler, Bluffton, Ohio.

And several other subjects under arrangement.

Every young Mennonite in America should read these articles.

II. Two Points of View.

This series will discuss in a frank way some of the questions upon which Mennonites of equal sincerity and devotion hold different points of view. They will be treated by well-known and qualified leaders. In order to center attention upon the issues discussed and not upon personalities, the editor has suggested to the contributors that the articles should appear anonymously. This will permit entire freedom on the part of the writers and also upon the part of readers who choose to write their reaction for the Open Forum. We believe that this will be one of the most widely read series of articles ever published in any Mennonite periodical.

III. A Column on Manners and Morals.

This is a new feature and we believe it will be helpful and appreciated. Further announcement of this column will appear in the next issue.

IV. Lessons Learned from the Pages of Life.

This will be a series of symposiums in which mothers, doctors, business men, preachers, and others will open their hearts and tell us of some important things they learned in the hard school of every day living.

V. Devotional Articles.

Rev. Jesse N. Smucker's page—The Quiet Hour—is already filling an important place and it will continue.

VI. Several Other New Features Will Be Announced Later

The Exponent for 1928 should be more readable, more practical, more helpful than ever before. It is an All-Mennonite paper and should be read by every Mennonite youth in the country. The Exponent should help young Mennonites to find their place in life and in the church. It should help the younger generation in the building of a better church in the future.

Now just a word from the point of view of the business manager. There are several hundred subscriptions that have expired and are past due. It would be a heart-breaking task to strike these off our mailing list and we hope it will not be necessary to do so. But it is important that you send us your check for your renewal. Look at the date on your label and if it still reads 27 it is time to act. You changed the date on your automobile license. Let the label on your Exponent be up-to-date too. It will make us happy and it will bring you fine reading matter during the coming year.

For your convenience a renewal blank is printed below.

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Notes from Here and There

Professor A. E. Kreider delivered an impressive and helpful sermon at the First Mennonite church, Bluffton, Ohio, February 19th.

Professor Jacob Quiring of Bluffton College is scheduled to conduct a series of meetings at the First Mennonite church in Philadelphia, March 18-25.

Several members of the Freeman College faculty, Professors Harder, Eshliman and Waltner, have addressed Parent-Teachers' meetings in neighboring towns recently.

Dr. J. E. Hartzler of Witmarsum Seinary is planning a trip to Palestine this coming summer. He expects to leave New York June 2nd and return about the 10th or 12th of August.

Miss Anne Burkhard, a teacher in an Orphans Home at Tiffin, Ohio, spent the week end, February 11-13, with her sister, Mrs. John Bauer at Londonville Ohio. Mr. Bauer holds a good position in the Londonville high school, teaching mathematics and science.

Rev. J. D. Minninger of the Kansas City Home Mission (Old Mennonite) is School in session at the Lima, Ohio, Mission. On Sundays he visits the Mennonite communities in Ohio, and assists in the regular Sunday services. February 12th he spent with the Mennonites churches in the vicinity of Orrville, Ohio.

Rev. A. H. Leaman is the assistant of Dr. James M. Gray, the President of the Moody Bible Institute, Chicago, Illinois. In the discharge of his duties Rev. Leaman travels extensively, looking after the financial interests of the Institute. He devotes considerable time to work in Old Mennonite Communities.

The Mennonite church at Gettysburg, Pa., under the pastoral care of Rev. A. W. Geigley, plans an all day meeting—three sessions—on Easter Sunday, April 8th. The service in the morning will take the form of a communion service. Special services are scheduled for the afternoon and evening. Rev. Paul E. Whitmer will be present and participate in these services.

Mrs. Lohrenze and children who have been staying at the home of her parents at Freeman, S. D., have poined Dr. Lohrenze, who is taking advanced work in medicine at the University of Minn. The Lohrenzes are missionaries at home on furlough from China and are preparing to return to their field in case conditions in China make this possible.

The First Mennonite Church of Hillsboro, Kansas, has organized a Men's Bible Class. Accredited text books are used and credit may be secured for the work. The class meets every Wednesday evening in the church basement.

Rev. Henry Riesen, Field Secretary of Bethel College, recently delivered a very helpful sermon in the Friedensthal church, Durham, Kansas. Rev. Riesen remained in the community a few days in the interest of the endowment of Bethel College.

Rev. Payson Miller, well known in Goshen College and Bluffton College circles, having graduated from the former and been a member of the faculty of the latter, recently completed his work for the S. T. B. degree at the Harvard Divinity School. Cambridge, Mass. At the present time Mr. Miller is serving a church at Waverley, Mass, as pastor. He plans to continue his studies at Harvard next year in the field of Psychology.

News notes for publication on this page should be addressed to

THE CHRISTIAN EXPONENT,
Bluffton, Ohio.

The First Mennonite Church of Hillsboro, Kansas, held a Communion service, Sunday afternoon, January 8th. The membership of the church was largely represented and a few visitors were present and participated in the service.

Rev. A. J. Neuenschwander of the First Church, Philadelphia, is preaching a series of Sunday evening sermons on the "Great Bible Revivals", This series is given in preparation for the meetings that will be held the third week in March by Rev. Quiring.

Rev. Wilmer S. Shelly of the Wadsworth, Ohio, Mennonite church has a group of fifteen laymen associated with him in the active prosecution of a personal evangelism campaign in his parish. Such efforts will surely be rewarded with success and the church greatly blessed.

Dr. J. E. Hartzler spent Sunday, February 12th, with the Sterling Avenue Mennonite church, Kitchener, Ontario. He reports that the church is prospering and growing to the extent that the congregation already taxes the capacity of its new building. Before many years an enlargement of the building will be necessary. Rev. U. K. Weber is the pastor of this church.

The South Dakota Ministerial Association (Mennonite) held its annual meeting in the auditorium of Freeman College a few weeks ago.

Rev. J. S. Hartzler, pastor of the Prairie Street Mennonite Church, Elkhart, Indiana, recently underwent a serious operation at the Elkhart City Hospital.

Rev. P. P. Hilty filled the pulpit of the Bethel Mennonite Church, Fortuna, Missouri, during the absence of the pastor, Rev. J. D. Warkentin, who attended the Bluffton College Bible Week.

Rev. C. H. Dutton with two of his neighboring pastors, all three students of Witmarsum Seminary, are conducting a remarkable evangelistic meeting at the Cairo, Ohio, M. E. church. There are to date sixty-eight accessions to the church and the meetings are still in progress.

Freeman College, Freeman, S. D., has entered into an arrangement with the State University of South Dakota, by which all its courses are accepted at full value by transcript at the state university, up to and including the Junior College work. Freeman College is doing an exceedingly worth while piece of work for the Mennonite churches in South Dakota and surrounding states.

The Witmarsum Seminary graduates and former students with their wives in Newton, Kansas and vicinity, also Dr. Kliewer, a member of the Seminary Board, and Mrs. Kliewer, entertained Dean Paul E. Whitmer at a delightful luncheon in the Bethel College Dining hall, January 30th. Dean Whitmer spoke briefly on the work of the Seminary and its plans for the future.

"The Fellowship of Paryer, 1928" is the title of a 32 page booklet prepared by the Commission of Evangelism and Devotional Life to be used in private devotions during the Lenten season this year. The daily devotions consist of a brief passage of Scripture, a short expository meditation and a prayer for each day during the six weeks of the Lenten season. The use of these devotions will greatly enrich one's Christian life and bring one to the Easter season with a new appreciation of that great event and its meaning for all Christians. The booklet can be purchased from the publishers, The Association Press, 347 Madison Avenue, New York City, at a cost of 3 cents per copy, postpaid.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

March 13, 1928

Harold S. Bender dec 28
Parkside

EDITORIAL

STOP THE WAR NOW - H. J. Krehbiel

THE LAW AS A LIFE WORK

J. C. Graber

"THE SPIRIT OF ST. LOUIS"

F. A. Conrad

A SERMON FOR LENT

M. M. Horsch

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The Editor's Chat

I wish to call your attention to the article in this issue by J. C. Graber, on the Law as a life work. It is the second of a series of articles which are designed to present the pros and cons of various fields of work. The Law has in times past not been greatly encouraged among Mennonites as a life work. We were once almost wholly a rural people and the young folks followed the occupation of the elders. That day is past. I, for one, still believe that the farm offers conditions for real life and happiness as few occupations or professions do, but the bald fact is that a smaller and smaller per cent of our young people go back to the farm. They are by the force of modern conditions drawn more and more into the life of the city, the shops, the offices and professions. It is simply amazing to think of the large number of things that are open today for young people of training and character. The choice of a life work was simple for our great-grandfathers. In fact it was hardly any problem for they all did the same thing; they farmed. Today the question of a life work is bewildering because there are so many things to choose from. With this problem in mind, I arranged for the present series of articles, asking people of wide experience and conspicuous success to give our younger readers genuine help in deciding for themselves. Judge Graber presents the Law from a wholesome point of view and his article will doubtless be read with interest and profit by many readers. Other articles will discuss Medicine, Teaching, Agriculture, Nursing, Engineering and Foreign Mission Work. I shall be glad to receive reactions to these articles for publication in the Open Forum.

A new feature in this issue is the page "From Our Exchanges". We appreciate the many good things which the various Mennonite as well as other periodicals bring us from time to time, and on this page we are going to pass along to our readers what appeals to us as significant and interesting: I wish that more readers would write me their suggestions for the Exponent. The contents, policies, and format of the periodical are open to your criticism.

I have just read in the paper that "Billy" Sunday is in St. Louis holding a seven-week revival meeting. He has over 4,000 converts at this writing and before the meetings close he will doubtless have many more. There is about as much difference of opinion regarding the work of "Billy" as there is about the preaching of Mrs. McPherson. In a previous issue I gave my own impressions of the latter. I was greatly interested in Bruce Barton's estimate of Sunday. In the chapter on "The Church Nobody Knows" which is Chapter V of his book "What Can a Man Believe," he says this about the noted evangelist:

"The first important magazine assignment ever given to me was to write a series of articles exposing Billy Sunday. I was young and full of crusader enthusiasm. It was in the days when a man could most easily make a magazine reputation by muck-raking, and I started out with the full intention of becoming a national figure over night. The editor who commissioned me was a man of sincere purpose. He believed thoroughly that Billy Sunday was out only for the money and that the quicker he was exposed the less harm he would do to the church. Our plan was to make an intensive study of three towns; one where he had been three years previously, one where he had been two years previously, and one where his visit was just a year old. We expected to find that his converts had all backslidden, that the churches were worse off than before he came, and that there was no permanent record of his campaign except the sore spot in the town's pocketbook.

"In this spirit I set out.

"And what I discovered amazed me. In each town, two of which were cities of between thirty and forty thousand people and the third was a country village, I took the list of his converts and checked it against the church membership rolls. I found of course that many converts had slipped away, but in every church a large proportion of the strongest members were men who had come in under his influence. I talked to the merchants, and they told me that during the meetings and afterward people walked up to the counter and paid bills which were so old that they had long since been written off the books."

"The president of the chamber of commerce, in the town Billy had visited three years before me, summed up the general opinion. 'I am not a member of any church,' he said. 'I never attend. But I'll tell you one thing. If it was proposed now to bring Billy Sunday to this town, and if we knew as much about the results of his work in advance as we know now, and if the churches wouldn't raise the necessary funds to bring him, I could raise the money in half a day from men who never go to church. ..He took eleven thousand dollars out of here, but a circus comes here and takes out that amount in one day and leaves nothing. He left a different moral atmosphere.'

"Rather apologetically, I went back to the editor and told him that, while there were lots of things in Billy's work to criticize—and we did criticize them—we should have to write a very different series of articles than we had intended."

I heard Sunday in his campaign in New York City. The war was on and Billy indulged freely in pointed prayers in behalf of the Kaiser, not in behalf of his salvation but in the everlasting punishment of his soul. In being completely swayed by the flood of poisonous lies that were let loose during the war, Billy showed himself an easy victim to propaganda, being no different however, than many of the highly educated ministers and college professors in the country. There are many people in the country who have been helped by his preaching. "He left a different moral atmosphere." And that is saying a good deal of any man.

Sincerely Yours,

Lester Hostetler.

Upland, Calif.

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EDITORIAL

"From thee all skill and science flow,
All pity, care and love,
All calm and courage, faith and hope;
O pour them from above!

"And part them, Lord, to each and all
As each and all shall need,
To rise like incense, each to thee,
In noble thought and deed.

"And hasten, Lord, that perfect day
When pain and death shall cease,
And thy just rule shall fill the earth
With health, and light, and peace;

"When ever blue the sky shall gleam,
And ever green the sod,
And man's rude work deface no more
The paradise of God."

—Charles Kingsley, 1871.

WHO IS SANDINO?

In a previous issue we proposed this puzzle: Is Sandino a rebel, bandit, or a patriot? His own words in a letter to a firm of lawyers suggest an answer. Sandino writes:

"In view of the fact that the American forces are found violating the natural territory in a warlike manner, and imposing indecorous conditions upon the Liberal Party, humiliating with cynical grandeur our sovereignty, I stand ready, at the head of a handful of heroic mountaineer soldiers, to defend, inch by inch, the integrity of my country, no matter if for so doing we shall have to offer our lives on the altar of liberty."

QUAKERS OPPOSE NAVAL PROGRAM

The Quakers, at least certain groups among them, are making every effort to prevent the big navy bill from going into effect. A delegation visited President Coolidge on February 9 and laid before him their opposition to the proposed naval program. "We respectfully lay before you our conviction that this program, if adopted, will gravely imperil our relations with other nations, particularly Great Britain, and ultimately threaten the peace of the world. We earnestly urge that it be abandoned," they said in their letter to him. The President was interested in what they had to say and extended the interview from ten minutes, as was previously arranged, to thirty minutes. He not only gave them a respectful hearing but urged the Friends to continue their work.

Another delegation representing the Concord Quarterly Meeting of Friends called on Thomas S. Butler, of Pennsylvania, Chairman of the House Naval Affairs Committee, and urged the abandonment of the navy building program as competitive and provocative of war. Chairman Butler told them that protests were coming in from all parts of the country at the rate of one hundred per day, and intimated that the program will be substantially reduced.

In thus emphatically protesting against war now, the Friends are earning for themselves the right to protest against war after war comes. All peace-loving people, especially those groups of Christians who like ourselves are non-resistant, should join in the fight against the program of the militarists.

THE REPUBLICANS ARE DRY

The president of Columbia University, Nicholas Murray Butler, wet Republican, can hardly get much

satisfaction out of the political situation as it stands at this writing. For all of the Republican candidates so far declare that they are dry. Senator Borah is seeing to it that every Republican candidate declares himself clearly on this issue and so far he has gotten from each of them Secretary Hoover included, a satisfactory answer. The outstanding wet candidate is Governor Smith and we notice that he is not advertising his wetness. If the wets are right in their contention that the country does not want prohibition, then the Republicans are making a big blunder in entrusting their fortunes to dry candidates. And the Democrats likewise err in not stressing the wetness of Al Smith. The political situation seems to confirm the dry cause.

NOW IS THE TIME TO STOP THE NEXT WAR

There is now before Congress a proposition to spend $740,000,000 in building seventy-one additional war vessels for our navy, including warships destroyers, submarines, etc. The bill is known as H. R. 7359. When the bill was originally proposed by Curtis Wilbur, secretary of the navy, it contained a clause authorizing the president to suspend this building program in case a naval reduction conference is held. The naval affairs committee of the House of Representatives deleted this clause, so that the bill as it now reads, if accepted, would compel us to build 71 ships in eight years and increase our naval bill for construction and upkeep, as the New York World itemizes it, to $700,000,000 a year.

Senator William Borah said: "If the citizens of the United States do not want this, now is the time for them to make that fact known to Congress." We are opposed to this great building program, not primarily because it will increase our taxes, but because it is a challenge to the world, and will lead to war as naval building races always have.

One of the fundamental causes of the World war was that Germany had a naval building program which would have given her in 1915 a larger navy than Great Britain.

That our naval building program will lead in the same direction is evidenced by the fact that Rear Admiral Charles P. Plunkett said in an address in New York a few weeks ago, that we are confronted with an immediate war. Later in an interview with a reporter he said the war would be with Great Britain, while but a short time ago we heard that such a war would be "unthinkable." Admiral Hughes before the committee in answer to Congressman Gambrill set the date of the conflict ten years hence, and already there is talk of the renewal of the Anglo-Japanese alliance, which was abrogated at the Washington disarmament conference.

We have some intelligent men in Congress who are opposed to war and this naval building program. They know that nothing has ever been settled by war and battleships, but must be settled by statesmanship. But neither Senator Borah of Idaho nor Congressman Burton of Ohio can stop this pernicious bill. The capitalists, the munition manufacturers and the big navy men will steam roller them. But the American citizens, whose sons are now in the higher grades of the grammar schools and in the high schools, who will have to suffer and die in this war and whose children will have to pay the war debt, can stop this war ten years before it begins, if they will write or wire to their two senators and representative, a protest against this bill H. R. 7359. This bill is both dangerous and foolish.

If you want our country to be guilty of taking the first step in a naval building competition which will inevitably lead to war, do nothing. But, if you want our country, which is today the richest and most influential nation on the earth, to lead in the way of peace and international good will, write or wire your protest to your senators and congressman against the big navy building program. **H. J. Krehbiel.**

Proofreader's Note: The above measure has since been reduced to about one-third the original.

What Shall Be My Life Work?

II. THE LAW

J. C. Graber*

The practice of law offers unlimited opportunities for achievement and success to the practitioner who has the ability and determination to make the most of it. No other profession has produced such a large percentage of outstanding men. It has drawn into its ranks the greatest talent of the country, and the inherent nature of the work has developed that talent to its greatest efficiency, so that we may well look to the legal field for leadership

I shall direct myself briefly to the youth of our land, and more particularly to the youth of our own denomination, the young people in our higher institutions of learning who are preparing for a life's work and who are undetermined as to what line of work to choose. May I say to these young people, at the outset, CHOOSE TO DO THE WORK YOU ARE FITTED TO DO, AND THE WORK YOU ENJOY DOING! The sea of life is strewn with the wrecks of men and women who entered into work for which they were ill-fitted and in which they later proved to be dismal failures. Do not choose a life's profession

County Judge, Hutchinson County, South Dakota.

because you believe it to be more dignified or honorable, or because you think it offers a life of ease; do not choose work because it offers you most money or riches. UNLESS YOU CHOOSE A PROFESSION FOR THE LOVE OF THAT PROFESSION, aside from any extrinsic reason which you may advance, the chances are you will be a failure in life. And just a word to the parents in passing: "Don't choose a life's work for your son or daughter. Let him or her do his or her own choosing. Help your child to gather the necessary information about any profession which your child may be interested in, but let the child choose its own work. Many a well-meaning parent has spoiled a perfectly good business man because he tried to make a minister out of him etc.

Now, briefly, what are some of the pros and cons in the profession of law? In the first place, there is nothing monotonous about the work, and if variety is the spice of life, the legal life should be very spicy indeed. I think there is no other profession that offers such a wide range of work; there is something new to do all the time; every piece of work is a little different from any other work done before. That explains, in part, why the average lawyer puts in such long hours of work, for a change of work is almost like taking a rest.

In the second place, the lawyer builds up a practice for the future. The teacher may have a fine position today, but in the course of a few years, he either must move or chooses to move for his best interests; that is also largely true of the minister. Not so in the law; your location is generally a permanent one. In that way, you can build your home as you like to have it. Not so with the teacher, for he is generally forced to sell in a hurry, and of course at a sacrifice.

In the third place the practice of law improves with the age of the practitioner. In some of the professions, the practitioner becomes a back number when old age creeps upon him. Not so in the law. Ex-president Taft, now presiding Judge of the United States Supreme Court, who is past 70, is still fit to hold the highest legal office in the country. In fact, age and experience enhances the ability and influence of the lawyer. The older members of the bar usually enjoy the greatest confidence of the public, and that because of the experience which such members have necessarily had in their long practice.

In the fourth place, the law offers unlimited opportunities for political advancement. A great majority of the offices of responsibility are held by men trained in the law. Most of the presidents of our country have been members of the bar. Congress is made up largely of lawyers, and it should be thus, for who is better fitted to make, interpret and enforce the laws than the men trained and learned in the law?

The practice of law offers opportunity for leadership. The lawyer is usually the recognized leader in his community, and that because of the fact that the business man goes to the lawyer for advice on matters pertaining to his business, and he gradually gets to feel that the lawyer is a man of sound judgment in all matters, and in that way he looks to him for leadership.

And, finally, because of the nature of the work, the law practice tends to make a man broad-minded. I regret to say that a good many professional men, because they continually stay in the same rut, become narrow-minded and intolerant, and fail to exert the influence which their age and experience would warrant. The lawyer, as a rule, is the most tolerant of his professional brothers, largely, because he finds that there are two sides to a question, generally, and that it is unwise to close one's mind and form an opinion before he has heard the other side.

But, lest you folks conclude that there are only pros to the legal practice, let me point out some of the cons, briefly. In the first place weigh carefully whether you have the necessary qualifications for the legal profession. Have you an analytical mind? Given a statement of facts, can you readily analyze it and ascertain the legal point involved? Unless you can analyze the case at issue, and with a fair degree of certainty, anticipate the holding of the Court on that question, guided by former decisions, you will not make a very good lawyer. There will be plenty of upsets for you in court, due to misinformation given to you by your client when he seeks your advice, let alone any mistakes made on your part due to mistaken conception of the law.

Then, unless you have the ability to handle men which sometimes is more important than the technical knowledge of law, unless you have natural qualities of leadership, you will not attain the highest degree of success.

You need furthermore a lot of backbone and nerve. You must have stick-to-it-tiveness and a good deal of it. In your work, you must be punctual and exact. Work done a day late is worth nothing. What may seem a trivial omission, may be sufficient to throw a cloud upon the title of a valuable piece of real estate. Little details must be looked after as carefully as the most important matters.

The law has all too frequently been associated with dishonesty and crookedness. While some lawyers are "liars," not all liars are lawyers; a good many of them are found in the other professions, yes, even in the ministry. I have been asked a good many times whether a man can be honest and yet be a successful lawyer, to which I unequivocally answer "yes." While I admit it is much harder to be honest in the legal profession than in the ministry because the minister knows the public expects and demands it of him, and the least deviation would mean ruin to him, the lawyer on the other hand knows the people do not take it so strict with him. The reason, however, for this odious accusation must be sought in the fact that there have been some very dishonest lawyers, a very small per cent to be sure but enough to taint the whole profession with that charge. The opportunity to be dis-

honest is great. To him to whom money is a god at whose shrine he likes to worship, ample opportunity is given to use his superior talents unfairly. Of course, in a measure, that is also true of the business man whose sole aim is to make money irrespective of the means employed to obtain it. I can only say on that point, if an attorney's aim in his practice is to give service for the fees charged, and to establish a reputation unsmirched and unblemished by any spot or blot, he will not be tempted by such ethics. The great legal luminaries of our country who have won the respect and admiration of the bar, have been men whose honesty has been unquestioned as that of our President, Calvin Coolidge, who is a member of the bar, and whose integrity no one questions.

In conclusion, let me say in summing up what I've tried to say in this brief treatise, if you have the natural ability required of this profession, if you are willing to work hard, if you are willing to attend to business strictly, and be exact and careful in your work, the LAW will not only offer you the means for a livelihood, but it will open up an avenue of possibilities for advancement and recognition limited only by your talents and aspirations.

J. C. Graber, Freeman, S. D.

"The Spirit of St. Louis"

F. A. Conrad*

It is seldom, if ever, that a man achieves such sudden distinction and certainly no man has won such universal and generous applause as that given to Col. Lindbergh after his spectacular flight across the Atlantic. His flight and the implications of his achievement are things upon which one may well speculate.

In the first place there is something paradoxical about the "Spirit of St. Louis." It has no spirit, strictly speaking, neither has the city which bears its name. There are many spirited people who live in St. Louis but they had little if anything to do with the creation of the "Spirit of St. Louis." It was manufactured in California but one can hardly say that it is a product of California. It is rather the product of the age in which we live. A few promoters named it as a subtle advertising scheme for their home town Its name, strictly speaking, has no significance. In symbolic language, however, the "Spirit of St. Louis" fittingly characterizes the spirit of the present "age of machinery."

Our ancestors of a century ago never dreamed that succeeding generations would see such a complete transformation of the simple life to which they were accustomed. Today our vast cities, factories, skyscrapers, subways, printing presses, automobiles, air planes, submarines and dozens of equally significant inventions indicate the direction we have taken and the distance we have travelled in the control of material things for our comfort and convenience. The "Spirit of St. Louis" is a significant step in the same general direction. We are constantly moving faster and reaching out farther in every field of material accomplishment. As we contemplate the speed, power, precision, and comparative safety with which Col. Lindbergh has flown forty thousand miles over seas and continent on schedule time, we become aware of the fact that we may be standing on the threshold of an age of commercial developments which we can no more envision than our forefathers did a century ago.

One cannot overlook the debt the world owes to the engineers scientists inventors, financiers and promotors who have made the "Spirit of St. Louis" a reality. Without them, our conquest of earth, sky and sea would have been impossible. They have given us the machine and the machine has given us increasing wealth and comfort.

The Machine has, however, entered into our life and thought in ways which its builders never anticipated. It has enabled us to build the most spectacular materialistic civilization in history. But we have become devotees and slaves of the Machine while doing it. The freedom and simplicity of life enjoyed by our forefathers has largely been destroyed. We are controlled by the clock and the whistle. We stop and start according to signals. We are organized in giant enterprises for mass production. Individuality is lost in the routine of machine production. Our dependence upon the use of machinery has almost become complete. And, so eager are we to increase our material comforts and conveniences that our dependence upon the Machine tends to become more complete. The aims and ends of life have thus become commercialized in a measure that could not have been imagined a century ago.

There are other values, however, which cannot be symbolized in a machine. They are character, personality, "unspoiled youth," heroism, good will and similar terms ascribed to Col. Lindbergh. These represent reaches of human spirit which cannot be produced by mechanical processes. They are of a higher order of life and cannot be embodied in a mere machine. They lie in fields beyond the inventor and business promoter. For these values we are indebted to the prophets, teachers and inspirers of our youth.

The thing which caught the imagination and enthusiasm of the world was the "we"—the Machine and

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its master—which Col. Lindbergh so fittingly used. They belong together. The progress and prosperity of the world lies in the proper combination of these two forces—the machine capable of such marvelous power and speed, and man with a steady hand and clear brain to guide it along peaceful constructive lines. Without the "Spirit of St. Louis" Col. Lindbergh would not have gone very far on his mission of good will to the nations. He would be unknown today. Without Col. Lindbergh, the "Spirit of St. Louis" might long since have met a more inglorious fate. But together they have journeyed in comparative safety, marking a new milestone in the history of human achievement.

The material and personal forces of life do not always find such a fine balance as I have indicated in my analogy. History reveals many tragedies and failures because the builders of the nations failed to keep a proper balance between them. Let me illustrate briefly in broad outlines.

No nation has since produced proportionally as many men of character and distinction as the ancient Greeks and Hebrews. The greatness of their thought revealed in art, philosophy and religion has never been surpassed. They were not interested to the same degree in material things and invented little. Consequently they lacked satisfactory material foundations for their life. The Jews became the most oppressed people among the nations and the beauty and grandeur of Greek civilization passed into tradition. The Romans were of a more practical turn of mind. They looked to the material foundations of their empire and held it together with a strong political organization. They amassed great wealth and then fell prey to their material successes. They lacked those elements of character and self-control which are safeguards against the temptations of increasing wealth and prosperity. The Catholic church rose on the ruins of the Roman Empire. Its passion to escape the evil of the secular world served as a check upon the freedom and license enjoyed by the Romans. But its emphasis upon other-worldliness also served as a check upon the progress of science and invention. For a thousand years the Catholic church of the Middle Ages resisted change. Under the influence of the church, the Middle Ages attained a marvelous unity and religious poise. But whatever its spiritual attainments, many of which are of doubtful value, the life of the Middle Ages was materially unsatisfactory. It needed modern science to bring Europe back to the world of reality.

Any casual observer may note that America today lacks the religious passion of the ancient Hebrew, the love of truth and beauty of the Greeks, the stability and poise of the Middle Ages. The utilization of the benefits of modern science and invention has become a passion with us. We are rapidly building a political, military, industrial and commercial order of such vast proportions that the empire of the Romans seems trivial in comparison. We are enjoying the first fruits of our wealth and prosperity. Our nation is young as the life of nations goes. We are intensely practical, energetic, strong and hopeful. Age has not left its scars upon our national life, as yet, and experience, I fear, has not sobered our judgment in the face of the growing complexities of modern life.

Casual reflection will make it apparent also, I believe, that we have not developed as keen an appreciation of human values as we have of material values. We know how to build and use machines for our comfort and conveniences much better than we know how to build men of character and use them for the enrichment of our common life. The slums of our cities, the poverty, crime, economic exploitation, class conflicts, race riots, lawlessness, divorce, commercialized recreation, wars, hooded orders, political corruption, public scandals, preventable accidents and similar by-products of our scheme of things are indications of the fact that we do not understand the implications of the Machine in terms of human life or that we are incapable of controlling it. Our passion has gone into the creation of the Machine and we have not been as passionately concerned about the personal forces which must control and guide it.

This is the crucial point in our scheme of things. Once we design a machine and set up the means for its production, we can turn out machines in mass. With more and better machines we will have increasing speed and power and wealth. But these things may become sources of increasing danger as well as sources of benefit. A reckless youth taking his joy ride or a designing criminal may quickly jeopardize the safety of hundreds of people. It is no less true that the recklessness and designs of crafty diplomats may turn the world topsyturvy over night. **Unless we can train men in the art of self control as efficiently as we can now produce machines in mass, we will find ourselves eventually placing the Machine into hands that are incapable of guiding it constructively.**

To be sure, we now have mass education in our system of public schools, just as we have mass production of goods in our factories. But one can hardly say that the passion of our educational system is to develop character and self-control in the lives of thousands of students who are passing through our institutions of higher learning, nor is it our passion to train social engineers capable of dealing with the complexities of our civilization. We are rather training more scientists, engineers, financiers and promotors who will help us to build more and better machinery. We are trusting to circumstances to raise statesmen equal to the needs of the hour and assuming, for the most part, that the practical common sense of the average American will enable him to solve his problems as usual.

In the height of our enthusiasm over our victories in the material conquests of life, it would be the better part of wisdom to consider whether we have been

equally successful in the spiritual conquests of life. These values are less spectacular and more difficult of achievement, but no less essential in our ultimate destiny. One marvels at what the "Spirit of St. Louis" has done. It is wonderful. And, who can say what loftier heights it may yet attain? Some day the hour of America's destiny will be struck. What, if in that hour, the "Spirit of St. Louis" should get beyond our control?

F. A. Conrad, University of Arizona.

A Sermon for the Season of Lent

By M. M. Horsch

Text: Isaiah 53:5b: "With His stripes we are healed."

We have entered the season of Lent and with Christ our faces are set toward Jerusalem; toward Good Friday; with Calvary and the Cross and Easter with the empty tomb.

Over the blessed story of Christ's sinless life,His vicarious sacrifice upon the cross of Calvary is written with flaming letters, **"God is Love"!**

It was love that caused God in heaven to conceive the great plan of salvation before the foundation of the world was laid. It was love that emptied the heavens and gave the eternal, everlasting only begotten of the Father and one with Him, as a substitute for sinful, fallen man.

Here is an experience of a pastor in a penitentiary. After a sermon having for a theme "God is Love," he told his audience of convicts, "Now I have a peculiar request. Ask your warden for a piece of chalk and with it write above your cell door 'God is love.'" Some treated it as a joke, some did it. One, a hardened sinner, did it out of the perverseness of his heart, as some kind of a lark, to break the monotony of prison life, to have something to mock at or crack jokes about. But while he wrote, the tremendous truth of the words struck him like a blow, as with a hammer. He became very restless. All night long sleep fled his weary eyes. Toward morning he fell into a restless, troubled slumber. As he awoke a ray of the rising sun illuminated the words above his cell door—"God is Love." He could not resist this divine love and the Spirit's promptings any longer. He prostrated himself before the One who died to set him, a hardened sinner, a criminal, free. Love divine had overcome him.

Yes—**God is Love**—This is written with blazing letters above the history of a fallen human race.

It is written over the history of every nation, though nations again and again attempt to tear one another to pieces in devilish war. But even in judgment there is love.

God is Love—This is written over the biography and life of every individual. It is written over your life and mine. Were it not so, every one of us would have long before this gone down in misery and shame.

In spirit Isaiah saw the greatest revelation of God"s love and said, "He was wounded for our transgressions; He was bruised for our iniquities. The chastisement of our peace was upon Him and with **His stripes are we healed.**" When we read the blessed chapter, the greatest in the book of Isaiah, we feel as though the inspired writer accompanied Christ the Savior, step by step, from Gethsemane to Calvary. Like a flash through the ages and the centuries Isaiah saw the cross and the Lamb of God bearing the sin of the world upon it. Surely He has borne our griefs and carried our sorrows. With His stripes we are healed.

The crucified Christ is the only hope of the world, the only hope of His people. Under divine revelation and yet with a sense of his own and his people's guilt Isaiah wrote his fifty-third chapter.

With His stripes we are healed! God looks upon sin as a fearful reality and a deadly disease. What is sin? We often talk about it. Did we ever endeavor to define it? Sin is discord or disharmony between the Creator and His creatures. What does this mean? Sin is an enmity between God and man. Because of sin, man is out of harmony with God and His divine and blessed will. All evil, all disease, all trouble, all famine and pestilence, all strife and war is cause by this disharmony, this enmity. All pain and sorrow upon the face of the earth is caused by this disharmony. Christ the sinless one, the true Lamb of God, felt the keenest this fearful disharmony, this enmity and the pain and agony resulting from it. The highest, culminating or breaking point of this agony was reached when out of the fearful darkness about Calvary Christ cried aloud, "My God, my God, why hast Thou forsaken me?"

Calvary's cross denotes the greatest disharmony and the most fearful discord in the history of fallen man. But this was necessary to re-establish sweet and loving harmony between the Creator and His creatures; between God and man. Eternity will not be sufficient to praise our Savior for His matchless, unsearchable, self-sacrificing love for man.

Where does sin come from? Where is its origin? God looked upon everything He had created and behold, it was very good. There was no imperfection, no sin, in His great creation. Adam and Eve were sinless, good in every way. So sin is a foreign, an evil power cast into man's heart and life. By whom was it cast in? By one who was created an Angel Prince, called Lucifer, Son of the Morning, but who fell of his own volition and became Satan, the

great Adversary, the Prince of Evil. In his fierce hatred against God and sinless man, he brought about man's fall. So sin was and is not inherent in man's original nature, but an outside force or power fastened upon him by the Prince of Evil. Oh, the world of fearful tragedy contained in this simple statement: "She took of the fruit thereof and did eat and gave also unto her husband with her and he did eat."

Thus sin and damnation came into the world and it took the "Holy One of God" to die upon the acursed tree to wipe out this fearful curse and damnation for man.

Sin is a fearfully destructive power in the world. This statement need not be proven. Look about you and you have terrible proofs on every hand. It is a fearfully destructive power in our own heart. It renders the heart a breeding place of evil, the heart that should be a temple of the Holy Spirit. Dark is the catalogue of the works of the flesh that Paul presents to us in Gal. 5:19-21.

Sin pollutes our lives, for when the spring is polluted, the stream naturally is also unclean. Sin makes a man a Cainite, a fugitive and a wanderer upon the face of the earth. It makes him restless, unhappy, morose. It draws him away from the source of all life, peace and joy, the Fatherheart of God.

Sin is incurable by man. Human science, patient research, has discovered a specific for all kinds of diseases, medicines and salves and ointments for all kinds of ailments. Man has found out various treatments for all kinds of troubles and maladies. Scientists will continue their patient search and experiments till they find specifics for diseases that as yet baffle all their skill and wisdom. But man has never found, nor ever will find, a specific against sin.

Where does sin finally lead? To outer ruin, darkness, perdition and damnation. God's mandate is irrevocable; it stands today and will stand to the end of time. "In the day that thou eatest thereof thou shalt surely die." Physical disease, if it runs its course, has an end in physical dissolution, or death. But the fearful ravages of sin and its tragic consequences are fully manifest after physical death in eternity. The spirit of man is a breath of God, hence immortal. This spirit, forever and absolutely severed from its origin, the source of all good and light, verily this is damnation enough. But thank **Him** who is **Love,** we need not stop here, or come to a conclusion.

We may now consider God's specific against sin! Man has none, but God has. Thank Him for it! Millenniums ago, God had this specific revealed to man and proclaimed by Isaiah, His servant. "With His stripes we are healed." Here it is! Who is this, whose stripes are so efficacious as to heal our terrible disease of sin? Not long ago we beheld Him in Bethlehem's manger, as a helpless babe. During His time of ministry we see Him going about, doing His blessed work in meekness and humility, lowliness and poverty. To do the will of His Father who sent Him, was meat and drink to Him. Then, we behold Him wounded, bruised and afflicted, giving His life and shedding His blood for sinful man. Here is the specific for our spiritual disease.

How can His stripes be the medicine that heals our disease of sin? He acted as our substitute and the Father graciously accepted Him as such. Brother cannot save brother, nor can friend save friend. They all have sinned; there is none righteous, no not one! So it took the Sinless One, the Righteous One, to suffer in our stead, in a vicarious way. Of His own free will He became our substitute and God laid upon Him the iniquity of us all.

How is that medicine, that specific applied? Very simply; by faith. An old revival song says: "At the cross, at the cross, where I first saw the light and the burden of my heart rolled away. It was there by faith I received my sight and now I am happy all the day." Another says: "There is life for a look at the crucified One; there is life and there is pardon for me." This look is the look of faith.

You cannot do anything in and of yourself to apply this medicine or remedy. Just come to the cross in childlike faith and make Christ's sacrifice your own. Quietly believe He has accepted you and purified your heart with His blood. Then daily come to be cleansed and purified from the stains of sin.

This true faith must necessarily be preceded by a knowledge of sin and true repentence. Then follows regeneration, justification and sanctification. God then does not see your sins and transgressions any more, they are covered by the blood of Christ. God does not see the filthy rags of your own righteousness any more, they are covered by the cloak of Christ's righteousness. In and through Christ you are pure and holy in the sight of God.

What does the application of this remedy particularly signify? A conscience quiet and at peace with God. There is therefore no condemnation in those who are in Christ Jesus, who walk not after the flesh, but after the Spirit. There is happiness and joy in the heart. Yes, the heart is cured from love of sin and love of the world. For all that is in the world is not of the Father, but of the world.

Now some practical applications. By nature we all stand in dire need of this remedy. There is no exception. In this we are all alike in the sight of God. All we like sheep have gone astray. We have turned everyone to his own way and the Lord laid upon Him the iniquity of us all.

We are either healed or still diseased. Here too there is no exception in the sight of God. There are just two classes of people in His sight. The healed ones and the diseased ones. This healing, remember, comes not by training, or development or evolution but by regeneration. By His stripes we are healed.

Now a question for the purpose of proving our-

selves and searching our hearts. To which class do you, do I belong? Are we healed or are we still diseased? We want to answer this question not to man. but face to face with Christ. He alone is the discerner of hearts. Man looks upon outward appearances, but He looks upon the heart. There is nothing that may be hidden from Him. The very intents and deepest depths of our hearts are like an open book in His sight.

Beholding our generation, must He not lament as He did in Jeremiah's time? "Is there no balm in Gilead; is there no physician near? Why is the daughter of my people not healed?" Are you healed, then remember in love those who are still diseased. Nations and peoples are sick unto death with the fearful malady of sin. Nothing will heal but the blood of Christ. From Calvary's cross flows the remedy, here is the great Physician. May we say to Him today: "Here am I my Lord and Savior willing to be used according to Thine own good plans and in Thine own good way." Yes, by His stripes we are healed.

M. Horsch, Beatrice, Neb.

COLLEGE CENSORSHIP

Kirby Page, editor of the **World Tomorrow,** has again been prevented, through official pressure, from speaking on a college campus. He had been scheduled to speak at two meetings on the campus of the Oregon State Agricultural College and to address two college classes there on January 10. The committee, composed of the secretaries of the Y. M. C. A. and the Y. W. C. A. and two student pastors, had not tried to arrange for Mr. Page to speak at convocation, since the head of the military department is a member of the convocation committee. Instead, smaller meetings were planned and advertised. The day before Mr. Page arrived the president of the college told the chairman of the Y. M. C. A. advisory board that the advisability of Mr. Page's speaking on the campus was doubtful and suggested that the chairman handle the matter. The meetings were then canceled. The dean advised the two professors to whose classes Mr. Page was to speak to cancel the arrangements. This was also done. Mr. Page's addresses were not directly forbidden by the president, but official pressure was evidently sufficient to prevent them. Two well-attended meetings were held off the campus, one in a hotel and one in a Methodist church. Mr. Page comments that Oregon Agricultural College boasts that it is "the West Point of the Pacific Coast."

Information Service.

SHERWOOD EDDY ON PROHIBITION

"The problem is still one of temperance and temperance education. If alcohol was a poison which before 1920 was physically, mentally and morally dangerous to men and women as individuals and to society as a whole—then it is dangerous today. We must once more learn the effects of alcohol; and inaugurate anew a program of education. If prohibition is a bad law, it should be modified or repealed; if it is a good law, it should be observed by good citizens and enforced . . . .

No vast traffic based on an appetite cultivated for thousands of years and powerful in intrenched interests will be dislodged by the half-hearted attempts of a few years, and no large advance will be made so long as many officials, high and low, are only "politically dry."

We must take heart from the history of other great reform attempts. John Marshall was worried in 1833 over the outcome of the United States constitution, forty-six years after it had been ratified. The slave trade was legally prohibited in 1807; but it required until 1871 to stamp it out. We must also lengthen our memories and call to mind once more the evils which attended the liquor traffic before prohibition. The saloon's influence was everywhere and corruption of all sorts flourished, for Americans are not a temperate people."

From "Religion and Social Justice" by Sherwood Eddy.

Is it nothing to you, O ye Christians,
That in India's far-away land
There are thousands of people pleading
For the touch of a Saviour's hand?
They are groping and trying to find Him;
And although He is ready to save,
Eight hundred precious souls each hour
Sink into a Christless grave!
Is it nothing to you, O ye Christians?
Can you say you have naught to do?
Millions in India dying unsaved:
And is it nothing to you?

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The Quiet Hour

Jesse L. Smucker

NEW WINE IN OLD BOTTLES

The formalisms and traditions of Jesus' time could not hold His teachings. The joyous invigorating, tumultuous life which He brought, would burst the old and worn legalism. Had He endeavored to conform His Gospel to the ritualisms of His day, both the wine and the wineskins would have been lost. So using the parable of the goat-skin bottle He explained that His disciples could not hope to conform to all their traditions, for new truths must have new forms.

Yet the Pharasees held to the old wineskins. They counted the old frameworks of greater value than the inner truths they were intended to support. To them the outside of the cup was of more importance than its contents. But the new wine demanded new wineskins and so the synagogue gave way to the Christian church. For the great Gospel of love and joy and peace must be contained within lives that are responsive and adaptable to its tumultuous and expansive powers.

We usually carry with us through childhood superstition and prejudice and formalism. We may have narrow and dwarfed ideas of religion and Christianity. As Paul says, we speak and understand and think as children. Our ideas of a Christian are often based merely on outward form and conduct.

There is a class of people that never seem to grow up, spiritually. When they "become men" they neglect to "put away childish things." Their childish ideas of God and His kingdom, their formalistic ideas of righteousness, are carried with them through life. There is no development, no growth, no fermenting of old ideas. Wine skins, they are, with merely the old wine of respectability. No new life, no expansive spiritual understanding moves nor disturbs them. Hard and cold, critical and formalistic, proud of their "good works" they never learn the real power and thrill of a regenerated life. Yet they count themselves the very elect among the religious. They are the Pharisees of today, and their favorite prayer is "Lord I thank Thee that I am not as other men are."

Then there is another class who endeavors to fit the new workings and manifestations of the Spirit into the hard and worn wineskins of their childish conceptions of religion. At some period of their life the Spirit of Truth comes into their souls with startling reality. And as their souls are stirred with spiritual convictions strong and deep, they make the fatal mistake of trying to force this new life into worn-out ideas and conceptions and the results are disastrous. It comes to pass with their lives exactly as foretold by Christ: "The bottle breaks and the wine runneth out." The old ideas and conceptions of childhood are broken and ruined and the visions, convictions and inspirations of a new life also perish. They have passed through the great crisis of life and may emerge hardened and embittered and indifferent toward things spiritual. This is the great tragedy of youth!

A third class of people comes to this same period in life just referred to. But with the awakening of the soul they experience something of its vitalizing inner power and yield themselves fully to the source of this power, Jesus Christ. They realize the import of Jesus' message to Nicodemus and are "born from above." Thus the new life in Christ is given full sway and larger and more vital conceptions of religion are substituted for the old. For the outer life conforms and adapts itself to the heart.

There is a vast difference between a plant and a cement block. The block conforms to a certain form and mold and becomes a hard and dead thing. It has been shaped from without. The plant grows and develops because of an inner urge which it cannot resist. It adjusts itself to the power within.

"For the letter killeth but the Spirit giveth life."

O for a heart to praise my God,
A heart from sin set free;
A heart that always feels Thy blood,
So freely shed for me.

A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

A humble, lowly, contrite heart,
Believing, true and clean,
Which neither life nor death can part
From Him that dwells within.

A heart in every thought renewed,
And full of love Divine;
Perfect and right, and pure, and good
A copy, Lord, of Thine.

Charles Wesley

"O Eternal God, sanctify my body and soul, my thoughts and my intentions my words and actions, that whatsoever I shall think, or speak, or do, may be by me designed for the glorification of Thy name, and by Thy blessing, it may be effective and successful in the work of God, according as it can be capable. Lord turn my necessities into virtue; the works of my nature into the works of grace; by making them orderly, regular, temperate; and let no pride or self-seeking, no covetousness, or revenge, no little ends and low imaginations, pollute my spirit, and unhallow any of my words and actions; but let my body be a servant of my spirit and both body and spirit servants of Jesus; that, by doing all for Thy glory here, I may be partaker of Thy glory hereafter, through Jesus Christ our Lord. Amen."—Jeremy Taylor (1613-1667).

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

March 18

JESUS TEACHES SINCERITY

Mark 7:1-13

This is the second open conflict between Jesus and the Pharisees over the Law, that we are studying in this series of lessons. In our lesson for January 22 the issue was about fasting. The Pharisees came to Jesus with the complaint that His disciples did not fast. This time the Pharisees came to Jesus with the complaint that His disciples were eating bread with unwashed, and therefore defiled hands.

The Scribes and Pharisees had developed a religion that placed major emphasis upon these two, and other, external forms. These ceremonies were based upon Leviticus 11 to 15 and Numbers 19, but greatly elaborated, and had now become traditions as sacred as the Mosaic law itself. Because these formal acts of obedience were no evidence of an inward emotion, and because, as Jesus illustrates in our lesson (verse 11) that the traditions were often hypocritically obeyed, Jesus did not demand that His disciples obey them. It is interesting to notice that in this incident, as in the case in the January 22 lesson, the Pharisees did not criticize Jesus Himself but only His disciples. It was only an indirect attack upon Him.

The washing of hands had become a very precise and detailed ceremony. The way of holding the hands, that is their position, the manner of pouring the water, the way in which the water dripped from the hands, were all specifically prescribed. There was only one way to do this in order to become cleansed. Thus to prevent the defilement of the inward person these rules were adopted for cleansing the outward person.

Jesus revolted against this system because of its insincerity. To Him this cleansing process was no indication whatever of the devotional and spiritual condition of the heart. Because they were so strict and disciplinary in this cleansing system, but interpreted the commandments of God to suit their own preference in things that really mattered. Jesus accused them of being insincere. The eleventh verse of our lesson may be rather difficult to understand. Matthew has recorded this incident with simpler language in the fifth and sixth verses of the 15th chapter. People can make very strange adaptations to their religion when their means are affected.

Thus we again find Jesus discarding traditions. We might quite appropriately ask ourselves the question, to what extent does tradition affect our religion today? To what extent have the opinions of men been added to Scripture, and have come down to us as sacred and compulsory obligations. The singular fact about these things is that they are always external, and our Master did not come to prescribe external decrees. Traditions can be valuable to us when they inspire us to a deeper Christian life, when they become formal and a part of our discipline they add nothing to our spiritual life and become a handicap. There is a higher law than that of tradition. When traditions hinder us and others we would better follow that higher law. It is found in the sermon on the Mount. It is, first of all, sincere.

God is a Spirit, and they that worship Him must worship Him in spirit and in truth.

March 25

JESUS PROCLAIMS THE KINGDOM OF GOD

Review

After the introductory lesson to the quarter, "John the Baptist and Jesus", it is quite true that the lessons are a proclamation of the Kingdom of God Jesus came to establish.

Under the general heading we can make several other groupings of the eleven lessons, eliminating the first lesson and the final or review lesson. Jesus proclaimed the Kingdom of God in two ways. (1) By what He said, and (2) By what He did. This outline makes no provision for lessons five and six so we might head those two lessons, What others thought and said about Jesus.

1. By what He said. In lessons four and twelve, Jesus plainly told us the Kingdom He came to establish was not a royal, formal, ceremonial Kingdom. "The Kingdom of God is not eating and drinking" added Paul (Rom. 14:17) and we might add "or the manner of eating and drinking". His Kingdom would not be a system of fasting and washings. Eating or not eating does not keep us in or out of the Kingdom, similarly, washing or not washing does not keep us in or out of the Kingdom, that is the manner or form of washing. Christ did not teach that we should not wash our hands for purposes of cleanliness, but when this prescribed washing becomes a part of our religion, and a part of our worship of God, Jesus plainly taught us, that such a ceremony was not a method of attaining righteousness.

In lesson seven Jesus gives us various illustrations of the Kingdom that the quarter's lessons proclaim to us. The two illustrations of the seed that springs up, grows and develops into the blade, the ear, then the grain in the ear, and of the tiny mustard seed growing into a large bush so that the birds of the air can find shadow under the branches, indicate to us the natural and steady, but certain and fruitful growth of the Kingdom. We can therefore sing with the Psalmist, "How excellent is Thy loving kindness. O God! therefore the children of men put their trust under the shadow of Thy wings." Ps. 36:7.

Jesus' discourse with the Twelve, lesson ten, also illustrates to us how the Kingdom shall grow. Sending them forth two by two is slow but certain growth, by which method it will finally reach the furthermost ends of the earth.

2. By what He did. Jesus accomplished five instances of healing. Some of these were afflicted with physical sickness and some were possessed with demons. In addition we read in the second lesson that, "he healed many that were sick with divers diseases, and cast out many demons". We have also the restorations to life of the twelve-year-old daughter of Jairus.

By these mighty works of power, which things had never before occurred, we have further evidence of the past that Jesus was building God's Kingdom, that its power lay not in armies and navies, in might and force, not with pomp and ceremony, but in spiritual power. Jesus spoke with authority that came from His heavenly Father. He had power over the wind and the sea over evil spirits, over sickness, over death. What more evidence do we need to convince us that this was not another earthly kingdom but truly the Kingdom of God?

Jesus' power over nature, the stilling of the storm. and His power over matter, the feeding of the multitude, show further the power of Christ over earthly things, and His power was therefore not earthly.

Lessons five and six do not necessarily need any attention in connection with our review lesson, as they were merely opinions of Christ and have little if anything to do with the proclaiming of the Kingdom.

The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

FROM OUR EXCHANGE

"At the boundary of Jugo-Slavia, the border general took the passports of all passengers entering the country without giving any receipt for it. Then I was told I must call at police headquarters in Belgrade. We arrived about midnight in a pelting rain. With baggage and all, Mrs. Krehbiel and I were, with others, to leave the train and, although I asked where the place was where I must see the police, I was not given the information. So we plodded about in the rain and cold from one place to another—and we had only 30 minutes until our train should move on again—but after about 10 minutes I found the place, but these people seemed utterly indifferent to our urgent need of getting back the passport, without which we would be people without a country. At last they began to hand out passports. To me the chief said, in poor German, "You have no visa for Jugo-Slavia." "Yes, I do," I replied. "But it is not good," replied he, "Your visa reads to Bucharest and you want to go to Budapest." "That cannot be," I replied. "I asked for Budapest and that is what your consul must have written there." The evidently illiterate policeman adjusted his glasses, took a squint at the visa, then grunted an "ah, so", and almost threw my passport back to me. Meanwhile Mrs. Krehbiel had stood nervous and cold in a corner behind the other waiting victims in the filthy room guarding our baggage. Promptly we departed, in the poorly lit way searched our way back through the driving rain and happily found our train, which belated, left the station almost ten minutes later.

H. P. Krehbiel in the "Mennonite Weekly Review".

Family Life Among Mennonites

Mennonite history does not present marches over battlefields and contains no record of the fame and disaster of conquest. The four hundred years of Mennonite history rather present to the world a record of the attempt to live Bible Christianity apart from war and strife. In this, families stood at the very center of the movement. Mennonite religion was a family religion and in no way a matter of cults and ceremonies. Church and home were to co-incide and marriages were consecrated to become the "holy cell" of the Holy Community. One of the deepest impressions which the martyrs' documents of the early Mennonite Church leave are the testimonies of entire families. Extant letters from husbands and wives and children demonstrate how they encouraged each other in the days of fiercest persecution. One of the last methods of suppression used by the Swiss authorities in the seventeenth and eighteenth centuries was that of tearing apart Mennonite family relationships, nullifying marriages, confiscating family fortunes, whenever other methods would not succeed in destroying Mennonite belief. The government vigorously resisted the desire of the Mennonites to publicly consecrate the foundation of their families within the church, a desire which they based on independent Mennonite rights, and when such rights were finally granted restrictions on the size of Mennonite congregations were introduced in the Palatinate in the early eighteenth century. Newly-wed Mennonites were forced to emigrate—one of the very decisive reasons why such young couples left for America. Indeed, the Mennonite families were the crux and core of the history of the Mennonite church.

Ernest Correll in the "Mennonite Quarterly Review".

Discipline

We have always been a pious and modest people. We have taken to ourselves a very endearing name; we insist on being called Brethren. Yet we have not developed remarkable ability to get on agreeably with one another. We have allowed ourselves to be disturbed over details that have been magnified out of all proportion to their importance, and in our anxiety about these things we have forgotten sometimes the finer things of the Christian profession.

We would be far from saying there was no cause for these misunderstandings and differences. The Church is made up of human beings and humanity is never infallible. There were no doubt things that should have been remedied, but the method used to find the remedy was in every case a mistake. Amputating a limb should be the last desperate remedy to save a life; so disrupting churches and breaking up homes should be the last expedient in church work.

Jno. S. Flory in "The Gospel Messenger".

A Quaker View of Church Discipline

We might moralize on the matter of loss to the Society and to the exiles, which resulted from the severe administration of Discipline. But it is of small profit to mourn the errors of our predecessors. Rather is it for American Quakers of all sects in this centennial year to see and to remedy, our present day evils—our unfriendly exclusiveness (melting here and there in love and neighborliness) but maintaining on the whole, a situation as comic—if it were not tragic—as the two Dromios. May our Quaker grandchildren judge our faults as gently as do we those of our grandfathers.

John Cox, Jr., in" Friends Intelligencer".

Our Daily Bread

"From 1922 to 1924, consumers paid retail grocers an average of 8.54 cents for a pound of bread." This amount was distributed as follows: the farmer received, 1.145 cents; the miller received, .406 cents; the baker received, 5.110 cents; the retail grocer received, 1.279 cents; transportation and handling charges were .600 cents.

About one-half of the "commercial bread" appears to be produced by a comparatively small number of companies. Fifty-seven companies manufacture about 30 per cent. of the total "commercial bread", while three large companies operating 150 establishments are stated to produce almost 20 per cent. of the total. There is undoubtedly a trend toward consolidation in the baking industry. "Information Service".

Let Us Think Peace

Let us think peace. We have a neighbor on the north with which we have squabbled, off and on for one hundred and fifty years. We are always at loggerheads over something or other with Canada. Sometimes we have quarrelled over boundary lines, and sometimes we have a mess of fishery disputes, and again and again we have struggled furiously over the tariff; but we never think war—not with Canada. Canada never thinks war with us. When we get into our disputes we appoint a commission and Canada does the same and the two commissions sit down together and thrash the matter out. Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace. We have had it for a century and a half, and, please God, we are going to have it always.

Let us make a new vow to God. Let us promise Him that by His grace we are going from this time onward to think of peace. seeing in every foreigner a possible friend and in every human being an actual brother, a member of the great family which embraces all races and nations and whose head is our Heavenly Father.

Dr. Charles E. Jefferson in the "Congregationalist".

OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

SHOULD THE CHURCH MEDDLE IN GOVERNMENT

To the Editor of The Christian Exponent:

I notice in your issue of last week an editorial on "Should the Church Meddle in Government?".

As the question is put, I should decisively reply in the negative.

And yet I maintain that every citizen should apply his individual religious principles to his political action as a citizen.

My thought is exemplified in your statement that individual contributors alone are to be held responsible for their opinions as they appear in The Exponent.

Group action is fatal to the permanency of democratic government and is anti-Christian in itself. It tends to that solidarity of association which breeds intolerance and bigotry. The Church is not following its professed loyalty to the Master when she seeks to force upon its members political action which his conscience does not approve. The President and I are affiliated with the same religious body—nominally, at least,—Christian and Protestant. I consider his policies wrong and governed by a fealty to the interests of special privilege, disturbant of world peace, and utterly inconsistent with his spoken word. Group action on the part of your sect must mean its solid opposition to him or his most probable successor, who is pledged to continue those policies. The possible nomination of a non-believer in prohibition has roused the religious press of the country to threaten his party with a wholesale defection of its staunchest members. To a large extent this is a hypocritical excuse for religious bigotry and intolerance. Such action will be met, of course, by a solidification of his religionists in his favor and the great Republic's destiny will be threatened by the outsome of a religious war.

God grant that sectarian intolerance may not disrupt this Republic, under a banner of forced inclusion in the Decalogue of a mere sin as a crime. In the last analysis, honest Prohibitionists find their chief financial support in tainted wealth, supplied by men who neither care for or heed the laws, but are actuated by selfish desire to prevent reforms of vital importance to the masses.

Dearborn, Mich. **M. T. Woodruff.**

POINTS OF VIEW

To the Editor of The Christian Exponent:

Upon investigation of a problem, we may look at it from one or many points of view. This is true in every line of endeavor. A nature scene, a scientific subject, a social condition, an ethical problem, or a Christian doctrine may be viewed from one or many viewpoints. Some people by force of habit and lack of training and experience are only able to look at a problem from one angle upon which they base a decision. Such decisions must of necessity be narrow, unreliable and unjust. Others are able to view things or persons from various angles, positions and attitudes. Their decisions are more wise, reasonable and consistent with universal truth. Blessed is the person who is able, by the help of God, to withhold decision until he has deliberated and viewed a problem from many angles. Such decisions are more sane, reliable and just.

Often suspicions and misgivings develop into reports that pass from one to another, concerning some one's character or soundness in Christian doctrine. Such reports are often started by one viewpoint men and passed on to similar characters. Even those in authority may sometimes take such reports as a basis for action. Such action in the past has been and the present is a common error that causes much grief and injustice.

In the centuries past, petty kings, magistrates, priests bishops, and popes have often taken action on the basis of a one-sided view or decision. By the methods of the sixteenth century inquisition, thousands have been accused and condemned for heresy, dangerous doctrine and apostasy. These were cast out as evil, thrown into prison, burned at the stake, thrown to wild beasts and cruelly tortured by those in authority, who did not realize that often heresy which suffers is nearer the Truth than the most obstinate orthodoxy. Christ, His disciples, heroes and reformers belong to this vast throng of so-called heretics.

As a result of this age long one-sided human usurpation and injustice, individuals have repeatedly risen up against ecclesiastical and political organizations. These individuals have raised the cry for gospel liberty and reform. They have plead for justice, mercy and righteousness. Such conflicts and crises are no new experiences. The pages of history are full of some daring deeds of a Daniel, Elijah, Savonarola, Luther, Knox and Wesley. Such heroes are today an inspiration and incentive to similar deeds of heroism against oppression and injustice.

Such men both great and small have finally, after centuries of conflict, brought to us our trial by jury in a civil court, where the accused can be given a fair chance for defense. No one dare be condemned without his presence and chance for a full consideration of both sides of the case. Even after such a trial the accused may appeal to a higher court if he is not satisfied with the decision. The United States Constitution provides for a speedy trial by jury. The federal law provides that an individual may rise against a state or corporate body. Such persons are allowed to appear in person to ask for redress of grievances. If not given justice, they have the right of appeal. Paul exercised this right in his day when before King Agrippa. Acts 25:11;26,1.

It is evident that our civil courts are more in line with Christian principle than some co-called Christian churches. However some churches have a scriptural method for adjusting differences between brethren and disciplining offenders. Others have taken a backward step and act largely upon the basis of the old time inquisition. Still others do not act at all or leave many things for civil courts to settle.

The New Testament, however, is clearly in favor of differences between brethren to be settled in the church by a fair and scriptural trial. I Cor. 6:1-4. Paul implies that differences can be far better settled within the church. Christians are expected to be more deliberate, charitable and just in their decisions. A church trial was advised by Paul concerning the unusual case of fornication at Corinth. I Cor. 5:1-5. The Apostle, Peter, was tried and acquitted by the Jerusalem church after he had visited Cornelius, a Gentile. Acts 11:1-18. If those brethren would have proceeded with Peter as some so-called church leaders today, he would have been cast out without a trial. The Christian church would have lost a great defender of the gospel. She would have suffered irreparable loss. God's plans and purposes would have been hindered.

It seems to me that there is a special need today for a real honest investigation on the subject of church polity, discipline and the settling of differences between brethren. There is need of reform and a return to the Bible methods. If such steps could be taken there would be progress. Then division and misunderstanding would be less frequent. Unity, justice and goodwill would be promoted. Let us pray that God will send us more broadminded and charitable Christian judges who shall be filled with wisdom and love, who will seek to catch a better vision of the New Testament provisions for the settling of differences so that equity, justice and goodwill may prevail.

J. B. Brunk.

Biloxi, Mississippi.

CORRESPONDENCE FROM CANADA

It may be of interest to the Exponent readers to know how the Sterling Avenue Mennonite church is faring. Although we are somewhat isolated, there are those who express their sympathies by taking an interest in us. There are evidences of growth, although not so spectacular, but yet it gives us the courage to move forward.

Three years have passed since the dedication of the new church. This congregation is making this day an anniversary day. The activities connected therewith, are more or less of an informal nature. The congregation recognizes the fact that sociability plays a great part in strengthening the ties of friendship and in maintaining the spirit of Christian fellowship. A short program was given after the social hour. The theme of the evening, "From the Garden to the Throne", was presented in picture. (The Sunday school has purchased a lantern for this purpose.) In fact everyone appreciated the spirit of the evening manifested in this informal way.

The congregation is truly grateful that Rev. J. E. Hartzler spent a week end here. He gave three impressive sermons. His themes were "Behold I make all things New"; "Why believe in the church" and "Sharing the Purpose of Jesus". In all these addresses it was emphasized that religion is not static, but it is a growing process. And that the church is a vital institution in making the kingdom of God a reality in the hearts of men. In bringing this about the purpose of Jesus must be the center of all its enterprises.

He also delivered a lecture at the men's meeting at the Y. M. C. A. His theme was the "Meaning of Religion". This lecture was greatly appreciated by all.

The congregation hereby extends a hearty welcome to those who are anticipating a trip during their vacation this coming year, to make a stop-over with us here. Cor. Secretary.

REPORT OF DIRECTOR'S MEETING

of The Christian Exponent Company, Held at Lima, Ohio, Sept. 24, 1927.

The meeting was held in the Y. M. C. A. building at Lima, and was called to order by the President, Rev. P. E. Whitmer. The following Directors were present: J. M. Regier, A. E. Kreider, J. B. Cressman, J. C. Meyer, P. E. Whitmer, and Vernon Smucker. Lester Hostetler, Editor and Business Manager, was also present at the meeting.

In accordance with a provision of the Constitution which makes it possible for the Board of Directors to elect a certain number of persons to voting memberships in the Corporation, the following persons were elected: Wilmer S. Shelly, Walter Yoder, C. B. Blosser, W. B. Weaver, and Harry Snavely.

In view of the fact that a general notice had been printed in the Christian Exponent asking electors to send in nominees for election to the Board of Directors, the Board now proceeded to draw up a list of seven nominees. The following names were decided on: J. M. Regier, Wilmer S. Shelly, Wm. B. Weaver, M. B. Shantz, C. B. Blosser. Walter Yoder, and S. S. Yoder. The secretary was instructed to repare ballots and send out a letter and ballot to each elector, asking them to vote their ballots by mail and return to the secretary at the earliest possible convenience. The secretary was then to canvass the returns and announce the results of the election. The result is appended to this report..

The report of the Editor and Business Manager showed an increase in the number of subscribers, and the Treasurer's report showed a balance in the Treasury. (This balance has since been wiped out, and a prompt renewal of subscriptions due with the end of the year 1927 will again put us on the right side of the ledger.) It was suggested that additional guarantors be secured who would pledge themselves to pay a maximum of $20 per year for three years. For the past few years only half of this sum has been collected from guarantors and it was thought that it would be unnecessary to collect more than this for the coming year.

In view of the fact that the Editor and Business Manager is contemplating an extended stay in California, the Board expressed its willingness to have him make whatever arrangements convenient and necessary regarding certain details of office and editorial work, but asked that he assume entire responsibility for same being done satisfactorily. The Board voted to re-employ him for the year 1928.

Other details and general policies were discussed and various suggestions made. The general feeling was that the Exponent was meeting a real need in its field, and that the work should be continued on much the same lines as before. The President was empowered to appoint a committee after the election of the new Board Members to complete and revise the present Constitution and By-Laws of The Christian Exponent Company.

The Board was then reorganized for the coming year, as follows:

President — N. E. Byers.
V. Pres. — J. B. Cressman.
Secretary — Vernon Smucker.
Treasurer — J. C. Meyer.

Respectfully submitted,
Vernon Smucker, Secretary.

Report

Having been authorized by the Board of Directors of The Christian Exponent Company to conduct the election for the election of three members to said Board of Directors, to take the place of three outgoing directors, I hereby certify the following as having been elected according to the votes received at this office:

Rev. J. M. Regier, Pandora, O.
Mr. M. B. Shantz, Kitchener, Ontario.
Rev. Wm. B. Weaver, Blocmington, Ill.

(Signed)
Vernon Smucker.

CAST THY BREAD UPON THE WATERS

Cast thy bread upon the waters,
Ye who have but scant supply;
Angel eyes will watch above it,
You shall find it bye and bye.
He who in His righteous balance
Doeth each human action weigh,
Will your sacrifice remember,
Will your loving deeds repay.

Cast thy bread upon the waters,
Poor and weary, worn with care;
Often sitting in the shadow,
Have you not a crumb to spare?
Can you not to those around you
Sing some little song of hope
As you look with longing vision
Through faith's mighty telescope?

Cast thy bread upon the waters,
Ye who have abundant store;
It may float on many a billow,
It may strand on many a shore.
You may think it lost forever,
But as sure as God is true,
In this life or in the other
It will yet return to you.

Cast thy bread upon the waters,
Far and wide your treasures strew;
Scatter it with willing fingers,
Shout for joy to see it go.
For if you do closely keep it,
It will only drag you down;
If you love it more than Jesus
It will keep you from your crown.

Cast thy bread upon the waters,
Waft it on with praying breath;
In some distant, doubtful moment
It may save a soul from death.
When you sleep in solemn silence
'Neath the morn and evening dew,
Stranger hands which you have strengthened
May strew lilies over you.

Notes from Here and There

Rev. J. S. Hartzler of Elkhart, Indiana is making rapid progress towards recovery from a serious operation which he underwent a few weeks ago at the Elkhart City Hospital.

Rev. W. H. Grubb resigned as pastor of the Normal, Illinois, Mennonite church to accept the pastorate of the Cobden, Illinois, Congregational Church. The change was effected March 1st.

Rev. A. J. Neuenschwander of the First Church, Philadelphia, spent Sunday, March 4th, at Wadsworth, Ohio, preaching both morning and night to large and appreciative congregations at the Wadsworth Mennonite Church.

Rev. Raymond L. Hartzler of the Maple Grove Church, Topeka, Indiana gave a very interesting talk to the Christian Endeavor society of the Warren Street Mennonite church, Middlebury, Indiana, on Sunday evening, February 12th on "Choosing a Life Partner".

The newly elected members of The Christian Exponent Company Board are Rev. J. M. Regier, Pandora, Ohio; Mr. M. B. Schantz, Kitchener, Ontario; and Rev. W. B. Weaver, Bloomington, Illinois. These newly elected board members will serve for a period of three years from January 1, 1928. It is apparent that the Expcnent Board is becoming increasingly more representative for each one of the three men elected belongs to a different branch of the Mennonite church.

The Bible School (Old Mennonite) conducted each year for a period of 8 weeks immediately after the holidays at Kitchener, Ontario, had an unusually large enrollment this year. There were 152 regular students. The management is planning to extend the work next year to a twelve week term. In time, it is hoped, the school will be in session during eight or nine months each year. Bishop S. F. Coffman of Vineland, Ontario, is the principal and leading spirit in the school for many years.

Rev. A. E. Kreider of Witmarsum Theological Seminary will deliver the Bible Lectures at the next session of the Middle District Conference of the General Conference which will be held at Wadsworth, Ohio, late in August. The program committee has chosen "Living the Christ Life Today" as the central theme of the conference and "We would see Jesus" is the Scriptural basis for the theme. The program committee consists of Dr. S. K. Mosiman, Rev. A. R. Keiser and Rev. E. S. Mullett.

Rev. and Mrs. H. P. Krehbiel of Newton, Kansas, are making an extensive trip in Europe, Palestine and the Mennonite mission fields. At the present time he is visiting the Mennonite missions in India. He writes interestingly about his travels and places and persons visited.

The Christian Life Conference held at Goshen College, February 17-19 was well attended. The themes of the several sessions were "The Abundant Life", "Fellowship", "The Young People and the Future", "Things Most Surely Believed", and "Christian Service".

Three books of unusual interest on Mennonite missions will soon be published. Rev. S. T. Moyer, a missionary to India at home on furlough, is preparing the manuscripts for a book on twenty-five years of mission work in central India, the General Conference Mission field. Miss Anna G. Stauffer is preparing a similar booklet on "The Hopi Field" and is also at work on a booklet on the "Cheyenne Field". The General Conference has done work among the American Indians and also among the Indians of India is full of deep interest.

News notes for publication on this page should be addressed to

THE CHRISTIAN EXPONENT, Bluffton, Ohio.

Plans are well under way for the 1928 Bluffton Retreat. The date will be August 1 - 9. The place as heretofore is the campus and buildings of Bluffton College. The attendance promises to be exceptionally large this year. The leaders will include a number of new men in addition to those who have been with the Retreat from its beginning four years ago. A good Retreat is assured. Every Mennonite church in the eastern part of the United States should be represented by one or more delegates at this Retreat.

Eight churches in the vicinity of Aurora, Nebraska have formed an association by which they plan to co-operate in giving worth while programs in each church of the association. The young people of the Aurora Mennonite Church are preparing a program that is to be given in three neighboring churches. The other churches in the association are preparing to render similar programs in neighboring churches. The plan seems to be working very successfully and the interest in these programs is exceptionally good.

Between Christmas and New Year, Dr. J. E. Hartzler of Witmarsum Seminary, gave a series of lectures in the Aurora Nebraska, Mennonite church. ....

On the occasion of the fiftieth birthday of President H. W. Lohrenz of Tabor College, Hillsboro, Kansas, about a thousand of his friends gathered in the chapel of Tabor College on Sunday afternoon of February 5th for a fitting celebration. After a program of fitting expressions of appreciation and congratulations he was presented with a new Chrysler Four sedan automobile, a substantial expression of the honor and esteem in which he is held by his college and its friends.

An unusual meeting was held at the Berne, Indiana, Mennonite Church on a recent Sunday when eight returned Mennonite missionaries spoke in succession, some at the morning service and others at the evening service. The occasion was the forty-first anniversary of the founding of the Mennonite Missionary Sewing Society of the Berne Mennonite Church. The missionaries who spoke are Rev. and Mrs. S. T. Moyer and Miss Loretta Lehman of India; Rev. and Mrs. W. C. Voth, Rev. and Mrs. S. J. Goering and Miss Elizabeth Goertz of China.

Rev. A. S. Bechtel of Summerfield, Illinois, had the great misfortune of losing his home by fire. The house was the parsonage of the Summerfield Mennonite church. Rev. Bechtel is a heavy loser since little was rescued from the upstair rooms. Much of their furniture and clothing as well as all his books, papers and materials used in his work as a minister were destroyed.

Rev. and Mrs. E. E. Miller and Miss Irene Lehman of Dhamtari, India, are enroute to America from India. They are coming by way of China, Japan and the Hawaiian Islands. They are expected to land at San Francisco about April 1st. Rev. and Mrs. Miller and children expect to remain in America a year on their first furlough while Miss Lehman plans to enter Goshen College next fall

Rev. Lester Bixel of Charlesville, Congo Belge, West Central Africa, writes under date of January 14th that the annual missionary conference of the Congo Inland Mission will be held the first week in March at the Charlesville station. They have arranged to have a native conference. At the forenoon session the missionaries will speak while at the afternoon sessions the native teachers will have complete charge of the program. All of the fifty native teachers are expected to be present and participate in this conference.

Harold S Bender
Parkside

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

March 27, 1928

EDITORIAL

THE KLAN UNMASKS

WHAT THE CHURCH MEANS

A. J. Neuenschwander

FROM NEW YORK TO INDIA

Part II

Augusta Schmidt

MANNERS AND MORALS

Elsie Byler Burkhard

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The Editor's Chat

We are in the season of Lent. The Roman Catholics and Episcopalians make more of the forty days between Ash Wednesday and Easter than we do. It is observed by them as a period of penitence and self-denial. We would do well to keep the season in something of the same manner, preparing our minds and hearts thereby for the Easter day.

Easter is just around the corner. The day will mean many things to many people. To a multitude it will mean little more than another occasion for self-indulgence. To those who know the story of the first Easter morning, the day brings profound and sacred memories. The Resurrection of Christ is the heart of the gospel. It was the central thing in the preaching in the apostolic church, so much so that Paul could say, "If Christ be not risen, then is our preaching vain, and your faith is also vain." The whole structure of the Christian Church rests upon the proposition that Jesus was raised from the dead. The observance of the Christian Sabbath is based upon the belief that upon the first day of the week, Jesus was raised from the dead. He arose! The Lord whom we worship is not dead but alive. The Resurrection means for us a victorious faith. The Roman soldiers were not victorious over Jesus; Jesus was in the end victorious over them. Christ died and was buried like a grain of corn in the earth. But out of death came a new and greater life. Righteousness will in the end prevail. "This is the victory that overcometh the world, even our faith."

The Resurrection means for us victory over sin; it also means victory over death. The experience of death has generally been looked upon with doubt and gloom, if not with positive horror. The prospect of dying seemed to be the supreme tragedy; the grave seemed cruel. Jesus' resurrection takes away the sting of death and the grave's victory. But our thinking upon death is not quite Christian. Our deed is not as good as our doctrine. We profess belief in a glorious life beyond, but we still regard death as a supreme tragedy and drape things in black. We mourn our present losses as if the future held no compensations. We are as children who unwillingly lay down their toys when the shadows of evening have come and they are asked to go to sleep.

The Resurrection means Immortality and the doctrine of Immortality places a new perspective upon the affairs of life. Life does not find its full fruition in the brief span of years allotted us here. This world is full of injustice. With all of our endeavor to secure justice for everybody here and now, it still remains that there is much innocent suffering. It is true now as it was in the days of the prophet from Tekoa, that the rich sell the needy for a pair of shoes. The assurance of a life beyond this one, gives meaning to human life and makes this world bearable.

Yesterday's mail brought me a postal from a reader who writes as follows:

"I read the Exponent with much interest, although I don't agree with everything it brings. I see in its columns that you got a rather good impression of Mrs. MacPherson. We hear so much of her pro and con. Who is Rev. Bob Schuler, pastor of Trinity Methodist, 1201 S. Flower St., Los Angeles, Cal.? I read in a magazine that he is denouncing her most severely. He also says: "Since the days of 'Father' Russell and his metal plate newspaper propaganda, there has not arisen a more dangerous man than S. Parkes Cadman, D. D., whose 'Everyday Questions' are now newspaper features syndicated the nation over. He says, 'The liberalist declares there is no Satan. The Genesis account is neither a historical nor scientific account of man's origin, etc., etc.' Is it true what he says, or is he a liar?"

I am glad that my correspondent feels free to say that he does not agree with everything the Exponent brings. He ends his communication thus: "With love to you all". Which reminds me of the slogan of the Chinese Christian church: "Let us agree to differ, but resolve to love." Similar questions have been asked by other readers and for that reason I shall give here my own answers to them.

Regarding Bob Schuler, I know him only by reputation. I am told that he likes a fight and that he stages some fights (figuratively speaking) for the popularity it brings him. He was an ardent Klansman until the Klan became unpopular. He recently got much publicity in Los Angeles for his attack on a movie which he attended and denounced. He is always fighting somebody and I am inclined to think that he is one of those who, when there are no outstanding sinners to down, will promptly turn upon the saints. I personally cannot agree with him that Parks Cadman is a dangerous man. Cadman is not always quite orthodox but on the whole he stays close to the heart of the gospel and he has been a help to many thousands of people. Schuler has written a book on Mrs. MacPherson which has been recommended to me for my further enlightenment on her work. I shall read it at the first opportunity. It is said to be a severe indictment.

As to the beliefs of the liberalists one should remember that it is not easy to make a general statement regarding them and at the same time tell the truth. There are many shades of liberalists, as there are also of fundamentalists. As is intimated in the correspondence of one of our Open Forum Articles, the editor is regarded by some as a liberalist. Most of us do not care to be known as a liberalist or any other kind of an "ist". I have upon several occasions encountered brethren who felt called of the Almighty to pigeon-hole me, paste a label over me, and then proceed to inform the folks regarding my theological beliefs, not on the basis of anything that I said or did, but upon the basis of deductions made from labels which they themselves placed upon me. Such pigeon-holers do much to break the monotony of life but I do not see that they advance the truth. There is no such thing as standardized sets of truth or error. The best among us have only a combination of the two in various proportions. "For now we know in part and we prophesy in part."

Sincerely,

Lester Hostettler.

Upland, California.

NOTES FROM HERE AND THERE

Rev. Earl Salzman of the Topeka Mennonite Church, preached at the Maple Grove Mennonite church on Sunday morning, March 4th, in the absence of their pastor, Rev. R. L. Hartzler, who was on a visit to the Carlock, Illinois, Mennonite church to which he was recently called as pastor.

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EDITORIAL

THE PACIFISTS LOSE AND WIN

Due to what has been designated "pacifist hysteria", the navy bill has been reduced until it is hardly recognized as the same bill which was proposed by Secretary Wilbur and approved by President Coolidge. The original bill called for 71 vessels; the present bill calls for 16. The "Army and Navy Journal" commenting on this says:

"The pacifists, whose propaganda was along the lines the British desired, lost in their effort to scrap the Navy, but gained in preventing the United States from approaching the standard essential for national security."

RULES FOR UNHAPPINESS

Here is the way to be unhappy. We copy these rules from the "Christian Register" who copied them from the "Truth-Taster". After reading them, please turn to the "Quiet Hour" on another page and see what Rev. J. N. Smucker has to say on, "Who are the Happy?"

Be suspicious; look for slights; feel keenly any seeming thrusts.

Be sensitive; take best care of "number one"; be sure to protect yourself; "be good to yourself"; safeguard your rights.

Be revengeful; give tit for tat; let them have just as good as they send; be sure to return evil for evil; take care to get down with a "dog" on his own level.

Be slow to forgive; the other fellow deserves it; he will only gloat over an easy deal; he is incapable of appreciating courteous treatment; he has not asked to be forgiven; just let him severely alone.

Be still slower to forget; it's enough to forgive—if you do; it is quite too much to add forgetfulness to the injury done one; life might be too prosy without periodically prying up these old bones.

UNUSUAL PRAYER MEETINGS IN CHICAGO

One hundred thousand, more or less, Protestant church members met in the various churches on March 7 for special prayer in behalf of clean government. The meetings were held upon the suggestion of the Ministers Union who according to their statement believe "that crime, graft and corruption are increasingly besmirching the good name of Chicago". Evidently the wet Mayor Thompson, "Big Bill", is not fulfilling his campaign promise to catch the criminals.

WHAT THE CHURCH HAS TO OFFER

The New York Advertising Club awarded a prize to Dr. W. Russell Bowie, of Grace Church, New York, for the following "best advertisment" on what the church has to offer:

Without ideals, life is mean.
Without a purpose, it is flat.
Without inspiring power, it will fail.
The Church can give to men ideals, purposes, power.

In the lives of prophets and heroes, and in the life of Jesus Christ, the church holds up the ideals by which character and achievement must be measured.

In the call to help build the Kingdom of God on earth, the Church presents the purpose which can give new meaning to everything men do.

In common faith and in cooperating of purpose, the Church releases through human lives the transforming power of God.

THE CHURCH FACING A CRISIS

The Christian Church is facing a crisis. It is being attacked from within and from without. Sci-

ence is attacking it, the new psychology is attacking it, men like Clarence Darrow and H. L. Mencken are ridiculing it. The pews are empty on Sunday morning, and ministers are hard put to keep the wheels of the machinery going. All these and many more things one hears in criticism of the church.

No sane man will deny that the Christian Church is facing a crisis. But let us not forget that it is not the first crisis that she has faced. In fact every age has been a crisis. The apostolic church faced a crisis. Paul forewarns Timothy of the "last days" when "perilous times" shall come. "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, ... lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof." All the days have been "last days" and all the times have been "perilous times." And the church has survived them all. The critics of the church should be met with respect and what they have to say should be given a careful and respectful hearing. Our critics frequently teach us the most and it is certainly true that the critics of the church have many times proved to be her best friends.

On the other hand there is no need of becoming unduly alarmed because of the avalanche of criticism which is being poured from press and platform upon the church. The church is an old institution. As Lloyd C. Douglas reminds us in his Atlantic Monthly article on Nonconformity, the church is about the only thing in our modern life that hasn't fresh paint on it. Her history has many dark pages and there are many things in the church today which are a flat denial of the spirit of her founder, but on the whole her history is a glorious one, filled with great and noble deeds. Whatever may be said against her, she has always kept within herself the person of Christ as a norm and as a power for her own cleansing. The church started in a small way with meager resources. But by faith she went forward and removed mountains of difficulties which were in her path.

The American Association for the Advancement of Atheism has as one of its slogans, **"Kill the Beast!"** The Beast is the Church. The Association prods its members thus: **"The hour to overthrow the Church has come. Arise, ye prisoners of the priest! Strike down the God superstition! The Clergy are powerful because you are on your knees."** It counts as one of its "greatest achievements of the year" the "founding of the American Anti-Bible Society." The battle cry of these "intellectuals" need not be alarming. These college students are advertising their immaturity but it cannot be said that they are rocking the boat. It is easy enough for them to erect men of straw and knock them down but when they undertake to banish God and the Bible they have human life and twenty centuries of human history against them. Their program may well cause serious reflection regarding the adaptation of the church's program and message to modern life but it can cause no serious alarm to those who are versed in the history and accomplishments of institutional Christianity. The program of the atheists is negative. They are like sales-men having nothing to sell. They would persuade men to quit eating bread but leave nothing whereby to satisfy a normal hunger. The best way to fight them is to keep on handing out Bread.

———o———

THE KLAN UNMASKS

By order of the imperial wizard of the Ku Klux Klan the hood and the bed-sheets are no longer allowed. And this marks the death of the Klan. There can be no Klan without the weirdness and impressiveness which the hoods and bedsheets are able to produce. Some very ordinary faces look impressive enough when properly hid! But exposed? Well, then they look just like those of the butcher or grocer or truck driver. The Ku Klux Klan is gone. The Klansmen have taken to the woods. The remnant, for a paltry dollar each, have involuntarily become Knights of the Great Forest. Now that the Klan has died, what can be said about it, not in praise or blame, but as matters of fact?

1. It was a huge organization. How many members it had, no one knows but reliable "guesses" were as high as four million. It was organized in 1915 in the state of Georgia, as a recrudescence of the old Klan of the days of Reconstruction after the Civil War. After the great war this modern klan spread fast from south to north and from west to east. It was a small-town idea. It had no great hold in any large centers of population.

2. The motives for which men joined were varied. It added excitement to the dullness of country and small town life; it made common people who ordinarily felt powerless and unimportant, feel, by virtue of the hood, impressive and of some consequence. Some joined because they believed that the government and political leaders are hopelessly corrupt; others joined because they hated the Catholics, or the Negroes, or the Foreigners, or because they hated everybody. Some joined because they felt that the laws were not respected and obeyed, especially the prohibition law. The Klan was always against something, but not always against the same thing. Its leaders showed real worldly wisdom in adapting the program of the Klan to the community in which it operated.

3. The members of the Klan were as varied as the motives from which men joined. It included some of the most substantial citizens of the communities in which it existed. In many cases ministers were recruiting officers and their churches became recruiting stations. The Klan always worked from the top down in a community. It worked for the influential citizens first. It happens that these were usually the first to

forsake the Klan and as a result the organization was left many times in the hands of the worst element of the community.

The Klan has taught us a good many lessons concerning human nature. Here are some of them:

1. That thousands of good citizens can be misled. The program of the Klan looked good and sounded good. Their public orators made good speeches as a rule. Good citizens, many of them good Christians, swallowed them, hook and all.

2. A second lesson is that many people love mummery and are fascinated by mystery and dearly love to be swindled.

3. That there are many preachers who are apparently more concerned about saying things that are popular or that are rewarded with dollars than they are about preaching the truth. Many a Protestant preacher accepted gifts from the hooded order, and many received $25 for making one speech at a Klan meeting. The fickleness of human nature is astonishing. And the Klan has revealed a good deal of it.

4. There is much adult infantilism prevalent. There are many grown-up children among us. To put on a hood and a robe is child's play. It is pretending to be what you are not. It is the clothes that made the Ku Klux Kleagle. Tom, Dick, and Harry, arrayed in Klan regalia became wierd, impressive, awe-inspiring.

5. A good end is not reached by a bad means. The Klan creed was for the most part good; the Klan method was positively evil. Everywhere it spread suspicion and hatred and mistrust. It paralyzed the spirit of co-operation. Judged by its fruits the Klan was un-patriotic, un-American, un-Christian.

6. Probably the outstanding lesson of the Klan is the hypocrisy of patriotism. We hear much of religious hypocrites. We now know that there is also a patriotic hypocrisy. The state of Indiana furnishes the outstanding example. On October 6, 1923 the "Fiery Cross", official organ of the Klan, said this:

That a new civic Messiah will be born in the manger of the Hoosier ballot box is recognized. Therefore the destinies of the world, the next President of the United States, the next Governor of Indiana, the Prosecuting Attorney and Judge in every county , down to the constable in "Podunk Township" hinge on Indiana, the model Klan of America and the Fiery Cross which is the headlight and beacon light of the spirit of Indiana Klancraft."

This is high-sounding enough. As remarked above it appeared in the "Fiery Cross" and the policies of this "patriotic" organ were directed by "Old Man" Stephenson, the head of the model Indiana Klan. Who is Stephenson and how did he win for himself the highest position in Indiana klandom? Here is his record in brief:

Born in Houston, Texas, 1891, went to parochial school, moved to Oklahoma, married prize-winning beauty, deserted wife at birth of daughter, sowed plenty of wild oats, went to Iowa to get away from his family, avoided going to France during the war, married again, deserted second wife, landed in Evansville, Indiana, and engaged in coal business, because of his business ability was employed by the Klan, in a short time he had 250,000 dues paying members, acquired city mansion, summer home, yacht on Lake Erie, lifted the fiery cross high over Indiana, invited worthy young woman who was promoting some educational measures before the Legislature to come to his home "to talk things over", forcibly raped her which ended in woman committing suicide and Stephenson sentenced to life imprisonment for murder.

And this is the record of an outstanding one hundred percenter! When was hypocrisy more vile?

Klan influence was so corrupt in Indiana that her governor was sent to the penitentiary and her capital city is left without a mayor. The attorney-general is Arthur L. Gilliom, formerly from Berne and a former student at Goshen College. He is undertaking the difficult task of ridding the state government of klan influence.

The Klan as an organization is gone. We on our part shed no tears. **L. H.**

A PRAYER FOR THE NATION

"Almighty God! We make our earnest prayer that thou wilt keep the United States in Thy holy protection; that Thou wilt incline hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection for one another and for their fellow citizens at large; and finally that Thou wilt most graciously be pleased to dispose us all to justice, to love mercy, and to bemean ourselves with that charity, humiliation and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation.

"Grant our supplication, we beseech thee, through our Lord Jesus Christ. Amen."—George Washington.

Stand Up for Jesus.—A Roman Emperor commanded a certain Senator not to appear at the Senate, or if he did come, not to speak anything the Emperor would not approve.

To this the Senator bravely replied, that—

"As he was a Senator, it was fit he should appear at the Senate; and if, being there, he was required to give his advice, he must speak freely what his conscience commanded him."

"Then you shall die," said the enraged ruler.

"I have never professed to be immortal," was the reply. "Do what you will, and I will do what I ought. It is in your power to put me to death unjustly, and in my power to die with constancy."

What the Church Means to Some: What It Ought to Mean to All Members

A. J. Neuenschwander

The following article is the substance of an address delivered in the First Mennonite Church of Philadelphia, by the pastor, Rev. A. J. Neuenschwander.—Editor.

Scripture: Hebrews 10:19-29.

There are two groups of people who have widely divergent views about the Church. One holds that Christ came to found a Church and that the work of redemption must be done through the Church alone. The other group maintains that He never founded nor considered founding a Church, and organized Christianity is a mere perversion of Christ's work and plan.

Both these views are difficult to establish. First, if Christ did found a Church, when did He do it? From the Gospel records it seems certain not during the earthly life and ministry before His death. It would have to be fit in somehow into the forty days between His resurrection and ascension. Second, if churches are a hindrance to the religious life of the people and it were possible for more freedom and progress in religious life without the church, then why has it survived from its Pentecostal beginning until now?

I believe that we agree with neither of the above views. There are, however, people within the church who have a third view of the church. This group is, I am afraid, larger than we like to admit. Their view of the church centers about the gain, advantage and return the church brings to them. The view is best expressed in five propositions. First, the Church is a religious organization that has within its scope teachings and truths that have been the world's greatest blessings for uplift. To belong is to get these same blessings. Second, the Church is an organization that gives religious instruction which is good for children, but not binding for adults. Third, the Church is an organization of high type and character, and to belong gives one a stamp of distinction and merit. Fourth, the Church is an organization with a divine mission, and to belong is to soothe the conscience that we are on God's side. Fifth, the Church is an organization that guarantees to its members escape from eternal punishment, which is in store for those who are outside. Is this what the Church means to you? Not one of the propositions makes for active church membership since the benefits expected revert entirely to the individual. But such views are held today.

What should the Church mean to the members? In order to answer this question we must first ask what the Church is. The Church is an organization for a religious purpose. The purpose is to teach men the way to come into close and intimate relationship with God. No one truly questions or doubts the fact that man has fallen away from God, and that at some time he lived on a higher plane, before sin caused the fall. Through many and long centuries God had labored to reveal to man the way back. The fullness of this revelation came in Jesus Christ; in His life of love that culminated in His death. Man in his sinful fall had wandered a long way from God, and it was a long and hard way to get back to God again.

In the Old Testament men feared God; but in the New Testament Christ teaches in every possible way, that the Father still loves us. Finally Christ died, and in His death He opened the way and manifested the supreme love to man. "God was in Christ reconciling the world to himself." II Cor. 5:19. Now this fact and all the requirements of conduct that go with the new relationship, is the message of the Church.

A second question might be asked: how did Christ go about it to introduce and establish this good news? To refer again to the Gospel story, we find that He established a fellowship. His very personality and the work He came to establish, made it inevitable that some men should gather around Him. Not everyone with whom He came in contact became a constant follower, but everyone belonged to His fellowship nevertheless. A small group became more intimate and formed the circle of twelve helpers. The maniac, who had been healed, also wanted to become an active follower, but Jesus told him to stay at home and tell his people about the wonderful things the Lord had done for him, and thus belong to the fellowship. The Samaritan woman, after she was convinced about Christ's character and mission immediately won converts to this fellowship, which she had so recently joined. All belonged to the fellowship, but all were not members of that inner circle of co-workers. Those especially trained naturally became ministers like Peter, James, John and others.

The Christianity that Christ came to establish was a social religion. It must start in the individual, but its expression must be in a social manner. The Church is the natural outgrowth of this social teaching. In that unforgetable parable of the goats and sheep, Christ puts special emphasis on the social application of the religion as the criterion that decided whether they would be placed on the right or left side of the great white throne. No one can truly love God unless he permit this love to express itself in some way to God's children round-about him. Christ's group that carried on His work was a fellowship.

In our text we see the same line of thought. The author makes it very clear that religion must start in the individual heart, and that this is possible only because of Christ's death by which He opened the way back to God. But as soon as this is stated he also turns to the social side of the question. He warns his

readers to hold fast to the confession of hope, that it waver not. The open act of baptism and the taking of the vow of faithfulness to Christ is not done in solitude. Always one or more persons are present, usually many are present. In our baptismal form we have these words: "Let me ask you, in the presence and hearing of this congregation, and in the name of the Lord and of His Church, for a public confession of your faith." The author warns us of the possibility that this glorious relationship, formed in the presence of God and men, might be lost. There are two paths open by which we may lose our sweet relationship with God, the path of open acts of sin, or the path of neglect and failure to perform one's full duty. In the parable previously referred to the neglect of plain duty was the cause that some were put on the left side. Our author seems to feel that neglect of worship is a serious omission, hence he says: "let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another." verses 24 and 25.

No man can sin unto himself, and it is equally certain that no man can become a saint in solitude. We live in a social world. The church has many purposes, but the one for our consideration today, is worship. Why worship in a church and be a member of a congregation? Why not sit at home in your favorite easy chair and listen to a sermon over the radio? I am not condemning radio sermons; there is need for them; but why not have everyone listen in?

In worship there is a social factor present that is not found when one is alone. One is lifted up in worshipping with a group of kindred spirits. To sing with, to pray with, to think with many others unites our thoughts and aspirations, because they are all directed toward the same end and goal. In worship we have our horizons pushed back, because we receive new information and new inspiration. God's Word is expounded and its teachings made clear. The Way of Life is explained with all its requirements. Encouragement to press on is given and the psychic reaction between speaker and hearers, is the basis of progress made by the worshippers. Incidents are related in the discourse that encourage us, or give us a note of warning. The united thought of the congregation is one way or another but it moves in the same general direction, guided by God's Holy Spirit.

At worship the members come in close touch with neighbor and friend. We exchange greetings, we rejoice with his success, and are grieved at his reverses. These experiences cheer us or steel us for the dangers and tasks before us. To be a regular worshipper puts one on record before God and man, that he is seriously endeavoring to do those things that are right and pleasing in the sight of the Father. Again and again the fact of being a worshipper has its helpful effect when tests and temptations are met, for what would the fellowship think if I would yield? And this social factor has its definite benefits for each worshipper.

There is then the sin of omission against which the author so solemnly warns, and hence he seeks to encourage them to regular worship. For, since there was such a serious consequence when a man "set at nought the law of Moses", the writer of our text concludes that a more serious consequence will follow if we set at nought the accomplishments of Christ. Therefore to keep clear and definite in our minds and hearts the work of Christ, and what is required of those who expect the blessings, every member of our churches ought regularly to attend worship. The church therefore ought to be regarded as a religious organization, that teaches the way back to God, but it also is to inspire each member to use his influence within the fellowship and without to make it easier for others to also find and follow this salvation.

From New York to India

Augusta Schmidt

Part II

(Augusta Schmidt, graduate of Witmarsum Seminary, describes her voyage on her way to India where she is under appointment by the General Conference of Mennonites to serve as missionary.—Editor.)

On Thursday at three A. M. we passed the Rock of Gibraltar. Some of the passengers asked to be awakened to see the rock. They reported that they saw the lighthouse and the lights on either side of the steamer; the rest was darkness. A strong wind blew against us all day and retarded the progress of the ship. During the day we saw the Sierra Nevada Mountains to our left. One could hardly distinguish the mountains from the clouds in the sky, only the fact that they were a little darker in color, that they remained stationary, and that they formed a fairly even boundry between the ocean and the sky, helped us to distinguish the two.

Friday was the perfect day on the sea. All day long the sea was smooth and offered us a beautiful, restful scene. Far in the distance the sea was as smooth as a glass; closer toward us were a few gentle ripples which looked like a beautiful woven design. When the sun was about to set, the water in the direction toward the sun was gilded and all the surrounding water was tinted—the reds, yellows, and greens strove for supremacy in beauty. Many little rainbows danced on the rippling waves. After the fiery ball of the sun had sunk beyond the horizon, the sur-

rounding skies glowed in deep, rich colors of red, yellow and lavender. The water bordering the western evening sky still glistened, but its colors were now toned down to a mellow yellow and red, which gradually shaded into the lavender and finally into the deep blue of the sea, and far in the distance we could not distinguish the meeting of the sea and sky. We watched till the last faint trace of the afterglow of the sunset had faded and we felt "How excellent Thou art in all creation."

Saturday in the afternoon we neared the shores of Marseilles, France. A little boat carrying the pilot came to meet us and slowly, slowly we steered into the harbor at about five p. m., exactly two weeks after we left America's shores. We were glad to leave our steamer and to step on solid land once more. We looked at the neighboring streets of Marseilles and returned for dinner on our steamer at seven. The French language, the style of the buildings, and nothing we saw seemed American. After spending a night in our cabins, which did not rock at all this night, most of the passengers went sightseeing the next morning. We saw high, bare ancient walls, fortifications, the Notredame Cathedral, public parks and various places of general interest. The city of Marseilles is located on a rocky, hilly piece of land, and often houses, palm trees and vegetation seem to be arranged on irregular terraces high above the streets where people drive. We returned in time for lunch, and left Marseilles at about two p. m. We were a larger company now, as other passengers had entered our steamer, but we felt more at home on our "City of Lahore" on the sea than we had felt on land in Marseilles, France.

On Tuesday after we left France we saw the volcano Stromboli to our left. It looked like a relatively high, sloping mountain whose top was encircled by clouds. When we came nearer we saw the smoke rising from the mouth of the crater, a black smoky circle was on the summit, and long lines of smooth lava apparently had flowed down the mountain at intervals. Toward the foot of Stromboli we saw several villages surrounded by green vegetation. It seemed a bleak, lonely place to live, yet the spot is noted for its grapes and olives. Around noon we passed through the Strait of Messina. Italy was to our left, Sicily to our right. Later we passed Mt. Etna with its smoking summit. The Atlantic Ocean had been rough, the weather cold, and the absence of steamers, boats and land was prominent. The Mediterranean Sea, on the other hand, was relatively smooth, the weather was warm, and steamers, boats, islands, mountains, and the coasts of land could be seen often.

On Friday around six-thirty we reached Port Said, Egypt, the gate-way to the Orient. We saw a row of lights as we approached the port. Amid much noise, the shouting of men who tried to advertise things, and the loading of coal, we entered a little boat, which rowed us to the port, as our steamer did not enter the docks. We saw many little boats holding about half a dozen people, rowed by barefooted Egyptian Mohammedans, who were dressed in long, light flowing coats. After landing a Mohammedan guide took us to a store where we bought cork hats, as we now were to get acquainted with the tropical sun. From all sides Egyptians flocked to us trying to sell us some of their ware—there were beads, candy, cards. They seemed skilled in the business of bargaining and selling. Their broken English, their long, light flowing coats and their bare feet; their method of urging us to buy their ware; and their greeting "hello America" seemed quaint and very interesting to us. We finally returned to our steamer wearing topees (cork hats). Many little boats swarmed around our ship, but we succeeded in wending our way through the boats and the noise.

We proceeded to our cabins where the portholes had been locked to keep out thieves. We slept with locked windows and doors, as our steamer was still loading coal, and thieves were said to be abundant in Port Said, "the most wicked place in the world." Toward morning we sailed. We left the Mediterranean and entered the Suez Canal. All day long we passed through this narrow canal at the rate of about thirteen miles per hour, with frequent interruptions, for we had to anchor every time we met a steamer and wait for the passing of the ship before we could wend our way through the narrow canal. We saw desert land on both sides of the canal. Toward our left a caravan of camels was just getting ready for a trip across the Sahara Desert. Barbed wire and many old tin cans, remnants of the World war, we saw to our left. Long tracts of sand stretched before us, interrupted only by sagebrush, a few date palms, small caravans of camels, a small tent or some dwelling places here and there. A long row of beautiful green trees, grown by irrigation, lined the canal to our right for many miles. Even telephone wires and a road we saw to our right for long distances at times.

It had taken us all of Saturday to pass through the canal and Sunday we were in the Red Sea. Mt. Sinai was pointed out to us among the mountains to our left. A convent had been built on the slope of the mountain opposite Mt. Sinai. The temperature had changed since we left the Mediterranean. Now we had the blue cloudless sky with the hot tropical sun above us, and we made use of the electric fans in our cabins. The deck on our steamer was shielded from the sun by canvas, the captain and his crew changed their blue uniforms for white ones and the passengers packed their winter clothes away, for it was hot. Later we saw the Twelve Apostles—twelve small, black lonely islands in a row.

Early on Wednesday morning, the twenty-third of November when we woke up we could see the shore

of India against the rising sun. Slowly, slowly we approached the land. We did our final packing, for already trunks, boxes and packages of small and large dimensions were carried from the baggage room and from the different cabins to the lower deck. We quickly ate our breakfast and then went on deck to watch the scenery. There was a busy atmosphere, a stirring to and fro, almost a feverish excitement among the greater part of the passengers. Also the surrounding water was full of life, hundreds of little sails, many small boats, and several larger steamers were visible. Soon the port doctor and the policeman came aboard and after they had decided that we were safe subjects to enter India, they put their seals on our passports. Then we left "our City of Lahore" where we had spent four and one-half weeks, we entered the little boat which was to take us to the port as our steamer did not enter the docks. When the bridge by which we entered the little boat was taken away, the passengers and officers on the City of Lahore waved their farewells to us while our boat steered toward the harbor.

It was about eleven o'clock in the morning when we landed in Bombay, India. Many people, most of them Indians, swarmed the port on our arrival. Some wealthy, educated Indians, who had been with us on the boat, were greeted by their coutrymen with wreaths and bouquets of beautiful flowers. We were now in India, the far away land around which our imagination had built air-castles. Would it be what we had expected it to be? We went into the custom house where we saw many, many people and stacks of boxes and other baggage. As soon as our personal baggage had been examined by the officers, we went to a small hotel, seemingly the only place left for travelers to stay. We rode in a Buick car on paved streets. There were coolies and beggars to the right of us, coolies and beggars to the left of us, all eager for our money. We saw many fine buildings, and if the barefooted, half-clad people on the street, the trees and shrubs had not reminded us of the fact that we were in India, we might have mistaken some of the main streets for American streets. Our hotel was not an American building, the high ceilings, the large fans in all the rooms, the cement floors, the frames for the mosquito nets over our beds, and the Indian servants were new to us. However, the place was quite comfortable. We returned to the custom house once more after eating our noon meal, and gave orders to have our baggage transferred to the place of our final destination. Then we went to a native fruit bazaar and to a little grocery store to buy food for our meals on the train the next day. Both food and bedding is furnished by the individual traveling on the trains in India. We also entered a few of the native shops on the side streets, which were narrow and crowded. When evening came we were glad to see no more fifthy beggars and coolies for the rest of the day. The next morning we finished our business and took the mail train for Champa, the main mission station of our conference, which was the place of our final destination.

The compartments of the train were divided into departments for men, women, or families. Since our compartment was not crowded we could convert our car into a Pullman. There were two upper berths and three lower berths, for which we had to furnish our own bedding. The cars in which we rode were old ones added to the train since the other cars were already filled, and these cars were so noisy at times that we could not carry on a conversation, however, we managed to sleep fairly well after we got somewhat used to the cradle song. At each station the Indians crowded around the train, some offered lunch, fruit, Indian food and water to the travelers. We saw beautiful natural scenery, the hills, trees, shrubs, fields and huts were very different from what we had seen before.

Finally, towards evening, after riding over a day, we were asked to get our baggage ready, as the next station would be Champa, the place of our destination. It was dusk when we passed the medical station on our way to Champa, and we saw many Indians gathered around the bungalow, waving a welcome to us. Soon the train halted at the Champa station, and a hearty welcome was given us by the missionaries from the nearby stations of our field. We were all quickly taken to the medical station in Ford cars and on ox-carts. Although it was quite dark already, we could see the decorations which the Indian Christians had put up for us. Green leaves and flags of colored tissue paper had been strung on string which was fastened to little stakes on either side of the driveway approaching the bungalow. A cheerful "salaam" and a song of welcome greeted us. Then one of the native leaders spoke words of welcome to us individually while little girls hung wreaths of pretty, yellow flowers around our necks and finally the gathered Indians shook hands with us. Then a prayer was offered and we were asked to get ready for our Thanksgiving dinner, which was to be served at the Isaac bungalow. It was Friday evening when we ate our "Thanksgiving Dinner" but we felt that it was a real Thanksgiving dinner in more than one sense. The dinner was served in many courses by well-trained servants, the goose and other food was excellent, and best of all the spirit of thanksgiving and of joy was present. We were thankful for God's goodness to us in the past and for our safe arrival in India, the field of our future work. After joint devotional services we retired. Were we disappointed in India? No—for the faces, the dress and the whole atmosphere of the Indian Christians around us compared so favorably with our first impressions of India at Bombay, where filth, beggars and coolies seemed to attract our attention almost constantly. This told us that it is worth while to do missionary work. A spirit of happiness, more cleanliness, order and helpfulness seemed to rule here, and the love and friendship of our fellow-missionaries helped us to say "We are now at home in India."

Manners and Morals

Mrs. Sam Burkhard

THE REASON WHY

(The column on Manners and Morals which is introduced by this article is to be a regular feature of the Christian Exponent. Questions which readers desire to have answered in this column should be addressed to Mrs. Sam Burkhard, Tempe, Arizona.—Editor.)

Our first meeting had taken place some fifteen years ago when we were co-laborers in an eastern educational institution. Now, in the far west, we had just arranged for another. She had chanced upon a familiar name in the daily newspaper, had followed this accidental find with a telephone message and an invitation to call at our leisure. Naturally, we looked forward to this reunion with a great deal of pleasure, especially after we learned that she too had been living in the Salt River Valley for almost seven years.

At our earliest convenience, we threaded our way along the outskirts of Phoenix, thru a newly made avenue which was really a road so narrow and crooked and rutty that it seemed hardly more than a desert trail. Near the end of this avenue, miles from the heart of the city, we found the house we were looking for—a trim little Spanish bungalow still so new that grass had not yet had time to grow in the soil around it.

She made a beautiful picture as she stood waiting in the open doorway to welcome us. Her hair, smoothly coiled low on her neck, was just a little whiter, and in appearance she seemed a little more frail than she had at our first meeting. But she had evidently not lost any of that animation so characteristic of her race, for she smiled just as graciously and extended her hand just as cordially as when we knew her years ago.

After a pleasant hour in front of the open fireplace tracing the fortunes of common friends thru the world war and on down to the present time, she arose, excusing herself. Presently the aroma of coffee came in on the air. Had she been English it might have been tea. But she was Jewish and from continental Europe—hence the coffee.

It was only a little thing to do—serving coffee and cake to mid-afternoon callers, but she seemed so delighted to do it and her spirit was so contagious that we found ourselves as delighted to be served as she was to serve us. Mor than this, what had already seemed and hour well spent in reviewing common interests now seemed doubly worth while. Just a little additional courtesy made the difference. It was an effort on her part to make our meeting so agreeable that we would be happy to continue our friendly relations with her indefinitely. And it was so beautifully done that we were pleased to accept it as such.

That is the aim of those conventions that have become a part of our social life. They are accepted forms thru which we may express feelings of kindliness and courtesy.

Book Review

The Crises of the Christ. By G. Campbell Morgan. New York, Fleming H. Revell Company, 1903. Pp. 449.

In this remarkable volume Dr. Morgan does not so much dwell upon the person of Jesus Christ as upon His accomplishment of a divine work, showing how all the beautiful details of His life contribute towards this mighty issue.

A quotation from the introduction will make clear the author's choice of title, and also his manner of treatment. "In all the works of God there is to be discovered an unvarying method of process and crisis. The process is slow and difficult to watch in its progress. The crisis is sudden, and flames with a light, which, flashing back upon the process explains it; and forward, indicates a new line of action, which, after all, is the continuity of that which has preceded it."

This method is discernible in the work of the Christ and the seven crises in His life form the subject of Dr. Morgan's book. These crises are represented as lying between two facts—the ruin of the race, and the redemption of the race.

The first three chapters deal, very comprehensively, with the first of these two facts, and are entitled respectively, "Man Distanced from God by Sin", "Man Ignorant of God through Sin", and "Man Unlike God in Sin".

This threefold statement, setting forth man's need is answered, in the last three chapters, by a threefold statement of provision for man's need through the finished work of Jesus Christ.

Between these two extremes lies the delineation of the seven crises, "each of which ushered in a new epoch in the work of Christ, crowning that of the past, and creating the force for that which was to come."

Beauty of expression and richness of thought are outstanding features of the whole work. Many disputed questions are treated in a logical, orderly fashion, and the open mind cannot but admit that his arguments are clear and convincing. The author goes deeply into the actual experiences of our Lord and makes one see and feel the solitude or the glory that was His. Many times he packs a whole sermon into a single sentence.

As proof of this, consider the following sentences:

"The God-man is the gateway between God and man. Through Him Deity takes hold upon humanity, and humanity upon Deity."

"On the Mount of Transfiguration He finished His life, wrought it out to absolute perfection, crowning it with the glory of heaven in the sight of men and God."

"The approach to the cross was marked by constant withdrawals."

"The superscription on the cross was written by God, even though Pilate was His penman."

"At last the Man whose creed was truth, whose character was true, whose conduct was triumphant was received into heaven upon the basis of His own absolute perfection."

Such a review can only faintly suggest the marvelous reaches of the author's mind in dwelling upon this great subject. The one who reads the introduction alone will have a blessing for his reward, and it seems safe to prophesy that he who reads the opening chapters will find he cannot leave the work until he has covered its every page.

Oak Park, Illinois. Frances E. E. Burkey.

From Our Magazine Table

The "Christian Century" is running an interesting series of articles on the subject "What the War Did to My Mind." In a recent issue, Paul Jones says this about the conscientious objector.

During the war we were told that the conscientious objector, though sincere, was simply making a foolish gesture, cutting himself off from any useful service and destroying his social standing, so that his influence for peace after the war would amount to nothing. It was suggested that he would have done much better to pocket his scruples in the face of a cataclysm he was powerless to prevent, do his bit, and then he would have a standing from which he could work for peace. But it hasn't worked that way. The pitifully small number in this country who were ready to undergo court martial to maintain their witness against the brutality of the war methods—merely one in every hundred thousand of those who were inducted into war service—have had an influence in stimulating a re-examination of the whole question of warfare out of proportion to their members. And it is not only the witness of their action that accomplished this, their voices have rung out and been heard in the years since in striking contrast to those who are handicapped by having to justify their participation in the struggle.

The conscientious objectors were not always gifted with words, nor even with logic, and sometimes not even with common sense, but they had that greater thing, consecration of life. And my experience has led me to believe that that is a much more powerful agency for social change and for bringing in the kingdom of God than even reason and common sense. An argument can be answered, but a man who lives on the plane of a different set of values is irrefutable, and sooner or later the world will have to make terms with him. That is why I have come, through the war's teaching, to put a higher value not only on the conscientious objector, but on his counterpart in every field, the person who makes a present experience of the hope that is in him.

In the March 15 issue of the "Gospel Herald", John Horsch passes along a "Well-Meant Word of Caution" which he says is an "excerpt from a private letter written by one of the contributors to the Encyclopedia Britannica, a Christian scholar of national reputation":

The Census Bulletins of the Mennonite bodies indicate an amazing advance out of what the world calls obscurantism. I only hope that with the changes in nonconformity to the world which are observable in various bodies there will not be that relaxation in spiritual living which is unfortunately only too common among many of our Protestant denominations. We have the same sun over our heads which the Master had in His day; the same Christ rules us who ruled His disciples, but, oh, what a difference in the civilization of the two ages! We cannot, we ought not turn back in civilization, but we do need desperately to slough off many of the evils which have fastened upon it and are dissipating our social, mental and moral life.

On the much discussed question of Birth Control, a writer in the "Congregationalist" says this:

The trouble seems to be that birth control is too little regarded where it might be practiced advantageously, and is practiced too rigorously where it might advantageously be disregarded.

The "Christian Review," a monthly published by the Rundschau Publishing Company, Winnipeg, Canada, with the aim of supplying "a Christian fundamental periodical" in the English language to the German-speaking Mennonite immigrants in Canada, has a paragraph in the editorial column under the title "Comment." We do not know who wrote it.

While our thoughts are directed to Mennonite periodicals, we feel pressed to call your attention to another small Mennonite magazine, which according to its aim is to "reflect Mennonite life and thought" and to be "an all-Mennonite paper." We are exceedingly sorry that these take unto themselves this highly exalted position, desiring to lead Mennonites when they should be seekers for guidance. It is clear to readers of their paper that they attempt to knock the old church with her old faith, which has been their guardian, and rather aim at proselyting (sheep stealing) when there is a large unevangelized field open to them and their group. To what degree the writer of their articles was inspired we will let the readers judge. He says of himself, "Probably the blundering and inefficiency of the editor will complete the list." The non-resistant spirit of the old church is manifesting itself in Luke 23:34.

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The Quiet Hour

J. N. Smucker

WHO ARE THE HAPPY?

If a messenger from some other planet were to visit this earth and ask us what our most precious possession is, what would we show him? Would it be our great machines, our great inventions and discoveries? According to a well-known writer our most valuable possession is not material things but the Sermon on the Mount, the Magna Charta of Christianity. This is the sparkling diamond dimming all else with the clear splendor of its pure light.

Have we learned to properly evaluate this priceless gem? Like Ali Hafed in Conwell's great story, we may be searching the world of Matter and Things for the wealth of Happiness, while within the possibility of our realization we have a document whose value to our spiritual life is as Acres of Diamonds. Indeed our own hearts bear witness to its worth, for whenever we read it, we feel, at least during the brief period that we read, "a thrill of grateful tenderness, an ache in our throats, a passion of love and remorse, a confused but urgent longing to act—so that those words shall not be words alone, nor His sermon mere sounds and signs, but so that they shall be imminent hope, life, alive in all those who live, present truth for always and for every one."

Jesus began His great discourse by answering one of life's most perplexing questions—Who are the Happy? What is real Blessedness? Perhaps the reason that after nearly two thousand years we yet so little understand these Beatitudes is because they seem so contradictory to the common ideas of greatness or happiness. Suppose we put the question, What is it to be happy? to the worldly wise and note their answers in contrast with the answers of Jesus.

We may be told that the way to be happy is to work your way "above the herd"; to be independent and self-sufficient; to feel under obligation to no one. Jesus says it is to be "poor in spirit" not "poor-spirited", but to be conscious of a great need; to be teachable and open minded; to pray, not "I thank Thee that I am not as other men are" but to humbly say, "God be merciful to me a sinner." To such all the resources of the heavenly kingdom are opened up.

I may be told that the way to be happy is to escape sorrow and cultivate mirth, to laugh; for those that weep are the unhappy while those that can laugh are the happy. But Jesus says those who mourn are the happy people; those who have the capacity to feel sorrow and are tender-hearted and sympathetic, these are the ones who shall experience a joyous comfort.

The average man may think that to be happy is to have a position of power and authority, to experience the thrill of ruling and directing men. Jesus says it is to be "meek"; to be gentle, kind, courteous, considerate of others, to hold ourselves in control. For meekness is not weakness but a super-strength which only the follower of Jesus fully experiences.

"The bravest are the tenderest,
The loving are the daring."

Do not those who have reached some great aim in life and know that satisfaction of attaining, experience real happiness? But I turn to Jesus who answers that they are happy who "hunger and thirst after righteousness." Not as if they had already attained, but pressing forward to reach the prize of righteousness in Christ Jesus. If we are really hungry for righteousness; if we long to be good as a thirsty man longs for water; if our meat is to do our Father's will, then that demand also shall be supplied. "He satisfieth the longing soul and filleth the hungry soul with Goodness."

Who are the happy people? One class will answer that one must be firm and resolute and assertive. He should assert his rights and see that no man takes advantage of him. But when we turn to Jesus we are told that the happy are the "Merciful." "With what judgment ye judge, ye shall be judged." To forgive an injury is a blessing to the forgiver himself. These are happy not because others are kinder to them, but because in this milder atmosphere their own better life is permitted to germinate and grow.

Are the happy those who have succeeded in building up a good reputation? Those who have conformed their lives to a mere outward code of morality and thus won the public approval? From Jesus' point of view this is shallow. Happy are the "Pure in Heart". Those who have no greater wish than for perfection and no other joy than victory over the evil that hunts us down on every side. The soul is as a mirror on which the light of God shines, and only the pure mirror reflects the perfect image.

There are those who seem to get a thrill of pleasure out of conflict with others. They seem happy to fight their competitor or to stir up strife among them. But Jesus said, "Blessed are the Peacemakers." They shall be happy because the God of Peace is their Father.

Many people seek happiness in securing the goodwill of the people. Politicians may avoid clear-cut attitudes on great questions to escape persecution. Not so with the happy in Christ. They may be severely persecuted and criticised and condemned but they can rejoice and be exceedingly glad in spite of this fact. The early followers rejoiced to think that they were counted worthy to suffer for the cause of Christ. The insult of evil men may be a consecration of our own goodness. We have our joy in the approval of God and that of men makes little difference.

"May Thy spirit, O Lord, grow in us strengthening, mellowing, refinig our nature until we are fitted to live well with others. We would enter more fully into the mystery of Thy love till our lives are transfigured by Thy light, and our joy is made complete in Thee." Amen.

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

April 1

JESUS, THE SUFFERING MESSIAH

Mark 8:27 - 37.

We are beginning a new quarter, but we are continuing the same series of lessons, The Life of Jesus as recorded by Mark. This is our fourteenth lesson from Mark's gospel but we have only covered the first eight chapters of Mark. This indicates how he condenses his record. Matthew records this same lesson in his sixteenth chapter, thus we see that he has written twice as much material to tell us very much the same things.

Without any introduction to the quarter's lessons, we simply continue our lesson previous to the review.

We are now entering about the last six months of Christ's earthly life and ministry. The major part of His teaching and ministry has been completed. The training period of the Apostles is almost ended. He has taught them with great patience. He has told them much He didn't tell anyone else. He took them with Him when He took no one else. Our lesson begins with Jesus inquiring of the Twelve as to the popular opinion of the people as to who He was. He knew the people would tell the disciples things that He would not be told. So He asks them, Who do men say that I am? The people had different opinions, viz., John the Baptist, Elias, One of the prophets. We remember in the sixth chapter of Mark, King Herod and others were speculating as to who this man could be, who was performing miracles and doing things as one with authority. Herod was haunted with that guilty feeling for beheading the Baptist.

However, it appears as though Christ wasn't so much concerned what the people thought of Him, as who they, the disciples, thought He was. Were they convinced? Were they of one mind who He was? The spokesman for the Twelve, Peter, replied, "Thou art the Christ" and Matthew adds, "the Son of the living God". That is a very complete answer. Quite different from Peter's testimony on another occasion! It must have been a great source of comfort and satisfaction to hear this unqualified assertion from those whom He had been instructing. They were truly becoming fishers of men, they were becoming what Christ wanted them to be.

The second major point in the lesson is Christ's first intimation of His sacrificial, cruel death. In next week's lesson we will study the fulfilment of this prophesy, for He was rejected, He did suffer, He was killed, and in three days He arose.

Of verses 34 - 37 we can again truly say no man ever so spoke. As He called the people unto Himself on that occasion, so He is telling us today our responsibility if we want to follow Him. We all have a cross to bear. Not the cruel blood-stained cross, but we must deny ourselves many of the world's pleasures, we must expect opposition, our work and zeal will be considered folly, we have sorrow, suffering. Everybody has some cross to bear and it makes us better men and women—better Christians.

Everybody knows the truth of what appears a paradox in verse 35, that is, the unselfish Christian knows it. Those who seek fame, power and wealth at the expense of eternal life will some day know that those who save their lives will lose them. The soul is worth more than fame, power, wealth, etc., can offer. These things perish and let us be careful that the soul does not perish with them.

Let us be willing to deny ourselves, to bear our cross, to lose our life, then Jesus will save it.

April 8.

THE RESURRECTION

Mark 16:1 - 8; 19 - 20.

We jump from the eighth to the sixteenth chapter of Mark's gospel for today's lesson in order that we might study the Resurrection of Christ on Easter Sunday. Next Sunday we will again continue the life of Christ following last week's lesson. Even so, there need be no interruption, for didn't last week's lesson predict the very thing we are studying today, "and after three days rise again"?

The empty tomb that these good women found early this Easter morning is the greatest fact in the Christian religion. It strengthens and supports every other fact and claim of Christianity. The empty tomb brought honor to the Cross. Were it not for the empty tomb we would not today look to the Cross as the means of salvation,we could not sing, "The way of the Cross leads home". The empty tomb glorified the Cross.

The early morning scene as described in verses 1 - 8 is very significant. The people whom we would expect to be there to witness whether the prophesy would come true, "after three days rise again", were not there.

There is no evidence that anybody expected a resurrection. Certainly the Twelve didn't indicate any such expectation. Everything received a question mark when Christ was led to Calvary. These women didn't come to see whether He had actually risen, for they came to anoint His dead body as was the Jewish custom. They were wondering who would assist them in rolling away the stone, so they could enter the tomb. Suddenly all their plans and concerns were changed for they found, first, the stone rolled away, second, a young man sitting in the tomb clothed in a long white garment, and third they found the tomb empty.

These women, then, told the disciples, the disciples in turn told others and ever since the announcement "He is Risen" has been heralded to succeeding generations down through the centuries and today we are proclaiming it with great assurance and hope—He is Risen. This first Easter message has never become old, no matter how often we hear it, how often we speak it, whether we live two score or three score and ten years we still yearn to hear those words, "He is Risen".

Easter morning is therefore a wonderful morning. Not only did the light of a new day come upon the earth, but the light of a new hope. The darkness of Gethsemane, the darkness of the Cross, became transplendent on that morning. Truly Christ became the light of the world on Easter morning. May that light shine in our hearts this Easter day. As the sun rises this morning to bring light and sunshine, so may the Risen Christ also bring us hope and victory.

The concluding verses of our lesson present a great challenge to us. The disciples went forth to preach and announce that "He is Risen". We today have still the obligation to tell all men everywhere that "He is Risen". Many are this very day still in darkness. They are not rejoicing with us. What will you do so they might rejoice with us next Easter?

Now is Christ risen from the dead, and become the firstfruits of them that slept.

OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

"SISTER AIMEE"

To the Editor of the Christian Exponent:

My good wife called my attention to your remarks, after visiting "Angelus Temple" in Los Angeles, and the far-famed "Sister Aimee". I smiled as I read what you had to say. I am not surprised at all at your impressions. Four years ago I visited the temple one afternoon with another brother and came away feeling much as you did. I wished our Brethren who had taken issue with her modus operandi, would keep quiet. I certainly felt that she was exercising a wide influence, rather for the larger good.

Years passed, and I came to Washington. I overheard a remark how a certain man had accepted a bribe of $25 to be healed. He was working in a store, and when his employer found it out, asked him why he did it. He replied that he could not secure $25 any easier. Whereupon the employer dismissed him, lest he find an easier way to another $25.

Then I heard of a postmaster whose daughter worked side by side in Los Angeles with another girl, and this other girl had accepted $10 to be healed. I went to the postmaster and asked him about it. He said I had the story about as he had it, but that he didn't wish to talk for public mention. I began writing this sort of thing in my Diary Leaves in the Gospel Messenger, when a Brother who lives in California, but not in Los Angeles, offered me $50 a week for two weeks **to go and see.** I straightway wrote and accepted the offer. Meanwhile I had given another statement in the Messenger; meanwhile I also wrote to a Brother whom I know, and whose judgment I consider on many matters superior to my own. He lives in Los Angeles, and wrote me immediately, saying "Do not accept that proposition. You can not investigate in less than six months, for everything is prepared for investigators, and you will only see what is intended for you. Do not accept the offer, please. The two weeks will bias you, and make you think you have the whole story, which neither you nor anyone else, can get in that time."

Well, I was in a stew. I regarded his opinion highly; but I had accepted the proposition of the other Brother, to go and see for $100. Meanwhile, he, reading my second statement, made up his mind that I was "wholly prejudiced," so wrote me withdrawing the offer, and giving a piece of his mind as to what sort of a "guy" I had come to be. Well, if "Sister" had succeeded in making one man believe she was an angel of the Lord, she certainly had failed to lead him into a charitable mindedness worthy of those who love the Lord, and who put cleanness and purity above publicity. Needless to say, I replied to both brethren; to one, thanking him for letting me out of an awkward situation, to the other for a wise man's timely advice.

Now to be frank, I think of Aimee Mac Pherson as I did of Dr. Dowie. Both are alike in several things, the healing question, the platform management, the propaganda for advertising purposes, and adept use of crowd psychology. Dr. Dowie built a cult which has become a pitiful remnant after he has gone, and is now faithfully trying to keep on existing, defying the world to prove that the earth is round and not flat, with headquarters at Zion City, Illinois. How can Wilbur Voliva preach that the world is flat? I have answered that question satisfactorily to myself; it makes good advertising, and he does it from that standpoint, never entertaining the question of ethics. Moreover, his preaching is 65 per cent. bluff.

As to Mrs. MacPherson, it is now as it was then with Dr. Dowie; it is best not to say very much, for some are completely deceived, and think she is an angel, has come to the world as a special dispensation of Providence, and that what she says must needs be true because God is with her, etc.; so that to say a word of truth against her is to stir up animosity and even bitter criticism against one's self, thus curtailing one's own influence with respect to the person thus affected. It is best to say, **wait and we will see,** like when Thurman predicted the coming of the Lord in 1844, or when Pastor Russell set the date for His revealing at 1914. I fear there is one thing accepted and adopted by Mrs. Mac Pherson that Dr. Dowie never dreamed of, that is the principle of doing an evil that a good may be accomplished. Also, that worse theory which is associated with it, to those who are "under the power" great liberty is permitted. Perhaps you know the implications.

The unfortunate thing which I see in it parallels Dr. Dowie. He accepted trine immersion, which I sincerely believe in and you do not see it quite that way, so that those who turned against Dr. Dowie also turned from this baptism calling it Dowie's baptism. Even so, I fear that Mrs. MacPherson's influence with respect to Divine Healing, which you and I accept with equal fervor, will ultimately be against it. How so? Well, trace the reports of healing that she gives, and see how few are really what might be called **true cases.** Seek out the number of those who could not be healed, and who were told **they** lacked faith to be healed, etc., and as a result have become hopelessly insane. When Jesus was here in the flesh, **He healed them all.** (See Matt. 9:35 and Acts 5:16). When I read the reports of any of the professed divine healers, I confess I have to go back to the Book, in order to strengthen my faith in healing through prayer. Once I heard a sermon on feet-washing by one who believed in it, but—on the way home I confessed to the one with me, if I had not believed before I came, I would not believe now. I do not put much stock in newspaper reports. I have read a little book on "Mac Phersonism," which I think gives some light on the situation. But I would not recommend it to one who is not sure of his faith in divine healing, for the reason suggested above.

The fact that she has been able to gather crowds does not have the significance to me it might have had at one time in my life. I have dwelt in India too long for that. That ten thousand Mohammedans should bow before the Jamma Masjid as one man, when signalled by the Moulvi, presents no argument nor even a suggestion that the Moslem world is a spiritual force. Rather the opposite; a blind force. That Mrs. Mac Pherson could gather a crowd is evidence of leadership, but absolutely no argument that God is with her, or that she is morally above reproach. If she were to come out openly and confess her sin, as some suggested, this would be a sign of repentance. Dr. Dowie preached against sin with a terrific force. Mrs. Mac Pherson can not do that. Dr. Dowie preached clearly with respect to the relationships of men and women, and hearing him, many a man went and married the girl he had been formerly engaged to. Mrs. Mac Pherson's hands are tied on the divorce question. Dr. Dowie sent out men who were strong and clean, and who could put up a square fight to establish Dowieism. Mrs. MacPherson's women preachers who are here and there in the land; the first question to ask them is, **"where is your husband?"** One of the tests that is essential in these latter days is purity in private life. Ask a Russellite how Pastor Russell dealt with his wife. Insist on an answer. First, you must yourself know, else you cannot tell when you are being misled. It is an interesting comment on our present day civilization that so many people become willing to follow, in spiritual matters, leadership of such a meandering type. Ask a Scientist how many times Mrs. Eddy was married, and how many times divorced. I said to a Theosophist lecturer the other day that he had praised tolerance in the same breath that he confessed antagonism to Christianity; could he explain himself? His answer was ready; he thought he must have been

born so many times in India before he was born this time in America, and that accounted for it. I replied that I had lived in India nearly 30 years as a missionary! He had been there as a traveler getting material to lecture on in America! Theosophy is 90 per cent pagan, varnished to suit the candidate.

But my brother, why should I continue in this rambling mood? You have my mind in the matter. I hate humbugs, and as Sam Jones used to say, "Of all humbugs, the religious humbug is the humbuggiest."

Faithfully yours,

W. B. Stover.

130 N. 78th St., Seattle, Washington.

To the Editor of the Christian Exponent:

I was glad to read your estimate of Mrs. Mac Pherson's work. As long as there is any doubt before the eyes of men, we should abstain from judging harshly. If she is a Judas, I am willing to treat her as Jesus did him. Jesus even used him and sent him out like the others to preach and heal. I heard Mrs. Mac Pherson only once. She preached the pure gospel of salvation in Christ, but is mistaken in one thing regarding sickness, and I wrote her so at the time, but received no reply. It is the teaching that God never sends sickness, but that it always is a work of the devil which Christ came to destroy. In her teaching there is no room for Christ's explanation of the blindness of the man in John 9:3, "neither hath this man sinned nor his parents: but that the works of God should be made manifest in him." Nor is there room for Paul's answer from the Lord, when Paul prayed for healing three times, but was not healed of the "thorn in his flesh."

Sincerely yours,

Goessel, Kansas. **P. H. Richert.**

WORLD PEACE

To the Editor of the Christian Exponent:

In the interesting and edifying Forum article in the February 14 issue I think there are a few implications that were not intended by the writer. Bro. Epp writes:

"I do not believe that world peace is a possibility as long as sin is the domineering power in the world. I do not believe that permanent peace can be established before our Lord will come and destroy all the enemies of peace."

Now, I suppose, no human being thinks peace possible "as long as sin is the domineering power in the world." But does that mean that we are to wait to become "peacemakers" till Christ comes again? Christ is the Prine of Peace. One way to bring Christ into the world is to bring peace (the peace of God, which passeth all understanding) into the world. Did God make a mistake when He "sent not his Son into the world to condemn the world; but that the world through him might be saved"? (John 3:17). Have I a right to criticise my brother who has faith enough to think that "the world through him might be saved" even from the terrible scourge of war? This waiting till Christ comes again might be a comfortable theology for lazy Christians (if there are such), whose sole aim seems to be "sweet rest in heaven." It seems to me our generation is not sorely in need of this "never today what can be put off till tomorrow" theology. As Brother Epp says "Christ was an advocate of peace." Now anyone who tries to advocate peace in this day will find plenty of opposition—not all of it outside of the Christian church.

Brother Epp seems to be quoting when he writes "there will be wars and rumors of wars." My King James version reads, "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." (Matthew 24:6). Admiral Charles P. Plunkett, U. S. N. (retired), has recently given an example of the rumors of wars. But fortunately rumors are not always wars. After Plunkett's speech the American people got busy and the billion dollar army and navy program has been cut down to a quarter of a billion already. The war he was telling about has not come and there are still some of us who hope it will never come. Possibly even in Christ's time the people heard about wars and rumors of wars that never came to pass. Simply because Christ said "the poor always ye have with you" is no evidence that a Christian should wait till Christ comes again before he gives to the poor.

In the same chapter in Matthew (24:26) Christ said, "Blessed is the servant, whom his lord when he cometh shall find so doing" (watching). "So doing" apparently does not mean criticising those who give to the poor or those who strive to bring peace into the world. Finding fault with "peacemakers" seems to have become a pastime for certain types of Bible scholars in our time. But the promise is "Blessed are the peacemakers" and not "Blessed are the fault finders."

Fraternally yours,

J. C. Meyer,

2617 East Boulevard, Cleveland, Ohio.

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The Christian Exponent

Berne, Indiana

PLEASANTRIES

Two little boys were astride a none-too-large hobby horse. Things eventually came to the point where one little rider said to the other: "If one of us woud get off, I could ride better."—New Outlook.

They were heckling him at a political meeting. At last he was ready. "Who brayed there?" he asked sarcastically. "It was only an echo," retorted a man in the gallery.—Christian Register.

Another thing that seems to improve the longer you keep it is temper.—Detroit News.

"The cat was making an awful noise last night." "Yes, ever since she ate the canary she thinks she can sing."—Progressive Grocer.

A Methodist leader says: "There are brakemen enough in the church to last 100 years if we never received another one. They are the men who are afraid that the church will go too fast. What we want is more firemen."

"Ye shall know the truth," says Aldous Huxley, "and the truth shall make you mad!"—Christian Register.

Teacher: "Now, Tommy, suppose you had two apples, and you gave another boy his choice of them, you would tell him to take the bigger one, wouldn't you?" Tommy: "No, mum." Teacher: "Why?" Tommy: "Twouldn't be necessary."

One of the strangest things in the world is why the self-made man employs college professors to make his sons.—Dallas News.

Dr. Crabbe had almost succeeded in dismissing Mrs. Grassaway, when she stopped in the doorway, exclaiming, "Why, Doctor, you didn't look to see if my tongue was coated." "I know it isn't" said the doctor wearily. "You don't find grass on a race track."

An arm protruding from the side of an automobile ahead may signify any one of the following things: (1) knocking ashes off his cigarette; (2) going to turn to the left; (3) warning a small boy to shut up; (4) going to turn to the right; (5) pointing to the scenery; (6) going to back up; (7) feeling for rain; (8) telling the wife he is sure the front door is locked; (9) hailing a friend in a passing car; (10) going to stop.—Orlando Sentinel.

Notes from Here and There

Professor A. E. Kreider will give the Bible Lectures at the Eastern District Conference to be held at the Hereford Mennonite Church at Bally, Pa., in May.

Rev. Jacob Quiring of Bluffton College and Rev. Richard, professor of French at Bluffton College, preached at the Berne, Indiana, Mennonite church on two successive Sundays, March 4th and 11th.

The Men's Glee Club of Bluffton College gave a secular program at the Topeka, Indiana, Mennonite church on Saturday evening of March 17th. The next morning, Sunday, March 18th, they gave a sacred program at the Maple Grove Mennonite Church.

Dr. J. E. Hartzler spent the week between the close of the Winter and the opening of the Spring quarters of Witmarsum Seminary in making a preaching and lecturing tour in Eastern Pennsylvania. While in the East he attended some of the sessions of the Religious Education Association in Philadelphia.

The Ebenezer Mennonite Church near Buffton, Ohio, is launching an $18,000 rebuilding program to be carried out as soon as weather conditions are favorable. The church will be somewhat enlarged and re-arranged, including a basement under the whole church to be used for Sunday school and Endeavor work.

The Grace Mennonite Church, Pandora, Ohio, had an unusually large number of visiting speakers during the month of February. Rev. and Mrs. S. T. Moyer, returned missionaries to India; Rev. Richard, Professor of French at Bluffton College; and Miss Grace Scott, a national W. C. T. U. worker spoke on successive Sundays. Mrs. W. C. Voth, a returned missionary to China, spoke at the March meeting of the Women's Missionary. Society. The pastor, Rev. J. M. Regier, also has a catechetical class of twenty young people at this time, who are taking the instruction in preparation for church membership.

By request of his church, Rev. A. S. Rosenberger will conduct a week of Lenten services at his church, the St. John's, Pandora, O., April 1 - 8. Rev. Rosenberger plans to invite his neighboring pastors to assist him in the preaching from night to night.

The Women's Missionary Society of the St. John's Mennonite church, Pandora, Ohio, rendered a special program on Sunday evening, March 18th. Mrs. S. J. Goering, a missionary to China, and Mrs. S. T. Moyer, a missionary to India, gave addresses.

Dr. J. W. Kliewer and Rev. Henry Riesen of Bethel College are spending some weeks on the Pacific coast visiting Mennonite churches in the interest of the $500,000 endowment campaign of Bethel College. Bethel College aims to reach the $500,000 required endowment by September, 1928.

Rev. G. T. Soldner stopped at Berne, Indiana and Bluffton, Ohio, to visit relatives and friends on his return trip to the meeting of the Foreign Mission Board at Newton, Kansas. While at Bluffton he also called on the six or eight people from his church who are students at Bluffton College. He gave a much appreciated chapel address at Witmarsum Seminary.

Rev. Emanuel Troyer, Carlock, Illinois, will deliver the Commencement address of Witmarsum Theological Seminary, May 24. Rev. Troyer has been president of the Seminary Board since it became an independent institution, seven years ago. Rev. Troyer recently resigned as pastor of the East White Oak Mennonite church after twenty-five years of service to become pastor of the Normal, Illinois, Mennonite church.

Professor H. S. Bender and Professor G. F. Hershberger of the Goshen College faculty attended the Conference of the delegates of Pacifist Churches in Chicago recently. The other official delegates of the Old Mennonite church were Bishop E. L. Frey of Wauseon, Ohio; Mr. O. O. Miller, Akron, Pa., and Dr. D. H. Bender, president of Hesston College. The other denominations represented in this conference were other branches of the Mennonites, the Quakers, the Brethren and the Schwenkfelders.

Rev. and Mrs. W. C. Voth, missionaries to China and at present students at Witmarsum Seminary, spoke at the Salem church, near Dalton, Ohio, on Sunday, March 4th. In the evening they showed interesting pictures of China on the screen.

Rev. A. H. Leaman of the Moody Bible Institute, of Chicago, spent the week end, March 3 - 4, at Goshen College, visiting friends and relatives. Rev. Leaman preached at the morning service and also at a vesper service in the afternoon. At these services the college choruses furnished special music.

The following missionaries, in America on furlough, are students at Witmarsum Seminary: Rev. E. A. Sommer, Charlesville, West Central Africa; Rev. and Mrs. S. T. Moyer and Miss Loretta Lehman, Central Provinces, India; Rev. and Mrs. S. J. Goering, Rev. and Mrs. W. C. Voth, and Miss Elizabeth Goertz, North China. Slightly more than one third of the students of the Seminary are missionaries at home on furlough.

On Sunday morning, February 26th, Rev. Paul E. Whitmer preached at the North Lima, Ohio, Mennonite church and in the evening at a union meeting of the North Lima, Midway, and the Leetonia Mennonite churches, he gave an address on his recent tour of the Holy Land to a large audience.

Rev. A. J. Neuenschwander visited the West Market Street Mennonite Church, Nappanee, Indiana; the Dalton, Ohio, Mennonite Church and the Wadsworth, Ohio, Mennonite Church on his return trip from the Conference of Delegates of the Pacifist Churches of the United States which met at Chicago recently. Rev. Neuenschwander reports that all the churches that he visited are happy and prospering in the good work.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

April 10, 1928

EDITORIAL

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The Editor's Chat

Some time ago I mentioned in these columns something regarding the work of the Reverend "Billy" Sunday. He recently closed a series of meetings in St. Louis during which his converts numbered over six thousand. For his seven weeks' preaching he received a modest little sum amounting to over $20,000. I do not know to what use the evangelist puts his money. It may be that he gives it in behalf of worthy causes.

There are many Christian workers in the world whose love for people and whose interest in the cause constrains them to labor with only meager material rewards. The example of Jesus and of Paul and of a long line of ministers and missionaries since Paul are an inspiration to them. Dr. Timothy T. Lew is a highly trained man whose Christian work in his native country of China makes him an international figure in Christendom. He is a teacher and a writer and works on many occasions until two o'clock into the night. For his service he receives $1,500 per year to support himself and his family. If he would decide to leave the church and serve the government department of education he could promptly increase his salary several fold. He is a great Christian. His renunciation of financial rewards makes it easier for others to consecrate their lives to high and holy ends. But I can hardly imagine that "Billy" Sunday, receiving incredible sums of money for his service to the "old time religion", can be much inspiration to the thousands of ministers and missionaries who labor in difficult places and are underpaid. And I have some difficulty in seeing the kinship between Sunday with his methods of high-powered salesmanship which inevitably make the dollars come his way, and the Preacher from Nazareth who accepted at the close of His ministry, not a pay envelope, but the cross.

A reader of the Exponent sends me the following clipping from the Christian Century which gives further light on Billy Sunday's spirit.

A corner of the editorial page of the Chicago Tribune reprints items which appeared "ten years ago today." Under the date, March 11, 1918, we find an account of the Billy Sunday meeting then in progress: "He climaxed the night session by walloping his trusty chair into flinders as he belabored the floor with it in wrathful damnation against Germany. 'As long as God gives me life,' he cried, 'I'll never again buy anything marked "made in Germany." Those murderous Germans;.. God damn such a bunch.' He defined a Prussian as a 'damnable, rotten, vile, cruel assassin', and pictured the kaiser as 'a weasel-eyed, pig-jowled, bull-necked, pot-bellied, God-hating, dirty, stinking cut-throat who will get his when we lick the devil's dirty mouth and manicure his paws.'.." Mr. Sunday was recently welcomed to St. Louis for a meeting under the auspices of many of the ministers, and a religious paper published in that city hailed his coming as promising a great spiritual uplift and moral awakening... Maybe we need a better understanding of what it takes to make a moral awakening.

The party who sent me the clipping adds: "I shall only add, that I would hate to be converted to that kind of religion for fear that Christ would not acknowledge me in the day of judgment as one of His followers." To this we say "Amen!" During the war the religion of many preachers slipped back to the level of the imprecatory psalms. If the saw-dust trail is the path of penitence we would like to see Billy lead a large procession of preachers to hit it.

The styles do change, not only in what folks wear but in what they eat. Some years ago I heard the same Billy Sunday deliver a powerful temperance lecture. I remember only a few things that he said and did during that speech, among which was his dramatization of people going to the market to buy meat before and after the days of the saloon. The drunken sot could afford nothing but liver while after the saloon was gone the same man was pictured as walking up to the counter with his head high, his pockets full of dough and shouting his order for "Beef Steak!" The incident was brought to my mind a few days ago when I stood at the counter in an Upland market and when my turn came, asked for a pound of liver. "Sixty-five cents a pound, sir", the meat cutter replied, "that is calf's liver." I asked for grown-up beef liver. "Sorry, we haven't any," he said, "we can't supply the demand for liver." Now this situation is not explained by the drinking habits of the people of Upland. The demand for liver is due to the fact that scientists have discovered that this hitherto despised food contains a rare and valuable vitamine. Liver, any kind of healthy liver, is now declared by the dieticians to be a strictly respectable and high grade food and if the advertising continues the poor man will be compelled to put up with beef steak.

Most people will sign anything without reading first what they sign. To prove this one of the instructors in Chaffey Junior College located in the city of Ontario, two miles south of Upland, directed an experiment in which 102 out of 105 college students signed a petition for their own execution one week from the date of signing. The "Daily Report" gives an account of the experiment as follows:

One hundred and two Chaffey Junior college students today were ready to die next Monday.

Yesterday they signed a petition which read at the bottom of the page: "All who sign this petition shall be executed one week from date."

However, the rest of the writing on the petition, which was directed to Dean Charles J. Booth, asked the students many nonsensical questions, such as: Would you like to have two assemblies a week? And dances quite often?

Petitions were circulated to 105 students, all but three of whom affixed their signatures.

W. W. Mather, head of the social science department, directed the experiment with the petitions to prove the contention that most persons will sign anything without first reading it thoroughly.

Three students only read the petition closely enough to refuse to sign it.

The editor as well as the church at Upland was recently favored by visits of the presidents of Bethel and Bluff-

(Continued on page 126)

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EDITORIAL

THE PACIFISTS GET RESULTS

"It is astounding how the pacifists have been able to get results. The country as a whole is for national defense." In this strain the "Army and Navy Journal" of March 24 laments editorially the fate of the navy bill which calls for fifteen cruisers and one aircraft carrier during the next five years instead of seventy-five as originally recommended by Secretary Wilbur and President Coolidge. If it is true that "the county as a whole is for national defense" it cannot be said that the whole country was for the Naval Building Program for the afore-mentioned Journal informs us that one member of the House had received 2,500 letters against the bill.

ANOTHER CASE AGAINST CAPITAL PUNISHMENT

An Associated Press dispatch tells of Henry T. Olson, twenty-six-year-old auto mechanic of Rockford, Ill., who was charged with the killing of an oil-station attendant in a hold-up, last September, found guilty by the courts and sentenced to life imprisonment. His attorney appealed the case and Olson was released under $10,000 bond. Whereupon he, with his wife, disappeared and while the police were seeking them, two young men confessed that they and not Olson, were guilty of the murder. The police promptly broadcast this message: "Henry T. Olson, come home, you are innocent." The message was read by Mrs. Olson in New Orleans and the couple returned immediately to Rockford. A fallible judgment was thus revoked. But what if Olson had been sent to the gallows or the electric chair?

LEAVING THE FARM

The federal census for 1925 shows that about 2,000,000 persons left the farm between the years 1920 and 1925. The average size of the rural family, too, has decreased for several decades. It is significant to notice that the total number of farms and the total acreage under cultivation has declined only slightly. This indicates that the farms have released a great many **workers** but that practically the same amount of farm **work** continues. Modern machinery seems to be responsible for this situation. During the same period the number of tractors have increased 100 per cent. Work animals as well as farm "hands" have decreased Every large city has its unemployment problem. Undoubtedly the exodus from the farm to the city has been a large factor in the unemployment situation.

WHY PEOPLE LIKE THE FARM

In our next issue, Anson Groh, from Preston, Ontario, scientific farmer and Dominion lecturer on agricultural subjects has some very interesting things to say in behalf of farming as a life work. It is evident that economic conditions on the farm in many cases leave much to be desired. But it is also clear that the economic advantages when at their best are not the greatest reasons why people like the farm. A new plan for agriculture sponsored by the governor of South Dakota would compel the farmers in seven states to cooperate an agency which would dictate the acreage to be planted yearly and the prices at which products are to be sold. The plan recognizes

that modern business is economic warfare and that voluntary cooperation among farmers is nearly impossible. The "freedom" of farm life is in the eyes of many the best part of it and we predict that many farmers want to hear nothing of an overhead commission with authority to **compel** cooperation.

A LONG PASTORATE

Rev. Charles Edward Jefferson, D. D., a former Ohio country boy, has recently completed thirty years of service as pastor of the Broadway Tabernacle (Congregational) in New York City. He is an outstanding leader in the church, not only within his own denomination but in American Protestantism. His congregation recently tendered him an increase of salary from $10,000 to $12,500 per year which he refused. In declining the offer he said among other things that his needs were simple and that he has no desire for anything bigger than a Ford. Religious work in a large city is difficult and especially so on Broadway with its white lights and endless attractions. Some of the secrets of his success can be gathered from his Thirtieth Anniversary sermon which he preached on Sunday morning, March 4. We give a few quotations:

A real church on this corner need never die. But it must be a real church. No sham church can succeed here. It must be a drawing church, and to draw it must be alive, and to be alive it must love.

* ** ** ** *

No church can be saved by an endowment. An endowment is of value only when you have a living church to use it. There are dead churches with heavy endowments. They have piles of gold, but no life. There is no life in them because they are lacking in love.

* ** ** ** *

I find that I have changed in certain respects, within the last thirty years. I do not fuss so much about the Sunday weather as I used to do. The weather, I have come to see, is not my job. My job is preaching. I no longer chide God for giving me bad weather on Sundays. I attend to my own business. I preach.

* ** ** ** *

I have never shortened my sermons to please the fancy of a sermonette loving age. I preach long sermons because I deal always with large themes. No petty subjects have had a place in this pulpit.

* ** ** ** *

If you ask me what gives me the keenest satisfaction as I look back over these crowded years, my reply is that I am happy to think that I never cheapened or vulgarized the Broadway Tabernacle pulpit. Broadway loves stunts, but I have never performed one. Broadway yearns for a sensation but the Broadway Tabernacle pulpit has declined to be sensational. There are enough cabarets and vaudeville shows on Broadway without a church adding to their number.

* ** ** ** *

It is a source of satisfaction to me that I have never neglected the Bible. Through thirty years the Bible has held the central place in all our Tabernacle thinking. My joy has been to unfold the ideas of prophets and apostles and of the Prince of Glory. It has never been necessary for me to go outside of the Bible to find material with which to stimulate your minds and feed your hearts.

I have never neglected the prayermeeting. Our midweek service is never for one week suspended. It runs on without a break through the year and the years.

RUSSIA'S PEACE PROPOSAL

In the Fresno Republican of March 20th there was a small item on page 10 that Russia again proposes total disarmament in four years, by its representative, Maxim Litvinoff, at the meeting of the preparatory committee on disarmament at Geneva, and asks the United States to join them in this action. Among other things, he says, as reported in the papers, "The Soviet delegation feels authorized to count upon the support of the delegation of the government which is intervening at the present moment with a proposal to prohibit war. The sincerity of that proposition could not be emphasized more persuasively than by adherence to the Soviet project of disarmament, not only with a view to moral prohibition, but to destruction of the possibilities of making war. As armed forces exist for no other purpose than to make war, and as they would be perfectly useless were it prohibited, it would appear logical if the government in question supported our proposal."

"American delegates remained silent, and Hugh S. Gibson, head of the American delegation, and his colleagues have no intention of replying to this invitation," is the comment of the Associated Press.

In my estimation this item should have been on the first page with big head lines. This is certainly of greater importance than the item on the first page, "Willis says Hoover is not thoroughly dry", or that "Arizona will hang a murderess on June 1st". But it's a greater mistake that the American delegation makes no reply and apparently has no intention of making one. What a pity that America should let such an opportunity to prove the sincerity of her peace efforts go by unimproved.

We may have another Disarmament Conference to which the nations will send Rear Admirals and Military men who will jockey with each other for a few months for vantage points for their respective countries, and then adjourn the conference as a failure because they cannot agree on anything. But here is a proposition that is worth while, and is the acid test of the sincerity of the desire of every nation for World Peace.

I am inclined to believe that this is the last offer that Russia will make to the Occident for World Peace. We have driven Russia into the hands of the Orient since the World War, and when it comes to the next war Russia will not be lined up with Europe and America, but, with Asia and Japan.

In 1907 the Czar's representative at The Hague made a proposition for a disarmament conference to be held in the following year. England, France and the United States took an attitude of indifference, but the German delegation, according to instructions, made

desparate and definite opposition to the plan and easily frustrated it. I was in Germany when the Conference adjourned, and the German papers came out with large head lines, "Deutschland's Triumph". But, I said to the Germans with whom I talked, "Germany's Triumph, but Germany's responsibility also for what now happens." We all know what did happen, and that the world is still staggering under the burden of what happened.

It may be a diplomatic triumph for the United States to hold her peace, say nothing to the Soviet proposition, and go on with her naval building program just as Germany did in 1907, but the United States will also be responsible for what happens as certainly as Germany was twenty years ago.

H. J. Krehbiel.

Human Speculations and Divine Revelations

By Pierre Kennel, Geneva, Switzerland
(Translated from the French by Rev. Christian Richard)

Part III.

In order to persuade ourselves concerning the relative value of human speculations, we might review very rapidly some of the scientific disciplines, pointing out their deficiencies and imperfections.

Mathematics, the first and simplest, concerned only with space, energy and time, would be unable to tell what these ideas are, or their psychological origin. Physics and Chemistry, which find matter an ever new field of exploration, ignore, nevertheless, nearly everything concerning the inmost composition of matter.

Biology, which deals with the phenomena of life, does not know where life begins, nor where it ends, nor what it is. The history of that science is the struggle between mechanism on the one hand trying to explain life simply by the action of physical and chemical forces, and vitalism that sees in it the action of a special force said to be vital and independent of precedents on the other hand; struggle between pure materialism and finality. "There is," as Claud Bernard puts it, "such a thing as a pre-established design for every creature and for every organ, so that, considered isolately, every phenomenon is tributary to the general forces of nature; taken in relation to others it reveals a special connection, it seems to be directed by some invisible guide in the way it follows and is brought to the place it occupies." Thus spoke a great biologist. How different this is from the thundering affirmations and noisy assurances of many an ignoramus.

Sociology is still more complicated because of the new factors that intervene and which are impossible to determine. The only information that we have on them being given by empirism. This is therefore, par excellence, an uncertain science.

Psychology has not yet been made fully experimental and cannot explain the mystery of thought. Metaphysics, the highest science, whose object is to tell us what we are and to enlighten us on the ultimate difficulties of the universe, is nothing but systems that have succeeded and combated each other. Their ruins indicate sufficiently the wickedness of that branch of philosophy.

Historical sciences are just as precarious to those who know the actual value of testimony! We are unable to know exactly the bearing of contemporary events although we have at our disposal powerful means of information, and yet, we pretend that we can develop the facts of the past, make them live again and tell the motives of the people from whom we are separated by centuries. That is enough to show the relativity of certainty acquired by human thinking. Are we therefore condemned to know nothing fully?—to know but little concerning things that are of great interest to us? Are scepticism and agnosticism the supreme degrees of wisdom? Would it be possible that the mind of men should everlastingly be confronted with the tremendous question of Pilate: What is truth? and no one should ever answer? No! someone facing the Roman pro-consul had the holy audacity to say: "I am the Truth." God would not let His creatures without an answer. Since questions full of anguish come up to our mind, He owed an answer to man. Science would be unable to tell us what there is beyond the tomb, and could not give us information concerning the thing about which we are most desirous to know. Science will remain mute in front of our everlasting queries, and will never be able to give us the happiness for which we are longing. But God has spoken: it is Revelation.

In this domain an entirely new factor comes up—a factor of which we have not spoken thus far, and that gives an explanation to realities that science cannot reach, and actually accomplishes that which is impossible to science; Faith, that is to say the live representation of things hoped for, and a demonstration or the evidence of things not seen. Faith with its methods different indeed to those of science and its results of a nature entirely different also (relativity and contingency of human speculation on the one hand, generality and inward certainty of the data of faith on the other) but which are not, perhaps, so far removed, as is generally thought, of that which is the most fruitful in science. I mean the metaphysical intuition. Far from me is the thought that our faith, our feeble faith, is giving us in everything a full and

perfect knowledge. Our knowledge here on anything is imperfect. A particle of mind, limited by matter, cannot penetrate divine thought—it can scarcely touch it; faith does not pretend to make God known to us in all His attributes—it gives us information, however, on His justice and kindness. On the other side of the tomb there will be no limitation and we have hope that we shall know then even as we have been kwown, that is to say perfectly. The Spirit of the redeemed ones of Jesus Christ communing with the Spirit of God shall see Him as He is. A man of science who was writing concerning intuition, said that it is very near to faith; one could say that it is the medium between faith and intelligence, but it is nearer to faith. Intuition is a mode of knowledge in which intelligence has no part, it is the proper character of genius.

The mind feels before hand what it does not see as yet—it penetrates the unknown and brings out the truth—it follows unconsciously the threads that connect phenomena and it discovers laws; experiments may not reveal anything about them, intuition discovers the relation between them; a small detail with apparently no importance strikes it, and a great discovery is made. Newton seeing an apple fall from a tree had the intuition of the law of universal gravitation. Most of the progress in science is due to intuition and the importance attributed to it is becoming greater and greater (Bergson). The explanations that have been given of it, however, are quite insufficient. Is it an explanation to say that there is a work going on in the subconscious mind? Does the subconscious mind exist at all? A Christian might give a better explanation of saying that the Spirit of God is at work, and if the prophets have spoken concerning that which they saw in the future, it is because their eyes were opened. If the great geniuses of the world have manifested themselves, it is because their creations came from above. If intuition had alone and perfect control over the mind of a human being it would probably make a universal genius out of him, penetrating the essence of things, the absolute; and would give him through that total knowledge the means to bend to his own will the order of phenomena and their relation, realizing thus what Jesus Christ had announced concerning the man who would have faith only as big as a mustard seed.

To give a clearer idea of intuition, let us notice that the instinct with animals is their kind of intuition. They sometimes perform in a perfect way and without ever having learned them, actions extraordinarily complicated and difficult. Let us also be reminded of the presentiments which lift the veil of the future by eliminating time; telepathy, for example projecting thought and sensation beyond the realm of matter and space, belongs to the same family as intuition. Presentiments are sparks of the absolute in some minds, particles of the Divine scattered in some creatures.

If without taking into account the superficial appearances of things, we should analyze science and faith, we would observe that there is no antagonism between them. But why have efforts been made to separate and throw them in opposition one against the other? It is, in the first place, because they have both been misunderstood, and then by the effect of a general law governing both the physical and the moral world, the law of action and reaction. Science has, for a long period of time, been oppressed by a certain faith invented by the Roman Catholic church, a faith of councils and of brutal bulls disfigured, impossible to identify.

Due to certain politico-religious events, the world is partly getting rid of its ecclesiastical yoke, and science being released at the same time wanted to take signal revenge, nothing else could be expected. With a deliberate will science attacked dogmas to throw them to the ground. Science used all kinds of arguments. War on religion became the hidden, avowed, unconscious principle guiding even scientific research; science knocked hard on religion but the consequence of its terrible blow was that religion appeared as a precious stone freed from the dross that surrounded it, and is shown in all of its beauty. In the beginning of the twentieth century faith was coming out of this struggle rejuvenated and science was to build for it a mansion worthy of its dignity. The World war proclaimed the failure of a certain kind of Christianity and the bankruptcy of the churches. May God help that it should not have ruined for long the ethical basis of faith. If it is correct that true science and true faith go together and do not separate, we must find them united in those among the sons of men whose names shine and illustrate the race with those geniuses that lifted science to the high levels where it now is. Let me cite only Descartes, Pascal, Leibnitz, Mariotte, Linne, Newton, Galileo, Cuvier, Ampere, Crookes, Pasteur .... they will be recognized as belonging to the type of men mentioned. I omit on purpose the philosophers, the artists, the poets, the statesmen, the great cohort of illustrious men who were men of faith.

I have tried to show that there is beyond the limits of human speculations, and its object, science, a domain more vast, namely that of faith and divine revelation. Science gives to those who like it deep enjoyments, but it does not give man what he most needs; he must draw from a source of clearer water that which quenches his thirst, he must plunge himself entirely in the living stream of faith. Faith is the continuation and the crowning of science; it finishes and passes science; it speaks of that which is eternal and infinite whereas the other stops with matter and contingency. Faith opens wide the way of future, it is a foretaste of heaven. It must complete science and give it wings. Science and faith are the two torches of divine light; to put the one under the bushel is to cause the other to flicker and die out. Science and faith shall be recognized as parts of the Spirit when

integral knowledge is imparted to us beyond the tomb.

There are still some obscure passages in Revelation. Why should we worry about them when the rest is of luminous clarity and suffices largely for all needs of our souls? There are in science unsolvable problems—why should we spend our strength on them when the field of researches is vast and fertile?

Our science is small and our faith is feeble, but we bow our heads in worship before the Infinite. Through prayer we commune with Him and we say: Lord, have pity. Give us wisdom. Show us the vanity of things and make us bigger by faith.

What Shall Be My Life Work?

Jesse L. Brenneman

III. ENGINEERING

(This is the third of a series of Life Work Articles. "The Ministry" by H. J. Krehbiel, and "The Law" by J. C. Graber appeared in previous issues. The author of this article on "Engineering", Jesse L. Brenneman, is professor in the Department of Electrical Engineering at Kansas State Agricultural College, Manhattan, Kansas, and is also the author of a book on Engineering. Editor.)

Engineering has been defined as the art of scientifically directing, forming and utilizing the forces and materials of nature for the physical well being of man. As so defined, the field of engineering is broad. A century ago there were only two branches of engineering recognized, military and civil. In the past hundred years civil engineering has so expanded that it has become necessary to subdivide it into specialties, such as electrical, mechanical, chemical, mining, architectural, landscape, and agricultural engineering, while civil engineering still retains what is left. There will doubtless be other subdivisions in the future. Engineering is becoming so technically involved that it is getting increasingly difficult for one man to cover all of any one branch of engineering; so we are beginning to subdivide further and speak of telephone, radio, transmission, storage battery, designing, switchboard, relay, and illuminating engineering as examples of specialization in electrical engineering. One man cannot hope to be a specialist in all phases of electrical engineering. The other branches of engineering are being subdivided quite as much as the electrical field.

Engineering is a profession that always has an appeal to a considerable number of boys of high school age. It often takes the form of hero worship in the youth who is looking for big men, big deeds and big things to admire. Engineering furnishes many good objects for hero worship for the boy who is thus attracted to the profession and set his heart on being a big engineer. Of course they all want to be "big" engineers. An active interest in the chosen field is one of the most important requirements to reasonable success and an enjoyment of life while serving one's fellowmen. But a certain degree of natural born ability is also necessary. A considerable number of young men enter engineering schools every year, rather than something else, because they thought engineering was wonderful, or because they heard engineers did wonderful things. Then when the young man comes to prepare himself for the profession by taking the prescribed course of study, he finds mathematics, perhaps, is hard to grasp, and he can not understand physics or chemistry. In short he lacks the fundamental abilities necessary to a grasp of engineering problems. He finds himself unable to do the things he admired in others which admiration caused him to choose engineering. Between thirty and fifty percent. of the boys who enter the freshman year engineering colleges fall in the above class. No boy should be encouraged to enter engineering who finds his high school mathematics or science difficult.

There is another class who choose engineering to get rich or make an easy living. Likely this type of boy has grown up in poor surroundings and has read of this or that exceptional engineer, exceptional in either ability or opportunity, sometimes both, who has made unusual financial success. The boy hopes to imitate his financial career. A considerable percentage of this class find themselves mentally unqualified to make even a mediocre success.

Then there is the class who just drift into engineering. They are too slow mentally to have ever taken a thought concerning the problems of life's work. Such a boy accepts a donation from his father's pocket book, packs up his suitcase and tells his friends he is "going to college." When he arrives on the campus and the time comes to register for his course of studies, the question arises, "What shall I take?" He doesn't know. He hadn't thought much about it before. If an engineering student happens to stand at his elbow, he may suggest engineering, and for lack of any reason to the contrary, accepts the suggestion. Many of these become surprised when they discover the mental qualifications of an engineer. The writer has had a number of confessions of this kind from students who were making discouraging success in their studies.

Fond parents are responsible for many decisions on the part of boys. Particularly is this true in electrical engineering. With the wide spread distribution of electrical apparatus in homes, autos, farm electric plants and radios, nearly every boy who has the necessary amount of native curiosity, has opportunities for playing with electrical and mechanical things while young. Some show considerable mechanical ingenuity even before high school age. Fond parents

and friends are quick to make the suggestion that Johnny is going to make an engineer. Unfortunately the ability to "play" with electrical and mechanical things does not guarantee success in school or life. Ability to "play" does not mean ability to "work", and many boys who have enjoyed too much indulgence at home from lenient parents and high school teachers, have never learned to work,—that is, doing the things that need to be done and not merely the things that entertain. Even the engineer who is interested genuinely in his work, is called upon to do many things that are not immediately entertaining.

Also the engineering colleges get a number of spoiled boys. They are too bright. They were so much smarter than the average of the community from which they came, that they never needed to study in school back home and always got excellent grades. They never learned how to work because they never had to work. Education up to college came by the easy process of absorption—not work. In college the learning process is speeded up several fold, so that this absorption method of learning no longer avails the young man. He rapidly slips back toward the foot of his class, eventually becomes discouraged with himself and quits. The writer meets several of this type in the Junior class at Manhattan every year.

Since sixty to seventy-five per cent. of the entering freshmen engineers fail to graduate, mostly on account of poor records as scholars, it would indicate that engineering is a difficult profession. That opinion should be qualified. There is a saying, "It is easy if you know how." In a sense this is true of engineering. It is not so difficult but a pleasure to those who have the necessary mental and moral qualifications. The mental qualifications are:

(1.) A natural aptitude for comprehending the working of the parts of machinery and understanding the purposes of the parts of structures. The would-be engineer should have ability to analyze a complicated situation and pick out the important factors for consideration.

(2.) An ability to express a physical situation in mathematical terms, and sufficient mathematical ability to solve the problem. Sometimes students who are poor in mathematical ability may do fairly well in sales or managerial positions where the more difficult technical problems are left to others. As a rule those who dislike mathematics or have little ability in it should be discouraged from undertaking engineering.

(3.) A useful quality is to possess a fund of information about the detail of engineering structures and machines, either through experience or by keen observation. Some students acquire much information of this character after they come to college, but an advance acquaintance with engineering practice is of great value. A boy who is adapted to an engineering career will accumulate much information through natural curiosity if he has any reasonable opportunities. The writer has personal knowledge of a number of cases where boys dropped out of school discouraged in their Junior year primarily on account of failure in this point. We learn most readily by associating new ideas with old ones, hence the importance of having a foundation upon which to build.

Some of the moral qualifications are:

(1.) To have sufficient self control to hold one's self at work until necessary tasks are done,—even those tasks that may not show immediate pleasure or profit. This implies the negative as well—sufficient self control to stay away from the allurements of friends and pleasures when work needs to be done.

(2.) Honesty with yourself as well as with your fellow men is important. Engineering is a study of the laws of nature so as to successfully and economically apply the forces and material of nature to the needs of man. You can not fool the laws of nature or economics, albeit you might for a season fool man. The student who lacks honesty and regards himself as clever to deceive his professors by getting others to work his problems and reports, is but deceiving himself. If he fails to understand the principles of engineering, the machine he builds may fail or the bridge fall down. Engineering teaches honesty.

(3.) Perseverance is needed. Difficult problems are not usually solved in the first or second attempt. It is said Edison made three thousand mistakes in his experiments with the electric light. That is far more mistakes than any one else made, but Edison made the light and the rest of us did not. The impatient man is not well suited for engineering work.

(4.) Willingness to cooperate with others is important. Not much engineering work can be done alone. The engineer who is considerate of others and willing to help in furthering of worthy projects will have a much happier and more successful career than he would otherwise.

The young man who thinks he is "called" to the engineering profession should measure himself by the foregoing standards. He should be sure that it is not the hope of money that made the call. He will probably be disappointed. He should be reasonably sure he has the mental qualifications, and the health necessary to maintain the required pace at work. And he should be inspired with a hope of rendering to his fellow men a service in material things as does the honest laborer and farmer, not unmindful of the opportunities to let his light shine among his fellow engineers and before the public as a Christian engineer, who will not stoop to engage in questionable practices nor lend his moral support either actively or passively by his silence, toward any programs calculated to deceive the public. Engineering projects often times enter the political field of controversy. The Christian engineer especially should stand aggressively ready to make the truth known and counteract the misin-

formation so often published by those who have selfish interests to promote.

The products of engineering are obvious to all. Its achievements have done wonders in revolutionizing the material phases of our lives; have released millions of people from the bondage of drudgery, and placed within the grasp of the most ordinary laborer many of the luxuries of life that were denied to the kings of a century ago. With the accumulation of the material things of life and the multiplication of man's powers in many directions, come increased perils to humanity, if we fail to parallel this material expansion with spiritual growth. The automobile helps the farmer to market, the doctor to make his call and the minister to meet his appointments.

So also it helps the bank robber escape with his loot. The moving picture can furnish useful information and innocent entertainment and instruct on spiritual themes. But it can also spread the seeds of crime and vice. The aeroplane can carry mail, express and passengers at high speed to otherwise almost inacessible places. It can also drop bombs on a city. The chemical engineer supervises the making of many compounds that minister to our legitimate pleasures and comfort and can equally effectively produce poisonous gasses to kill an army or depopulate a city. A steamship can be changed into a floating fort and a tractor to an army tank. These illustrations point out the importance of paralleling our material development with spiritual guidance, lest mishap the human race unwittingly commit suicide. We need Christians in engineering as well as in other walks of life.

Next Issue: "Farming" by Benson Groh, Preston, Ontario.

The Resurrection and the Life

A SERMON BY S. M. MUSSELMAN
Pastor of the First Mennonite Church, Bluffton, Ohio

John 11:21, 24, 25. "Lord, if thou hadst been here, my brother had not died." * * * Jesus saith unto her, "Thy brother shall rise again." Martha saith unto Him, "I know that he shall rise again in the resurrection of the last day." Jesus said unto her, "I am the resurrection, and the life; he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this?"

We stood by the side of an open grave recently and some one again repeated the words of our text. The scene of Bethany is always in our minds on such an occasion. The statements of the sisters is a problem that we always face. If the Master of life is present our loved ones should not die. The problem that it creates is only answered by the other passages quoted in our text. It requires faith to be able to stand by an open grave and talk of life. The message of Bethany does not come without faith in the living Christ who has triumphed over death and the tomb.

The mind at Easter will wander out to some quiet cemetery, or as the German so beautifully names it—god's acre, where sleep the bodies of those who have been active in life, whom we loved, and who have passed on before. There comes back to us the feeling which we can not shake off that we and they belong to a great whole together. They have lived and shared for a while and gone on. We are living and sharing and must, too, pass on ere long. The wreaths we tenderly place on these graves mark not only our memories of the past, but express our hopes for the future. These graves do not write **finis** in their lives nor will they in ours. The grave of our loved ones remind us of their hopes and ours.

The experiences of some who have tried to understand life with God in Christ Jesus and have endeavored to walk in the way that they believed Christ would have walked, have been wonderful in the way of understanding the message of our text. Dr. E. Stanley Jones tells of the experiences of his mother. The years immediately preceding her end were marked with such radiancy that when she came to die, it was not death. "Do not put a crepe upon the door, put a bunch of white flowers instead; and do not lay me out in black, dress me in white, for it will be my coronation day—the happiest day of my life, for I shall be with Him," she said before she slipped away. This expresses the hope of our lives and is in the vision of our text. The graves of our loved ones make us face very thoughtfully certain questions that press for an answer.

I. When Job asked the question, "If a man die, shall he live again," it was not new. Neither has the question lost the urgency because it has become an old worn-out matter. The human heart is not at rest until it has found some satisfactory answer to the question. Nearly a century before Christ, Cicero said, "When I consider the wonderful activity of the mind, so great a memory of what is past, and such a capacity for penetrating into the future; when I behold such a number of arts and sciences, and such a multitude of discoveries thence arising; I believe and am found persuaded that a nature which contains so many things within itself can not be mortal." These are words from one who did not possess the heritage of the Old Testament and lived before the message of the New Testament was given, and the

words may suggest the universal longing for an answer to the question of Job. Incidentally, it also expresses the universal conviction that the answer to the question is a universal hope.

The words from Revelation are usually repeated by the open grave: "Blessed are the dead which die in the Lord . . . . their works do follow them." Over in Athens, the Parthenon, erected over two thousand years ago by the master hand of Phidias, is still the wonder and awe of modern builders. Painted by Leonardi Da Vinci in the refectory of the church in Milan about the time Columbus discovered America, "The Last Supper," is still viewed by thousands every year. No man would consent to its destruction. For millions of Christians, Pilgrim's Progress has furnished hope and encouragement, and we would not wish that volume to be destroyed or forgotten even today. Man does well to preserve the treasures of architecture, of art and of literature for hundreds and even thousands of years. But the maker is greater than the thing made. The Parthenon is great, but Phidias is incomparably greater. The great paintings are valuable, but not so valuable as the great artist who created them. May we not believe that God will treasure through the ages the greatest thing in the world, souls made in the divine image?

The Apostle Paul had another evidence for the answer to this question. The answer that he gave was based on an experience that he describes in one sentence. He had been giving that which he had also received concerning Christ. Christ had died according to the Scriptures and had risen from the dead on the third day according to the Scriptures and after telling of the ephiphanies of which he knew, he adds, "and last of all, he was seen of me also." The living Christ had made Himself known to his experience. "He was seen of me." Paul was convinced of the resurrection of Christ and went on to preach life after death. This was a living hope to him and to those who believed his message.

II. As we linger by the side of the grave of loved ones, we become aware of the fact that they have died a victorious death. This conviction becomes so strong that we repeat quite naturally the words of the text, "whosoever liveth and believeth in me shall never die." The experience of death does not appear as the only one in which they were victorious. sometimes very grievous. But they were delivered out of them all. The mind goes back to many who bore great responsibilities and burdens while in life and bore them joyfully and well. The graves of a Moody and a Luther, or the grave of a sainted leader in Church and in school may come to our mind. Perhaps we think of the grave of a mother who lived her life in the bosom of her family, gave herself for her children and her home, and went to her re-

(Continued on page 127)

MANNERS AND MORALS

Elsie Byler Burkhard

Where to Begin

(Editor's note:-*The writer of Manners and Morals has consented to answer questions in this column which readers care to ask. Address your questions to* Mrs. Elsie Byler Burkhard, Tempe, Arizona.)

Mrs. L. had a family of seven, and a somewhat limited income. She was showing her winter's supply of freshly canned fruits and vegetables. "These," she explained, indicating a small selection of rather choice fruits, "these are for the family." To one yet inexperienced in the art of home making, this was a distincly new idea—that of setting aside some of the very best for the immediate family rather than reserving it for the occasional stranger within one's gates.

That was years ago. Ever since its occurrence, that little incident has had a persistent way of bobbing into consciousness whenever there is a decision to be made between serving those in the home or those outside of it.

It is only natural that we should want to be at our very best whenever there are guests in the home. From the manner in which we first meet them, to the topics of one's conversation, the tone of voice we use, the table service, and even the mode of their departure—we want each of these details to contribute their share to our guest's happiness. And it is right that we should do so. We want to be just as careful, though, that this very natural desire to please those outside of the home in no way endangers the happiness of those within the home. The hostess who always reserves her choicest food and finest linen for her guests will probably also make the mistake of keeping her best manner and newest and most interesting ideas for their enjoyment exclusively. Then the real stranger within her gates will be her husband, or her children, or the relative with whom she shares her home. The place above all others where we should aim to use and enjoy some of the "best" things in life is the immediate home. These "best" things certainly should include training in manners and the social conventions of the community in which one lives.

It was not at all surprising to learn years later, that when Mrs. L.'s children entered high school and college, they took their places in the new social group easily and naturally. Mrs. L. had kept, not only some of her finest fruit, but some other best things for family use. Good books found their way into her home. There was good music, and a few of the better magazines. But what seemed to me the very finest of all the fine things she has done was this: She has inculcated in her children kindly attitudes of feeling—the one toward the other. To this she has added in careful daily practice, the correct, accepted forms for expressing these feelings. And, although reared in the country, her sons and daughters moved in the

best society of town, when during later school years, they became a part of town life. That, however, was just as it should have been. The kindergarten years are not too early to begin training in manners and those polite forms we wish our children to use in their broader social contacts. True, they may acquire them later but their use will never be so easy and natural as if inculcated in these early years.

From Our Reading Table

The "Los Angeles Times" recently printed this editorial under the caption, "Arresting Angels." Los Angeles' principal newspaper favors Hoover and Prohibition.

> The population of Los Angeles in 1912 was estimated at 439,655. For that year Chief Davis reports that 16,517 drunks were dragged into the hoosgow.
>
> Last year, however, the population was put at 1,274,717 and the chief states that there were but 11,069 arrests for intoxication. With a city a third as large fifteen years ago there were 5500 more arrests for this misdemeanor. There were but 86 drunks for every 10,000 inhabitants last year against 375 for every 10,000 in 1912. 1912.
>
> All the yelping about the dry regime being worse than in the good old days is pure bunk. When hardly a fourth as many arrests per 1,000 occur today as were made a decade and a half ago, comment is not necessary.
>
> Even a blind pig can see some things. Rum runners may poke their noses into our Southern California coves to land booze; but conditions are four times better than they were before. Even Tia Juana does not seem to be able to make us all wet. And Jim Reed had a hard time convincing Los Angeles that his candidacy is neceessary to improve conditions.
>
> Every now and then figures from unexpected but reliable sources bob up to confront false propaganda. If the number of arrests for intoxication in 1912 had increased in direct ratio as the population, we should have had 49, 581 boozers behind the bars last year. There were fewer arrests for this misdemeanor than in 1912. Nor were the police less vigilant else the chief would not parade the figures.
>
> If we had four times as much intoxication with the great increase in automobiles, the vicious traffic troubles of today would be appalling. Booze and cars cannot travel together except in the ditch. There are enough sober fools as it is to take a heavy toll of life. Four or five times as many drink-crazed would be intolerable.

India's poet, Tagore, recently gave some wholesome counsel to a young English clergyman who just arrived in India as a missionary. We failed to note the name of the magazine in which the quotation appeared and for that reason we are unable to give proper credit, for which we are sorry.

> Do not be forever just preaching your doctrine,—give yourself in kindly sacrificial service. Your object in coming to India, you say, is to make men like Jesus Christ. This will be accomplished mainly be self-sacrifice and in personal ministry to human need. Preaching is not sacrifice. It may be a form of self-indulgence more dangerous than any kind of material luxury. Men are often tempted to think that they have been doing their duty when they were merely talking about it. And the best preaching of all is done by going about doing good. . . . . .

In the "Moody Monthly", a premillennial organ, appears an article in the April issue, in defense of the Scofield Bible. By way of introduction the writer of the article makes the following observations regarding premillenarians:

> A striking and lamentable anomaly found among Bible students and writers in modern times is the fact that those most interested in the millennium have frequently most intemperately disagreed over prophetic details, exhibiting far from a millennial spirit toward one another.
>
> Satan appears to recognize premillenarians as his most effective opponents, and therefore has attempted with much success to weaken their testimony by arousing bitter personal feeling between contenders for different interpretations.

In the Bulletin of the First Mennonite Church of Reedley, California, of which the Reverend H. J. Krehbiel is the pastor, appears the following item:

> The past week the pastor had the pleasure of a short visit from Dr. J. W. Kliewer, Pres. of Bethel College and also from Dr. S. K. Mosiman, Pres. of Bluffton College. These are the two outstanding educational institutions of our denomination in America. I wondered whether it was worthwhile to support these two institutions or whether it was worthwhile to continue our small denomination. Then I thought of the fact that the Mennonites made the first protest that was ever made against human slavery and I remembered that I read in a book published last year by the MacMillan Company, the following quotation: "The movements that culminated in the Reformation included at least one unobtrusive revolt against war when the Mennonites began to preach their doctrine of nonresistance, first in the Rhineland and later on in the New World." When war is outlawed and abolished as is slavery, history will record that the Mennonites at the time of the Reformation recovered for the world the principle of nonresistance and opposition to war taught by Christ and practiced by the Christians in the first three centuries of the Christian era. Until this great task is accomplished, our denomination and membership in the same is tremendously worthwhile.

Nicholas Upshal, a church member, was fined and banished from the Puritan colony for helping the first Quakers who came to Boston, in 1656. Traveling to Rhode Island, Upshal met an Indian chief, who, on hearing his story, said that, if he would live with him, he would make him "a warm house", and added, "What a God have the English, who deal so with one another about their God!" (The above is taken from pp. 61 and 62 of "The Story of Quakerism" by Elizabeth B. Emmott, London, 1908).

The Quiet Hour

J. N. Smucker

"YE ARE THE SALT OF THE EARTH"—JESUS

When Jesus said to His followers, "Ye are the Salt of the Earth", the metaphor was filled with meaning which they would readily comprehend. Salt had certain definite purposes with which they would be familiar. There are three in particular which we might briefly consider; salt as a preservative and antiseptic, salt as a seasoning, and salt as a sign of a covenant.

Salt is the antidote to corruption. When Jesus said His followers were to be the salt of the earth He may have had in mind the great preserving power of Christianity when introduced into a disintegrating society. Sin always is a destructive agency. Without God the tendency of the human race is downward. But when the Christian, who has apprehended something of the life and spirit of the Master, is brought in contact with society, His very presence should arrest further disintegration, stay corruption and sin by the purity of His life. Filled with the love and power of Christ he exercises a depressing influence on wickedness, so that evil and low and base living shall be ashamed to show itself in His presence. He is doing a necessary work if only he prevent the world from growing worse.

But, in the second place, Christianity should not only be a rebuke and check to sin and evil, not merely to arrest the decay and destruction of character and ideals. In a more positive way it should be a real seasoning that gives taste to what would otherwise be flat and insipid. So necessary is salt as an ingredient of food that savages travel miles to obtain it and in desperation some have even bartered members of their own household for a handful of salt. The work of the Christian is not merely to arrest evil but to inspire positive goodness and all that is best and purest and highest in the people with whom they come in contact. The life that has been dull and vapid and insipid can be so transformed by the contact of Christianity that it becomes rich and full. It is a common experience of human souls that while once they were low-toned, miserable and dull, deprived of joy and peace but when transformed by the great enriching power of the Gospel as lived and exemplified in other souls, they became sweet, pure and holy.

We need to be seasoned with the Beatitudes that we may live, not flat and insipid lives, but as becometh representatives of Christ, lives that are abundant in the peace and joy of our Master.

There is yet a third significant use of salt. In the Old Testament we read of the covenant of salt. To this day salt is used in the orient as the sign of a covenant. When Arabs have partaken of a common meal one will defend the other with the remark, "There is salt between us". There is a solemn truth here. Not only are the Christians to check sin and evil in the world, nor yet not only to put taste and meaning into life, but in a larger sense we are to be convenant-makers between God and man. God, the Father, eager to enter into everlasting covenant with His people; Man with his faiulres and sins,—the two are to be brought together by those who are the "salt of the earth". The greatest task as well as the greatest joy of any Christian is to be able to lead men and women into a permanent covenant with God. This is our high calling To this supreme task we should dedicate our lives that God's confidence may not be betrayed.

But if the salt has lost its savor? Well, if salt becomes saltless it is henceforth good for nothing but to be trodden under foot of man. Salt that has lost its saltiness is not salt; and Christianity that has lost its Christ is not Christianity. History abounds in illustrations of the salt which has lost its savor. The great church that once flourished so influentially in the East lost its savor and the religion is today trodden under foot of rival religions. Not churches only but also men and women everywhere answer to this tragic symbol, lives which have lost the active principles of Christ through neglect and misuse have become powerless and ineffective.

Down near the ruins of old Jericho there is today a beautiful fountain of clear sparkling water. As the little stream from this fountain makes its way down across the sands to the Jordan not far distant it marks its course by beautiful and luxurient vegetation growing on both sides of its banks in striking contrast with the bare sands about. Here the earth is fed by a living spring and blossoms into life. The fountain has an interesting history. In the time of Elisha, the prophet, the inhabitants of Jericho met him on one of his journies through that region and when he inquired how they did the reply was that the city was pleasant but that the water was brackish and could scarcely be used. Elisha called for a cruse of salt and going to the fountain, cast the salt into the waters and they were sweetened. Even so the waters of the world are brackish and bitter. Weary souls long and thirst for the clear sparkling water of life. May we allow Christ to take us as the salt of the earth, cast us into the bitter and brackish waters of life that they may be purified and sweetened and that what was desert of parching sand may blossom as the rose! "Ye are the salt of the Earth."

"May every soul that touches mine,
Be it the slightest contact, get therefrom some good—
Some little grace, one kindly thought,
One Aspiration yet unfelt, one bit of courage for the darkening sky,
One gleam of faith to brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists,
To make this life worth while, and heaven a surer heritage!

"Increase, O God, the faith and zeal of all thy people that they may more earnestly desire and more diligently seek the saving of their fellowmen through the message of Thy love in Jesus Christ, our Lord. **Amen.**"

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

TRANSFIGURATION AND SERVICE

April 15

Mark 9:2-8, 18, 25-29

We frequently hear references made to mountain-top experiences. We use it as a figurative term, meaning those rare inspirational experiences and revelations that come to us on rare occasions. The lives of all of us can be illustrated by a curved line. If each of us would thus graph our life we would find our line taking several sudden upward turns indicating some wonderful experiences in our life at that time. It indicates that some new light, vision, power came into our lives,—came suddenly upon us. We feel ourselves drawn nearer to God and to our Savior. On the other hand our line would reveal some downward bends, indicating times of despair, hopelessness, a victim to temptation possibly, or a feeling of miserable failure.

Christ, too, had such mountain-top experiences. The Temptation, the Transfiguration, the Crucifixion, might be illustrations of His mountain-top experiences, and these were indeed actually mountain-top experiences. In His temptation experience we read that "the devil taketh Him into an exceeding high mountain"; in the transfiguration experience we read that "Jesus taketh them (Peter, James and John) and leadeth them up into an high mountain"; and we all remember Calvary, an elevation a little northeast of Jerusalem, a bare hill that resembles a skull. These three were great heights in the life of Jesus which were some of His mountain top experiences and which actually took place on a mountain or hill.

Our lesson for today is this transfiguration incident. Jesus took with Him the Inner Circle, Peter, James and John, the three who were privileged to witness several incidents in the life of Jesus to the exclusion of the other disciples. There, before their very eyes, occurred the transfiguration of Jesus, His raiment becoming shining exceeding white as snow, and His face shone as the sun. Nor was that all, for "there appeared unto them Elias and Moses, and they were talking with Jesus."

A week ago we studied the Resurrection lesson and rejoiced over the victory over death and the grave. That often raises the question of the human existence after death. These two, Elias and Moses, would indicate that we shall know each other there. They were recognized as Elias (Elijah) and Moses, they were speaking with Jesus, and Luke tells us they spoke to Him of His decease which He should accomplish at Jerusalem.

There are a number of things in connection with this transfiguration incident that we should remember in our class discussions of the lesson. First, might be the voice which said "This is My beloved Son: hear Him." Practically the same words were spoken by the Voice at the time of His baptism. Still some asked, "Art Thou the Son of God?" Second, the suggestion of Peter is typical of him for he said and did a number of things on the spur of the moment and without much evidence of thought, for which Jesus rebuked him.

We have little space left for the incident upon the return from the mountain. Jesus performed a miracle the the Disciples were unable to do. Possibly they were very much like us today, they try every other way and method and finally we must be reminded that prayer will accomplish what nothing else will.

If the Spirit of God dwells in us, we, too, can be transfigured so that our lights shall shine before men.

JESUS AND THE HOME

April 22

Mark 10:2-9; 13-16.

There are numerous suggested remedies and cure-alls for the unchristian condition of Christian America. Different groups, some well organized, claim to have the key to the situation, which, if it could or would be adopted by the country at large, would make us the Christian nation we are supposed to be. All righteous people in our country are alarmed over certain developments, and fear our future well being, when they reflect over the amount of crime and number of criminals, or over the utter disregard for the laws of God and the state, or over the millions of people who have no relation with any church, or over the prevalence of divorce and the evils that cause it. One could mention other very pronounced evils.

It is the writer's opinion that our Sunday School lesson for today presents the nearest solution for all our ills and sins. The subject "Jesus and the Home" suggests to us another title for the lesson, namely, "The Christian Home." If Jesus were in every home in America, our nation's future, spiritually, politically and economically would be secure. Then disrespect for God and His laws, graft and scandal among high government officials, and the suffering of innocent women and children, as, for instance in our coal mining regions, would not occupy the head lines of our daily newspapers.

Jesus taught the two prime essentials of ideal home-life, although people are not always blessed with the second. The first is the absolute faithfulness of both husband and wife, and the godly sacredness attached to the marriage vow. The second is the blessing of children and our willingness to have them in our homes.

As has been the case in a number of the lessons this year the Pharisees came to Jesus asking Him a question and tempting or trying Him, i. e. endeavoring to have Him commit Himself on one side or other of a question, that would cause the people to disregard Him and cease from following Him. His reference to the law of Moses indicated that He came not to destroy the law, and thus He met them on their own basis of authority. However, Moses had permitted divorce because of their hardness of hearts, if they could not do that, (divorce their wives) they would murder them. Consequently they were not to put away their wives unless they were willing to admit that their hearts were so hardened as to need this permission.

Jesus further explains that marriage is ordained by God, it is not an invention of men, and therefore it must be considered sacred.

When children are born into such a sacred union, who are loved and properly nurtured in Christian faith, we have Christ's picture of a home. Children can be an example for grown folks too, for they are an example to them of complete trust, faith, and of such is the kingdom of God. Children in their innocence are more Christlike than adults and we can well welcome them and imitate them. We should think no less of them that Jesus did.

A Christian home is the nearest approach, of anything we have on earth, to heaven.

OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

THE WRONG HANDLE

To the Editor of the Christian Exponent:

The editor of your "Notes from Here and There", always gives one the benefit of a doubt. His generosity assigned me the title "Rev.", in your issue of March 1. This title is highly respectable, but does not apply to me. My understanding is that only duly ordained ministers should be so addressed. I am temporarily directing the religious and educational activities of a society organized on a strictly congregational basis. My ultimate goal is teaching. If someone should call me "Prof.", I would appreciate his faith and keep silent.

Very truly yours,

Payson Miller.

Cambridge, Mass.

MAUDE ROYDEN AND CIGARETS

To the Editor of the Christian Exponent:

I was surprised and mortified to read the apologies which you made in a recent issue for the cigarette smoking Miss Royden, of England, who claims to be an ambassador for Christ, and I feel impelled to register my serious objection. In doing so I am quite sure I voice the sentiment of a majority of your readers. You are charged by some of being a "liberal" and this editorial tends to strengthen that belief. I feel like congratulating those congregations which have cancelled Miss Royden's engagements; and if objection to the tobacco habit on the part of Christians and especially of spiritual leaders, is prejudice, then the writer pleads guilty to the charge.

T. H. Brenneman.

Goshen, Ind.

(I do not wish to be understood as favoring the use of cigarettes. The editorial in question which appeared in the February 28 issue ends thus:

Nevertheless, the medical profession is in theory, if not in practice, against the use of tobacco, especially the cigaret. Their excessive use unsteadies the nerves and breaks down the will power. Cigarets have ruined the physical health of many boys and they are increasingly becoming a menace to girls. No right-minded parents want their children to become tobacco fiends. Most of them earnestly desire that their children should never acquire the habit and they have a right to insist that religious leaders should help rather than hinder in this respect.—Editor.)

AN EVIDENT CONTRAST

To the Editor of the Christian Exponent:

There used to be a time in the Mennonite church of America when a minister was called for life to be the minister in a local church. Some churches are still doing this. The time came, however, in one or more of the progressive wings of the Mennonite church when the pastor was called for a much shorter time, and in many churches is up for reelection or rejection at every annual business meeting. In one instance recently the minister was voted on or reelected seven months after he began his active work on the field.

Here are two extremes, a contrast which in the long run is not for the best interests of the local church and of the denomination. This, any thoughtful person will agree, is not fair to the minister and frequently results in division and strife in the congregation. Why has a local congregation taken the position so long that it has the legitimate right to serve notice on a member of the congregation to become its spiritual advisor for life. On the other hand any right thinking man will see, that from a psychological point of view that it is almost an utter impossibility for a pastor to do his best work in a local parish when he is constantly conscious of the fact that at every annual business meeting he is re-evaluated, when in such a meeting—after he has withdrawn from the meeting—he is made a subject of discussion opening in the presence of children and young people and often in the presence of strangers who may happen to be at such a meeting.

A deacon in the local church is elected to that office for a term not less than three years in length—a person who has not had a training for such an office, in fact had no opportunity for training. Should a minister who has years and years of training and who definitely consecrated himself for his calling be less trusted than a deacon? Is there not a better way?

Why not call a minister to the local parish for an indefinite period of time, with the understanding that he has the privilege of resigning at his discretion when he feels that it is to the best interests of the church and himself to do so, or when he feels that a larger opportunity for service may be found in some other field. Then on the other hand the church at its discretion, in the spirit of Christ, will be given the right to ask for a resignation. This in fact is the method followed now in practically all the denominations where congregational government is practiced. And in fact is this not the more excellent way?

Sincerely yours,

L. L. Miller.

Brewster, Maine.

THE EDITOR'S CHAT

(Continued from Page 114)

ton Colleges, Dr. J. W. Kliewer and Dr. S. K. Mosiman, respectively. Dr. Kliewer gave an address on Christian Education and Dr. Mosiman preached on the morning of March 27 and gave an address on his travels abroad in the evening. Rev. H. Riesen who accompanied Dr. Kliewer in the interest of Bethel College preached for us on Sunday morning, March 13. According to present plans, thirteen young people will be baptized at the Upland church on Easter morning, and the cantata "Jesus Lives" will be sung in the evening by a chorus of over fifty voices.

Sincerely yours,

Lester Hostetler.

Upland, California.

NOTES FROM HERE AIND THER

The Mennonite ministers of the Eastern District Conference held their spring session at the Schwenksville Mennonite church on Monday, March 26th. Among the topics of special interest on the program was a study of the Ris Confession of Faith, an address on Christian Stewardship, and an address on what the Churches Owe to Our Educational Institutions. The session was an interesting and helpful one.

Mr. and Mrs. (Bernice Lehman) Becknell are happily located in Calcutta, India, where Mr. Becknell is a successful Y. M. C. A. secretary. Rev. M. C. Lehman of Dhamtari, India, recently visited them at their home in Calcutta while there, arranging for the passage of his daughter, Irene, who was expected to land at San Francisco about April 1st.

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THE RESURRECTION AND THE LIFE

(Continued from page 122)

ward in ripe years. The burdens and problems of life come to all, but to some there seem to be more than to others. These lives had stood before their own problems repeatedly and felt as did Jeremiah when it was borne home to him that he was destined to deliver a message to his people and represent God to them. "I am but a child". In the presence of the great responsibilities of life, who has not felt this way? Yet these have borne the heat of the day and come out victoriously. The secret of it was what has been said, "He was seen of me." The resurrection life explains the victory they felt. They were children of eternity.

"Death is swallowed up in victory" is not an idle word repeated at the open grave. Here is no place for idle words. The same inspiration that has been the power through life also sustains in death. What we are saying is well illustrated in an autobiography by Dwight L. Moody. There we read: "Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now, I shall have gone up higher, that is all; out of this old clay tenement into a house that is immortal—a body that death cannot touch; that sin cannot taint: a body fashioned like unto His glorious body. I was born in the flesh in 1837. I was born in the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever." This is the power of the resurrection. It enables us to live our life and then go down into the valley unafraid.

III. "I am the resurrection and the life; he that believe on Me, though he die, yet shall he live." This is a clear-cut message of the word of God and we make this the expression of our faith as we stand at the grave of loved ones. The assurance comes from the resurrection of our Saviour. Jesus Christ, a resurrection which is not a fable but a fact, none better attested in human history. Paul wrote to the Corinthians and was ready to appeal to ten car loads of witnesses who had seen the Master in the flesh. The power proofs were seen in the lives of the disciples who had been transformed from timid men, afraid to face the people with the confession of friendship with the Master, into men unafraid in the presence of multitudes and even in the face of death. But it also guarantees our own resurrection. "Though he die, yet shall he live; and whosoever liveth and believeth in Him shall never die." This is more than length of life, its is breadth of life, depth of life, height of life, volume of life, momentum of life, joy of life, hope of life, divinity of life. If a man dies in Christ, he shall live again in abundance of life with his Saviour forever. Do not merely exist, live today, you are an immortal!

"Three messenger to me from heaven came,
And said, 'There is a deathless human soul—
It is not lost, as is the fiery flame
That dies into the undistinguished whole.
Ah, no; it separate is, distinct as God—
Nor any more than He, can it be killed;
Then, fearless give thy body to the clod,
For naught can quench the light that once it filled.'
Three messengers—the first was Love;
The second voice came crying in the night
With strange and awful music from above.
None who have heard that voice forget it quite.
Birth is it named. The third—Oh, turn not pale!
'Twas Death to the undying soul cried, 'Hail'!"

—R. W. Gilder.

THE CHRISTIAN EXPONENT

solicits the co-operation of all Mennonites in every part of the world. It is an unofficial publication but its sponsors are all filling important positions and enjoy the confidence of large sections of Christian people. The Exponent has no axe to grind. It is not pledged to any program or group of individuals. Its aim is to further the essentials of our faith and to promote fellowship and mutual appreciation of our various and scattered groups. It believes in freedom of expression and its columns are open equally to responsible writers of various branches of the church. A large number of testimonials from ministers, missionaries and laymen are convincing proof of the need of such a publication. It depends for its existence upon the interest of its readers. Your subscription will help it to carry on. Rates $2.00 per year; $3.00 for two years.

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Notes from Here and There

Rev. P. P. Wedel of Moundridge, Kansas, held a series of meetings at the Inman, Kansas, Mennonite church, the first week of March.

Dr. J. E. Hartzler conducted a series of meetings at the Warren Street Mennonite church, Middlebury, Ind. from April 1—8. Rev. S. S. Yoder is the pastor of this church.

Rev. A. J. Neuenschwander of the First church, Philadelphia, conducted a series of Lenten services at the Fairfield Mennonite church near Gettysburg, Pa., March 13—16. Rev. A. W. Gelgley is the pastor of this church.

Rev. P. E. Franz of the Hebron church, Buhler, Kansas, has again organized a Bible class to continue during the summer months. The main purpose of the class is to teach the principles of the Christian life to those who are not yet church members.

Rev. Ramseyer of Duluth Minn., gave a very interesting address in the First Mennonite church, Hillsboro, Kansas, March 3rd. He is traveling in the interest of the Northern Bible Society which distributes Bibles in the northwestern states.

Rev. A. S. Bechtel resigned as pastor of the Summerfield, Ill., Mennonite church at the Sunday morning service, March 25th in order to accept the pastorate of the Deer Creek, Okla., Mennonite church. No announcement has been made as to when the change in location will be made, but no doubt at the close of the present school year, about June 1st.

In the absence of Rev. J. H. Epp, pastor of the First Mennonite Church, Hillsboro, Kansas, on a visit to the Mennonite churches in Thomas county, Kansas, and Kirk and Vons, Colorado, Rev D. W. Coleman, pastor of the Evangelical church filled the pulpit of the First Church very acceptably, preaching a splendid sermon.

A gospel team, consisting of Rev. and Mrs. S. T. Moyer, Miss Martha Gerber and Mr. Carl Landis conducted a week's meetings, March 4 - 12, at the West Market Street Mennonite Church, Nappanee, Indiana. The meetings were exceptionally interesting and helpful. As a result of the meetings nine were received by baptism and four by letter. One young man who made a start in the Christian life as a result of the meetings will be received into the North Mennonite Church (Old Mennonite) at a later time.

Dr. S. K. Mosiman, president of Bluffton College, was on a business trip to California in the interests of Bluffton College.

Rev. Abraham Wiebe of Delft, Minn., who visited with his son, Peter, who is a teacher in the Pandora, Ohio, high school, preached at the Grace church on Sunday, March 25.

On Sunday evening March 25th, the male chorus of the Ebenezer Mennonite church, near Bluffton, Ohio, rendered a very good program at the Grace church, Pandora, Ohio.

Dean Paul E. Whitmer preached at the Topeka, Indiana, Mennonite church on Sunday morning, April 1st and in the evening of the same day he gave an address on his recent tour of the Holy Land at the same place. Rev. Earl Salzman is the pastor of the Topeka Mennonite church.

Professor D. F. Jantzen, a brother of Rev. J. D. Jantzen, assistant minister of the First Mennonite church of Hillsboro, Kansas, visited relatives at Hillsboro, and Newton, March 3 and 4. Professor Jantzen was returning from Boston, Mass., where he had attended the Superintendent's Division of the National Educational Association. He is superintendent of the Peoria, Arizona, Union Schools.

Rev. E. A. Sommer, formerly a missionary of the African Inland Mission in the Congo Belge and at present a senior at Witmarsum Theological Seminary accepted a call to become the pastor of the Maple Grove Mennonite church, Topeka, Ind., succeeding Rev. R. L. Hartzler who has accepted a call to the pastorate of the Carlock, Ill., Mennonite church. Rev. Sommer will begin his pastoral duties immediately after the Seminary Commencement at which he will receive the degree of Bachelor of Theology.

The annual dinner of the Chicago Association of Goshen College alumni was held on Saturday evening, March 10 at the Central Y. M. C. A., Chicago. After a brief social hour, dinner was served to thirty members and friends. Immediately following the dinner a business meeting was held, at which time the following officers were elected for the coming year: John Thut, president; F. D. King, vice-president, and Agnes E. Anderson, secretary-treasurer. The evening's program consisted of toasts by Mrs. J. M. Kurtz and Rev. A. M. Eash. Vocal and violin selections were furnished by John Thut and Samuel Burkhard.

Rev. S. T. Moyer, a missionary to India, at home on furlough, preached at the Walnut Creek, Ohio, Community church on Sunday, April 1st.

Rev. E. A. Sommer spent Sunday, April 1st, with the East White Oak Mennonite Church, Carlock, Illinois, preaching both morning and evening.

Rev. and Mrs. S. J. Goering, missionaries to China at home on furlough spent Sunday, April 1st with the Dalton, Ohio, Mennonite church, speaking both morning and evening.

On April 17th the ministers of the Western District Conference of the General Conference will hold their regular spring session in the Mennonite church at Halstead, Kansas.

The Girls' Missionary societies of the St. John and Grace Mennonite churches of Pandora, Ohio, recently had a very interesting joint program at the Grace church. After the program a pleasant social hour was spent together.

On the evening of March 14th, Dr. Charles M. Sheldon of Topeka, Kan., gave a stirring address on world peace at the city auditorium, Newton, Kansas. Bethel College and the Mennonite communities around Newton were largely represented in the audience.

The Bluffton College Choral Society gave two renditions of Stabat Mater on Sunday, April 1st, at the First Mennonite church, Bluffton, Ohio. Two large and appreciative audiences, afternoon and evening, enjoyed the concert. The soloists were Mrs. Larean Hodapp, Miss Elizabeth Cecil, Mr. G. A. Lehman and Mr. Fred Welty of the Dayton Westminster Choir. The rendition was an unusually effective one.

There will be a Young People's Retreat at the East White Oak Mennonite church, Carlock, Illinois, in the month of June. The specific dates are not yet fixed. Many of the young people of the Mennonite churches in the community who are not able to attend the Bluffton Retreat August 1-9 are eagerly looking forward to this retreat which they hope to attend.

The Alexanderwohl Mennonite church near Goessel, Kansas, is undergoing extensive rebuilding at this time, costing approximately forty thousand dollars. The membership of this church numbers some over eight hundred active members. During the time when no services can be held in the church, services are being conducted in several school houses in the community.

Goshen College Library

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

April 24, 1928

EDITORIAL

THE MENNONITES OF WESTERN CANADA

THE AIMS IN EDUCATION

By an Educator

FARMING AS A LIFE WORK

Anso Groh

NOTES FROM INDIA

Mary Burkhard

$2.00 a Year **10 Cents a Copy**

The Editor's Chat

Easter has come and gone. The papers reported snow in Chicago on Easter day and letters from Ohio tell of three inches of snow the first of the month. Here in southern California we have had only sunshine. One has to look at the calendar to learn when spring arrives. The flowers bloomed all winter long, the grass and most of the trees were green all the while. The palms, the acacia, the pepper, the eucalyptus, as well as the citrus trees do not shed their leaves, although the eucalyptus sheds the bark in the fall. Peaches, English walnuts, almonds, prunes, pomegranates, etc. shed their leaves and have their period of dormancy like they do in the east, only they start growth much earlier in the spring. At this writing the grape vines have already made considerable growth and, peaches have attained the size of an acorn

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Easter day is a big event in most of the churches and ought to be. At the first Mennonite Church in Upland we had baptismal services in the morning, ten young people being received into the church through baptism. In addition to these, seven members were received by letter. In the evening a chorus of 55 voices rendered the cantata "Jesus Lives" by Gabriel. The church was well filled and the audience was attentive and appreciative. Our communion service will be held next Sunday, April 15. Upon the invitation of the Methodist church, the choir will repeat the cantata in their church on the evening of April 22.

The town of Upland has a population of some six thousand and has six churches--Methodist, Presbyterian, Nazarene, Episcopal, Mennonite, and Brethern in Christ, known sometimes as River Brethern. The latter have a junior College in connection with their church, with an attendance of fifty students. This branch of the church claims to have no connection with the Mennonites and insist that they are not abranch of the Mennonites but they have some things in common with the more conservative Mennonites. The women wear the head covering and bonnet and many of the men wear a "plain" coat, immersion is their form of baptism and they hold the doctrine of non-resistance. They have no musical instruments in the church although here at the college they occasionly have outside musical organizations give public programs. At present they are holding a series of evangelistic meetings as are also the Nazarenes. Their membership at Upland numbers over 200.

Some people have the impression that Los Angeles is a very wicked city. I suspect that it is not any worse than other large cities. It certainly will not suffer in comparison for instance with Chicago. We read a good deal about Chicago "pineapples" but I have heard nothing of Los Angeles "pineapples." That moral sentiment is alive in Los Angeles is shown by the fact that a play of degeneracy entitled "The Captive" was staged and ran for two days only when the cast was arrested and the producers are being prosecuted. Moral cess pools can be cleaned up if the good people in the community are determined it shall be so.

Today's mail brought a number of renewals. A good many take advantage of the two year rate of $3. A subscriber from Versailles, Missouri, says:

"I appreciate your paper very much."

A guarantor sends a check to cover his pledge and adds:

"I feel that it is worth all that and more to have an 'All-Mennonite' religious journal. . . . .I am glad to continue investing in so worthy and promising a project. . . . You can count on me for assistance to the limit of my capacity. I want to see the project succeed, and 'Succeed' with a capital 'S.' "

A Kansas subscriber writes:

"I congratulate you upon producing a paper which would be a credit to any denomination."

Unsolicited remarks of this nature are appreciated. Our aim is not only to succeed but to be worthy of success. Religious journalism has a difficulty in these days in making ends meet financially, so much so that several exchanges with comparatively large circulation were forced to discontinue within the last few years. The finances of the Christian Exponent were simplified when sufficient guarantors were secured who signed three-year pledges to cover any deficits. Only a little over half the amounts pledged was called for. These pledges expire on October 1 of this year. What the future support of the paper will be is yet to be determined. But judging from the reaction of readers I feel confident that the needed contributions can easily be secured until such time that the paper will become self-supporting.

California is a refuge for all kinds of folk as one may judge by the fact that Albert B. Fall and Chas. A. Lindbergh have both come here recently for a rest. Fall is in Pasadena, some thirty miles west from here and Lindbergh is in Santa Barbara, one hundred miles north. The two men are well known, having occupied the front pages of the newspapers, off and on, for many months. Otherwise, however, they seem to have nothing in common. The morning's paper reports that Lindbergh has sent over fifty shirts to the laundry which never came back, so insistent are the people for souvenirs. There must be two sides to popularity. Ex-senator Fall has plenty of trouble on his hands but I do not imagine that he has any trouble in keeping the public from appropriating his private belongings for souvenirs.

The April number of the "American Missionary" contains the following word of caution regarding Cancer issued by the American Society for the control of Cancer. It might be worth while passing on.

It has been estimated that of every seven women who reach the age of 40, one will die of cancer; and that of every 10 men who reach that age, one will die of the same disease. These estimates are based on the statistics of recent years. How can this appalling death rate be prevented? The best safeguard is regular thorough physical examinations, at least once a year, by a careful physician, and an immediate and by an immediate and searching examination if any one of the danger signals of cancer is noted. The New York City Committee of the American Society for Control of Cancer will furnish free lists of these danger signals on application to its offices at 34 East 75th Street, New York.

Briefly, it may be said that cancer begins as a hard painless lump which slowly grows in size and because of the lack of pain may remain unnoticed by the patient for a considerable time. Hence the desirability of regular physical examination by which any lump may be discovered while it is still small, that is, still in

(Continued on Page 142)

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EDITORIAL

LIFE-TERM FOR 33 CENTS

A newspaper dispatch reads as follows:

Buffalo, March 2—Convicted of stealing thirty-three cents in a hold-up, Robert Ayers, a negro, of Lackawanna, N. Y., was sentenced today to life imprisonment in Auburn Prison as a fourth offender under the Baumes Law. He admitted three previous convictions for felonies.

Harry F. Sinclair, who plotted to get hold of oil reserves that are worth untold millions, is at large in spite of a jail sentence that was imposed on him. His wealth keeps him out of jail and it is reported that he is planning a trip abroad.

Steal thirty-three cents and you may get a life sentence.

Steal millions and you may get a trip to Europe.

—o—

OUR NATIONAL SHAME

Lynching is a distinctly American sin. We live in the best country in the world, but as the world has long since learned, not everything in the United States is good. Every year there are records of mobs pouncing upon individuals, taking the law in their own hands, and meting out the punishment of death upon persons accused of crime. The Department of Records and Research of Tuskegee Institute show that our national shame is less shameful this year than it was last. The lynching figures for the past five years are as follows:

1923	33 persons
1924	16 persons
1925	17 persons
1926	30 persons
1927	16 persons

The officers of the law prevented over forty additional lynchings. The sixteen cases of last year were distributed over seven states. Arkansas 3, Kansas 1, Louisiana 1, Mississippi 7, Missouri 1, Tennessee 2, Texas 1.

Murder and rape were the crimes of which the majority of the victims were accused.

Punishment without fair trial can have no place in a Christian social order.

—o—

A "REGRETTABLE" HONOR

Mayor William Hale Thompson of Chicago, believing that the history books which were used as texts in the public schools were saturated with pro-English propaganda, appointed a commission to investigate the matter and report on a suitable textbook. The commission selected "The History of America" by Prof. Carl Russell Fish, noted historian of the University of Wisconsin, as the only text meeting with approval. The professor regards this as a "regrettable honor". "What could be more unfair," he asks, "than stunting the sale of my book in this manner?"

—o—

FOR BETTER GOVERNMENT

The eyes of the nation were directed toward Illinois to see what the voters would do at the Republican primary on April 11. In view of the fact that 500 Chicago ministers had sponsored a day of prayer for better government in the city and in the state, and that Mayor Thompson's candidates were completely snowed under at the primary election, it is clear that the city's mayor is not popular [illegible]

better element. "Big Bill" is not only a wet but also a nationalist of the most narrow and bigoted kind. It is heartening to know that Christian sentiment in a large center of population is strong enough to prevent the gang politicians to have their way permanently with the people.

PROHIBITION SENTIMENT

We have now had eight years of prohibition. It is generally agreed that the adoption of the Eighteenth Amendment has not been one hundred per cent. successful. There are many who believe that the Amendment ought to be repealed and there are plenty of smart magazine writers who do not hesitate to say that Prohibition has done more harm than good. We believe, however, that the best minds of the country favor the Eighteenth Amendment and that Prohibition is here to stay.

A London dispatch says that Henry Ford, who is at present in England, gave his view of Prohibition as follows:

It is a fine thing. I believe it will become world wide. I never touch liquor. I do not like it. Both alcohol and tobacco are bad. Alcohol destroys the brain cells just as tobacco does. Both lower a man's efficiency. I believe that industrial competition will force prohibition upon the whole world.

A COMMENDABLE STAND

A commendable statement on the subject of Prohibition was made recently by the Westchester (N. Y.) County Council of Churches. It is worthy of careful study.

First, That it is the duty of the representatives of the churches, in view of the many confusing opinions now being expressed, to make known their convictions on this public matter, which is fundamentally a moral question.

Second, That an understanding of the historical background of the Amendment is essential to a sound judgment of its worth. As recently noted by President Coolidge, it is the product of more than two generations of constant debate. The liquor traffic outlawed itself. The evil inherent in it marked it as a menace to individual character, to public morals, to social well-being. Eloquent testimony to the sentiment aroused by the recognition of this evil is found in the fact of the Amendment itself.

Third, That the results already achieved in the face of formidable opposition give evidence of the practical value of the Amendment and amply demonstrate its possibilities for good. The benefits are in proportion to respect for the Amendment and increasing fidelity to its letter and spirit means increasing good for the individual and society.

Fourth, That present problems will best be solved by going forward rather than back. The temptation is to temporize. The outstanding humanitarian achievements have been won by persistent and aggressive action rather than by compromise. Prohibition is no exception. The big traffic is best fought as an outlaw.

Fifth, That the present situation challenges every loyal citizen to exercise the high privilege of setting the public good above personal indulgence or social custom and to give conscientious support to the Eighteenth Amendment and the laws putting it into practical effect, in order that the problems incident thereto may automatically disappear, and that this, the greatest social adventure in history, may achieve its end.

THE NEW ERA IN CHRISTIAN MISSIONS

Since the World War the missionary enterprise in so-called heathen nations is not quite the same as it was before. Christian missionaries in foreign lands must face two outstanding facts. First, the spirit of nationalism in India, China, Japan and Turkey. Second, that western nations are not Christian. Since the World War the nations of the East know of a certainty that the so-called Christian nations are not loyal to Christ. And they are less willing than they once were to give up their own culture and civilzation and adopt the culture and civilization of the West..

To face problems of this kind was the purpose of the International Missionary Council, which was held on the Mount of Olives near Jerusalem, March 24 to April 8. It was the fourth ecumenical council that was held in the history of the modern mission movement. The first was held in London in 1888, the second about a dozen years later in New York, the third in Edinburgh in 1910. Two hundred and forty delegates, two-thirds of whom were natives of the mission lands, convened at the Jerusalem Conference. Among the American representatives were John R. Mott, S. G. Inman, L. G. Weigle, Kenyon Butterfield, R. E. Speer and F. J. McConnell. The findings of this conference will be highly interesting and significant. The nature of the subjects discussed—"Race Conflict in America", "Industrialism in Asia and Africa", "The Rural Problem", are a few of them—indicate a changed point of view. The "heathen" world is no longer indicated by geographical areas but by those areas of life, wherever found, where the spirit of Christ is denied.

A very striking article on the subject of missions will appear in an early issue of the Christian Exponent. The article will appear in the series "Two Points of View" and we wish that every minister, missionary and layman interested in missions, in the Mennonite Church might read it.

"A PLEA FOR INFANT BAPTISM"

A prominent religious periodical representing a denomination which practices infant baptism argues the question by a striking analogy.

A gentleman called upon a friend to congratulate him over the birth of a son and he said: "John, I want to make the boy a present; I want to set him up in life; I want to give him that one hundred and sixty acres adjoining my place. But you know how particular I am about neatness. I never like to see a farm with the fence down, and the tools lying around. I despise shiftlessness. If I deed your boy that farm you must promise me that he will always keep the fence up and in good order. It will be worth more to him than the farm. So I make that condition. Do you promise?"

Imagine that father saying: "Well, that is a splendid gift,

but I prefer to wait and let the child choose for himself. ..I cannot tell whether he would want to keep the fences in repair." Was ever a father such a dunce? Never. Parents use their best judgment in everything that pertains to the child's welfare and in the future years the child who has become a man thanks God for the wisdom of his parents.

And yet, there are those who when you urge infant baptism, and show them all the blessings of Christian training, the power of Christian character, the beauty of a life trained to follow Jesus Christ, will reply: "I prefer to wait and let the child choose for himself."

We have no desire to revive the old controversy regarding infant baptism. Our forefathers debated that question many years ago and we believe that they on the whole solved it well. We quote this not so much for the subject matter as for the example that it provides of a great deal of faulty argument that is common in religious controversy. The last paragraph implies that "Christian training, the power of Christian character, and the beauty of a life trained to follow Jesus Christ" are values which can only be realized through infant baptism. Which of course is not true. Arguments for this or that ceremony in religion can be easily stretched to include too many things.

Another fallacy in the argument lies in the analogy itself. The good life is in no sense like a piece of tangible property that one person can bestow upon another. It is attained by the individual making a personal decision to repent, to follow Christ, to seek to do His will. A father can promise to do his part to train his son to do these things but he cannot promise (as many a father knows) that his son will actually do them. And even for a father to promise what his son will do with the fences on the farm before he has had opportunity to observe how his son re-acts to run-down fences, seems to us to be both unethical and unwise. The writer's failure to understand the problems of poorly-fenced farms and grown-up sons seems to us to be matched only by his failure to comprehend the true meaning of Christian living.

The Mennonites of Western Canada

(This article is reprinted from the March 7th issue of the New Outlook, the official organ of the United Church of Canada. It was sent us by Rev. M. M. Lehman of Drake, Sask. Editor.*)*

By Professor C. B. Sissons, B. A., LL. D.

"It is a thousand pities that the trend of circumstances and the clash of wills combined to exile so many good Canadian farmers to Mexico and South America before the too-slow processes of adjustment could be realized."

Of the people from continental Europe who sought a home in Western Canada the German-speaking Mennonites from Southern Russia were the first to come in considerable numbers. They, with the Icelanders, were the forerunners of a migration which had added to the weath of Canada and the anxiety of sundry good souls. But the vanguard of the Mennonites arrived in Manitoba a year before the Icelanders beached their river boats on the shores of Lake Winnipeg. Their striking plough into the deep lands of the Red River lacked something of the romance which attended the landing of the Pilgrim Fathers. Their sober habits precluded the "hymns of lofty cheer" which echoed from Plymouth Rock. The prairie on which they established their first villages is as level as a tropical sea. But much the same impulses directed their course. They sought in a new land an asylum from persecution. It was as a religious society seeking freedom of worship rather than a group of farmers seeking greater opportunities for making wealth that they came to Canada and to Southern Manitoba. And without the realization of this fact it is impossible to have a proper appreciation of their history during the past fifty odd years and the recent tragic trek to Mexico and to Paraguay.

The Mennonites are one of the many religious sects which had their origin in the Reformation. The first societies were founded in Switzerland and in Holland, and the name of the sect came from one Menno Simons. The dominating principles of the Church may be summed up as on the one hand implicit obedience to the teachings of Christ, particularly as enunciated in the Sermon on the Mount, and on the other hand the denial of the authority of the state to impose laws that will interfere with the laws of the Kingdom of Christ. They point out that the state has made many mistakes in the past; that it has been compelled to abandon the determination of doctrines to be taught, and rites to be performed; that the struggle for liberty of conscience has partly been won through the efforts of true Christians throughout the centuries. But they contend that in two important respecs the state still does violence to the teachings of the Sermon on the Mount: it still compels men to kill one another in war, and it still compels parents to educate their children under a system which puts the claims of the state above the claims of the Kingdom of Christ.

Directed to a New Land

In some such terms as these they have stated their creed through the centuries. It is as convinced pacifists, as firm believers that the laws of God (as they see them) must be placed before the laws of man, that they have been compelled to move from Holland to East Prussia, from East Prussia to Southern Russia, and finally after more than a century of peaceful residence there, with the militaristic de-

velopments in Russia in common with all Europe in the middle of the last century, to direct their eyes to a new land where they hoped they could live at peace with the world. Before migrating to Canada, however, through their co-religionists in Waterloo County in Ontario, they obtained from Ottawa a letter whose terms they understood as promising them complete freedom of worship and the right to educate their children according to the dictates of conscience. It is not my purpose here to discuss this famous letter. The Federal authorities, of course, had no right to bind the province in matters of education. But newcomers, and especially newcomers who avoid politics, could hardly have been expected to distinguish between Federal and provincial rights or to anticipate decisions which were so imperfectly understood as to throw Manitoba into political turmoil for a decade, and all Canada in the elections of 1896 and 1905. They were simple people, tillers of the soil. They accepted the Ottawa letter at its face value, and built their own schools in their own way, much as did the earlier settlers of Ontario in the days before Ryerson.

Thus a score of old-world villages studded the plain—and with time their numbers multiplied farther west—each with its long school building facing the village street, one part for the rudimentary teaching, the other to house the teacher and his family. Havens of peace these villages were, each sheltering from the world some twenty families. In time the saplings planted along the street became great trees which shaded the plain homes set in generous gardens of flowers. Paint and architectural adornment were conspicuously absent, being regarded as indications of worldliness. The stables were usually connected with the houses, and the barns with the stables, in old-world fashion. Conical piles of a sort of peat, improvised from straw from the barnyard and sun-drided, were a feature of the backyards, and formed an inexpensive and satisfactory source of fuel for the wall furnaces. A sunflower patch was also universal; the seeds providing a sweetmeat for the frequent social occasions, for among the Mennonites hospitality was regarded as a religious duty. Thrift brought material wealth to many, and to all freedom from distressing poverty by reason of church-managed insurance societies and other benevolent associations.

Changes in Forty Years

When the war broke out just forty years after the first villages were formed, already the old ideas had given place to new. Possibly a third of the Mennonites had deserted the simple life and manners of their fathers and were living much as their neighbors. Another third had departed somewhat from the strict faith and practice of former times, were in some cases using the franchise, and were prepared to admit something of the claim of the state in matters of education. The remaining third were adamant. They would not compromise with the worldliness about them; familiarity with the English language would but lead their young people into the follies and vices so common about them, so that they refused to allow its entry into their schools. For this ultra-conservatism the Mennonites themselves must be held responsible, but the Government and people of Manitoba must share that responsibility. For many years politics of the baser sort found their place in the conduct of the school system of Manitoba. In an illuminating series of letters written by a staff correspondent of The Manitoba Free Press in 1913 it is made clear that at one time wise leadership might have brought these worthy people within the educational fold of the province, but consistently wise educational leadership divorced from practical politics was not always available in Manitoba. But even with the wisest direction there will always be room for a difference of opinion as to the place of the state on the one hand and that of the deeply religious parent on the other hand in determining the course of education. The following conclusion of a conversation between an official of the Department of Education and an official of the Church will serve to illustrate the crux:

Official of State—"Now, we must get to something definite. Is it not a question as to whether you place the Church or the state higher? Do you put the state above the Church?"

Official of Church (hesitating)—"Yes, I put the state higher than the Church, but God above both."

Official of State—"But we think God is on our side, and you must send your children to school."

A feeling developed, justified no doubt by the fact that the Old Colony schools were not giving the young Mennonites an adequate training of mind—to say nothing of preparation for citizenship, which later they never aimed to give. And when the war spirit got hold of the West, and to poor equipment were added the dual sins of pacifism and German speech, the patience of the public and of the officials could no longer stand the strain. Recourse was had to compulsion. In Manitoba, especially, and to some extent in the two large settlements in Saskatchewan, there was much fining, and some imprisonment. The Old Colony met force with passive resistance. The psychology of former persecutions returned. Resigned to the inevitable sinfulness and cruelty of the world as manifested in organized society through the ages, they began to think of migration. "All bluff," said the West. "Why, with their rich lands and accumulated stock and implements, they will never go. The banks are bursting with their savings. We hear that one of their wealthier villages has $80,000 stored up in cash and bonds. Do you think the Mennonite will trust his hoardings to Mexico?"

But the West, with its slant to materialism, did not know the history or the heart of this people. Emissaries were despatched to spy out a place where they might live their own life in peace. Meanwhile

summer fallowing was neglected, and weeds grew apace. Finally stock and implements and land were sacrificed at a fraction of their cost in the years of agricultural depression following the war. In March, 1922, the first trainload left for Mexico, and before the migration ceased some 5,000 souls had buried themselves in the San Antonio Valley in Mexico and 1,000 or 1,500 more had sought an even more doubtful retreat in the even more distant wilds of Paraguay. Seldom has Canada known a greater tragedy.

Capable of Adaption

But there is another side to the shield. Those who knew the Ontario Mennonites in the flesh, or as depicted in Miss Dunham's novels, will realize that with all their steadiness and tenacity they are capable of adapting themselves to new modes. One of the most attractive and cultivated farm homes I have seen in the West is owned and worked by a Mennonite whose father in middle life left an Old Colony village, innocent of English. I know another family whose four sons are all university graduates. But in general, choosing agriculture and business rather than the professions, the less conservative members of the sect have made a solid reputation in the West. They are diligent in business, and scrupulously honest. It was noted at the time, with no little fervor at Ottawa, that the considerable sums advanced for the first settlements on the surety of their Waterloo friends were paid back in full, principal and interest, every dollar as it fell due. The great body of those who remain are sending their children to school, and a commendable concern is being shown by the Department of Education not unnecessarily to interfere with religious views. It is a thousand pities that the trend of circumstances and the clash of wills combined to exile so many good Canadian farmers to Mexico and South America before the too slow processes of adjustment could be realized.

The places of these exiles have been taken largely by newcomers from Russia. It is a curious fact that they come with much better education than that possessed by the ordinary Canadian Mennonite. They have all had six years in school, and many enjoy a higher education. They are keen to pick up English, and their evident readiness to put off the old and put on the new does not serve to commend them to some of their Canadian neighbors. They are, however, a very likely type of settlers.

One naturally asks what is to be the fate of those who have gone. Many have succumbed to the hardships. There has been great financial loss. Among those who have died in Mexico is John Rempel, the financial head of the thirty-three villages of Southern Manitoba, an able and good man. I understand that Bishop Wiebe, the spiritual head of the Swift Current village, has also died. Some few have returned, but these believe that the exiles will persist even, if necessary, unto death. Those of the Old Colonies who remain in their half-deserted villages in the midst of half-tilled farms, or farms that have fallen into the hands of other, appear to be stunned by the extent of the calamity, and spiritually are as sheep without a shepherd. They offer a challenge to their fellow Christians who accept as a living creed the Sermon on the Mount.

Aims in Education

(This is the first of a series of articles which are designed to treat important subjects upon which there are distinctly divergent views held by different individuals and groups within the Mennonite church. Readers are invited to present their views of the subjects discussed for publication in the Open Forum. The articles will appear anonymously in order that the writers may express themselves with perfect freedom. Editor*)*

Strictly speaking education has no aims. It is simply a means used by persons or groups for arriving at some proposed social objective. It is the people who use and control the educative process that have the aims. Hence, a discussion of aims in education will have to deal with a variety of objectives that are held by different persons or groups to be socially desirable.

In a very general way the objective for all groups is the same, namely, to do that which will insure the continuity of the group. But how this continuity is to be successfully worked out raises a problem concerning which there are differences of opinion. However, education in some form or other is assumed by all to be a necessary process in the preservation of the group. It is a necessary social activity because biological inheritance does not transmit the wisdom of the adults to the children. Biological inheritance does give to children their physical qualities and mental capacities, but the language, skill, manners, morals, religion and ideals of the adults can be transmitted to the children through no other process than that of education. This social activity which we call education is just as essential to social continuity as the biology involved in the facts of birth and heredity.

It is plainly evident to the student of education and social life that no group can maitain any given level of attainment if the adult members of the group do not seek to have their children share effectively in their wisdom. If the accumulated wisdom of the group could not be passed on to the children each group would have to begin life all over again making its own discoveries at first hand. The only means by which the group can transmit its accumulated wisdom to its children is education.

Professor John Dewey in his book "Democracy

and Education" calls the reader's attention to two facts which in his judgment make the process of education a social necessity. One of these facts is that in time death removes every member from the group. The wisdom accumulated by the experiences of each goes with him to the grave at his death unless somehow he has succeeded in his lifetime in passing his wisdom on to others who are still living. This wisdom may be preserved in writing, but then the art of reading must be mastered if the wisdom is not to be lost to the group. The other fact to which he calls attention is the truth that children are born into life without habits, knowledge, morals or ideals. In his analysis Professor Dewey points to the implications attending the facts of birth and death and shows how education bridges the gap between these making social continuity and progress to higher planes of living possible.

In all probability the general statement that education is necessary for insuring the social continuity of a group will meet with the approval of all, or, at least most people. But when it somes to the matter of educating so as to secure effectively the sort of continuity that seems to be desirable we come upon a situation where we do not agree. The reasons for this lack of agreement may be due to various factors in human nature itself, and also to the sort of mental attitudes one's previous education has produced. It is to these facts that we must look for an understanding of the different views of education.

Some people find the social order in which they live contributing effectively to their happiness and satisfactions. Being perfectly satisfied with things as they are, they seek to influence the minds of others in such a way as to preserve this state of affairs. Successful kings never advocate any social changes which might take them from their positions of advantage. Once they have things coming their way, they seek to educate so as to keep all revolution down and have society remain rigidly as it is. Education as a term is here used in a very broad sense. It is not difficult for those in control to come to think of the existing social arrangement as a divinely arranged plan looking toward preserving the best interest of the group. They are also anxious to have the people think in this same way of the existing order. But it is difficult to keep the people thinking thus kindly all of the time. They rose up in Samuel's time and asked for a king. He was reluctant to anoint a king because in essence it seemed to reflect upon his ministry. He was, however, sensitive to the voice of the people and finally found a king and did anoint him. But he also unmade the same king because he would not obey his commands. The people had their king but it was Samuel who still ruled Israel in reality. Just what essential difference there was between Samuel and Saul is hard to state so far as their influence upon history is concerned, but Samuel could do the cold blooded piece of work of hewing king Agag to pieces better than the king could. Sometimes the zeal for preserving social security is much mixed up with efforts of ambitious persons to reach their selfish aims so that it is a bit difficult at times to know whether those in control of the group are really seeking the highest welfare of the people, or whether they are seeking to perpetuate their own power. It is human nature to resist any change which would remove one from a position of trust or power. Sometimes the people are told that such changes are bad and that they threaten the best interests of the group. The fluctuations concerning the wishes of God for a king seem to have been in Samuel's mind rather than in the mind of God Himself, because God later on sanctioned their having a king. Was it Samuel who felt his power slipping and who used all the powers he could command to influence the people and stem the rising demand for another person to rule?

Solomon found himself happily located as king for forty years in the kingdom given him by his father david. But at the end of these years there were those who apparently did not find themselves enjoying this social arrangement as much as the king had. It was an era of great improvement and also luxury. A great temple had been built and a seat of learning established. When at his death his successor came to the throne, those who did not find the conscription of labor and wealth conducive to their happiness came to the new king to ascertain whether he would make the burdens heavier or lighter than his father had made them. You will recall how that after deliberation he decided to make them heavier. He may have entertained thoughts something as follows: "What is the use of being a king if one cannot do as he pleases. The good of this nation demands that all be kept in subjection. I am the guardian of this nation and will rule it as I please. Social continuity demands the exercise of the strong arm. I will rule this nation." You will recall the reaction to the king's announcement of policy how the ten tribes seceeded and came under the rule of another who promised to do better by them. The successor to king Solomon wished to have things go on as they had, but the people did not wish the continuation of this arrangement.

An ardent enthusiast for the Prussian mode of social organization sought to justify this mode of social life by calling attention to the fact that it was patterned after modes of social life found and justified in the Bible. He was correct if he confined his readings to the doings of many of the kings of the Hebrews. But within this same Bible there are voices protesting against this mode of social life and its attending social results. The voice of the prophet is raised in protests. He champions the interests of the suppressed masses who do not find the existing social order getting for them what they want. In

great social issues who is to be the final judge concerning the best means for securing the desired social continuity that will satisfy all? The king likes one arrangement. The masses many times object to it, especially if it results in exploitation. They want something else. But what do they want? And will what they want really work? Who knows? To find this has been the eternal search in history. The king calls upon the people to follow Jehovah, and to follow Him as the chief agent of Jehovah. Sometimes the priest claimed to be the chief agent of Jehovah. The prophet also speaks in the name of Jehovah and claims to have a clearer knowledge of the voice of Jehovah than the king or priest. He says that Jehovah demands the exercise of justice, ethics and real religion rather than the exercise of force by kings or the ritual of the priests. The prophet calls the nation to follow a new mode of living as a means to national security and continuity. He assumes that the armies of the king and the ritual of the priests cannot do this.

This disagreement between king, priest and prophet created a difficult situation in Hebrew history. But if one understands the situation of the present day he will find in it the elements that quite parallel Hebrew life. The social psychology of the past is not different from that of the present, only new actors have appeared on the scene. We have today the methods of militarism, of ritualism and humanitarianism each proposing how to move toward security. Each presents an aim for educating.

It was Amos who took issue with the general philosophy and ethical conduct of kings and priests. Space forbids presenting his forceful analysis here showing how that which was supposed to give security to the nation was in reality leading only to chaos and national disintegration. In essence he asserted a social law that still needs to be presented in our day that there can be no national security if the mode of lviing is not founded upon justice and a morality that takes into consideration the welfare of every man. People who do not know Amos should make his acquaintance. He is one of the world's most rugged and fearless characters. He was a pioneer in the realm of social science.

The Hebrews heard many voices. They followed their priests and kings. Captivity came. The cause for the captivity was attributed to the bad influence of foreign religions among them. Out of these captivity experiences we come upon another attempt to work out the preservation of the Hebrew group. We now come upon the work of the educator. He looks upon the past as having been weak because the people had too many foreign ideas in religion. The influence of the unconquered Canaanites had gotten in its work. The attempt now is to indoctrinate the people upon their return from captivity in all things Jewish. Strange gods and strange religions were carefully guarded against through education. The synagogue as an institution appeared. The work of the educators is told in the books of Ezra and Nehemiah. The cause for the captivity was attributed to the pernicious influences of foreign religions and races. How shall history be kept from repeating itself? The answer to this question is: Indoctrinate the people in all things Jewish. All strange ideas and religions are taboo. Intermarriage with other races was forbidden. This was enforced even to the breaking up of homes where a mixture exisited. Social preservation is now to be sought by keeping out all disintegrating influences.

But it is a tremendous task to try to insure social continuity by keeping the world out and indoctrinating the people in only that which is peculiar to one's own group. On the border line of every group there are the neighbors of other groups. Between these there is always a mixing of ideas through a neighborly exchange of services. More and more as commerce grows the significance of interdependence of groups comes to light. Finally, it appears that securing social continuity for a group becomes an inter-group problem. Jeremiah is credited with seeing that the problem of avoiding social chaos was tied up with a problem of internationalism. The line of reasoning of the prophets (the champions of humanitarian interests) ultimately finds its logical end in an international attitude toward life as the most effective means to security.

The Great Teacher followed in the line of thinking of the prophets. He recognized no racial barriers. His aim for education recognized the world as the field. "Go ye into all the world." It was no longer a matter of keeping the world out. With Jesus it became a matter of leavening the whole lump as a means to making secure those values all humanity prizes—life. Jesus knew the world, but He was not afraid of it. He would draw all men into His way of living. He did not indoctrinate. He taught men to think. He Himself could find no mental rest until He had found the basic values in life. He would have others find these also and attach their loyalties to these. The mind of Jesus in the minds of all is the way to security.

But it is too rigorous a program for many of us to follow Jesus. We would rather not think. And we would rather have others refrain from it, because thinking always disturbs something in the existing social arrangement. It was shown above why the social arrangements sometimes may resist change. But life has always been in the experimental stage, is yet, and probably always will be. The production of the thinker will always be essential to successful experimentation. Shall education seek to produce him as a means for moving with greater certainty into an unexplored future so as to give us greater security of life than we now have? Or shall the aim of education be to make men submissive to the indoctrinations of authority with a view of keeping

things as they are? Is it to be assumed that things as they exist are perfectly satisfactory? If so, then indoctrinate. If not, then teach men to think and permit them to think. By so doing, a more satisfactory way may be found. But then if we assume that we have found "the way" what need have we of finding another way. The people who assume to have only "a way' are open-minded to other proposals. These may be better. If so, they will adopt the new way.

All of the aims stated in this paper could be found to exist in some form or other in Mennonite circles. The social psychology of Mennoites is not different from that of any other people. Probably the aim that would justify the use of arms to maintain security for the group would not be found, but force without arms can be found a plenty. One college closed its doors because insubordination became too great. Now that it has opened again there seems to be some outward appearance of subordination. The world is to be kept out, but how teachers can be trained for service in the public schools and at the same time have a distrustful attitude (in theory, at least) toward the world is hard to understand. When good sense prevails rather than theories of isolation then the motto, "Culture for Service" comes into prominence. The president of a Mennonite college told his audience one Sunday morning something like this: "The church cannot expect to go to heaven and leave the world behind to go to the devil." Another Mennonite college is founded upon the idea that Mennonites can not do the best piece of work by doing it in small units. One might state that here the aim seems to be that of getting various groups to associate voluntarily, and thus show that a good piece of work can be done effectively even though the constituents are not in total agreement on all points.

One may state that in a constructive way the idealism of the Mennonite church calls for a mode of living within the group in which there is the sober acceptance of personal responsibility and also the exercise of the non-resistant attitude toward members within and without the group. Non-resistance as a constructive social philosophy assumes the right of every responsible person to live the life of freedom. Otherwise it comes to have only a negative meaning and results in an attitude of mind that withdraws from the acceptance of social responsibility. The Mennonite church has a history of striving to work out its idealism. Up to date the world either does not know much about it, or, if it does know about it, it fails to see that this history has in it any of value to the larger social group. Whenever the name "Mennonite" is mentioned in public, concepts of beards, bonnets, hooks and eyes, people moving to South America to get out of a real world are more apt to appear in the mind than the real virtues the group possesses. One cannot expect an individual ever to become enthusiastic about striving to preserve the external peculiarities of the group, especially if the basic idealism of the group has gripped his mind. Any aim in education which undertakes to preserve its group by forcing adherance to external peculiarities will prove futile. The Mennonites do have attitudes which are of social value to the larger group, but the world at large does not see what is hid "under the bushel".

In so far as the experiment goes the world has done about as well as the Mennonite church has in ordering its affairs with the exception of using arms to enforce its decrees. There has been the most bitter hostility within the groups. Split after split. There will always be conflicts, but how shall they be settled? By war? By the decrees of abrbitrary authority? By arbitration before an impartial jury? Shall the aim of education be to produce that type of mind which will consent to submit its difficulties to arbitration?

The educational aim which has found the greatest difficulty in getting itself accepted is the one that looks toward getting social security by having the endeavors of the group directed toward getting the world adopt the non-resistant mode of life as the international mode of living and settling disputes. Human life must be reverenced in all walks of life, in business, in industry, in commerce, and in religion as well. A new mind is needed. Will this new mind work under the actual conditions of real living? Some say not. Let the Mennonites try it out within their own circles. Some success has been had in this direction. More experimentation is needed. The world must find another mode of living or else face the collapse of civilization. With this collapse all of us will go down. It is; either give the world the idealism of Jesus and live, or withhold it and perish. Some of our educators are pioneering and urging the merits of this idealism as a means not only to group security but world security.

The aim in education is to pass on to our children the wisdom we have accumulated and thus strive to help them into greater security. But what of our accumulation is wisdom and what is not? What shall be passed on? How shall the matter of survival be worked out. These are the perplexing questions. The answers do not agree. Further experimentation will be necessary to find the answers. Shall the aim of Mennonite education be to apply seriously Mennonite idealism within the life of the church and its colleges and from there spread its idealism? The implications of such an aim are many. Space forbids further discussion concerning these. May it be that Mennoniteism is too rigorous in its social implications for even Mennonites to live by it? Can Mennonite institutions survive if this idealism is not put into practical use? How can education be conducted so as to secure the survival of the group?

What Shall Be My Life Work?

Anson Groh

IV. FARMING.

(This is the fourth of a series of articles on Life Work. The Ministry by H. J. Krehbiel, the Law by J. C. Graber, and Engineering by Jesse Brenneman appeared in previous issues. The writer of this article, Mr. Anson Groh of Preston, Ontario, is a practical farmer and lecturer on agriculture. Editor.*)*

This is plainly a young man's problem, and the young man to whom this problem never presents its self is very probably too purposeless to be concerned with his own well-being or usefulness to society. Such a person wili need a big conceit to become really satisfied with his own attainments, though it is likely no one else will ever envy him his achievements.

The young man who enters the strenuous activities of life wihout a fairly definite purpose of life in view, is likely to be only a floating hulk of mediocrity all his life.

Do not select your life work by the enviable achievements of others. You are not they, and if opportunity grants you the privilege, you may learn to know of high achievements in all or any calling. You will have your personal limitations. Your possibilities will be circumscribed. Are you familiar with these? Have you become familiar with your own inherent tendencies, desires, traits and powers? Would you be a farmer and expect to spend your days constantly chatting light nothings with congenial fellows, and your nights watching silly vulgar picture shows, which call for no mental effort? Or are you big enough and strong enough to ally yourself and familiarize yourself with the laws and forces of nature which endow you with creative power over the elements about you?

Life itself will be the accountant who will work out the final balance sheet between what you put into life and what you get out of life. In this material age our accounting is in the air, and real values get no rating unless transferable in units of dollars and cents.

If you are a normal being and choose the calling in life for which you are endowed and fitted, your purpose, zeal and achievement will outweigh your efforts and labor so you do not get tired or weary of your task and your cash returns are secondary. If, however, you choose your calling because of the financial returns only, and 'expect to have money with which to purchase the cravings of life, you will likely find labor laborious and purchased satisfaction dear and unsatisfying.

The man big enough to get all out of farming it has to offer, is a big man of many parts.

He is a manager endowed with business ability and a sense of justice as between capital and labor.

He is a capitalist financier poising the rights between capital, labor and management. He represents labor in the controversy between himself and capital and management. And if he be properly balanced he wastes no time promoting a strike or a lockout.

Besides the foregoing executive gifts of Manager, Financier and Laborer, the fully equipped farmer has training as a practical scientist. Note that I say **practical**, not theoretical.

He is concerned with life at every turn. Biology: whether it be with he fungi that influence the fertility of his soil, or the fungi that desroy his crops through smut, rust or decay. Or wether it be the life of insects that saps the vitality from his plants or animals, or the insects that fructify his blossoms or gather his honey.

The farmer may form correct ideals of the perfect crops, or animals he wishes to produce, but he will need a practical knowledge of how to control and guide the vital forces to attain his ideals.

The farmer who will fittingly function in flower garden or forest, finds he is in no fools fairyland, or frivolous field of fancy. He has a real man's job and will find real joy and pleasure in attaining his objectives, and is envied as much in his success as is any other man.

The writer had journeyed North to a town where he should meet Tom, whom he had never seen before. Together they were to move about lecturing for the Department of Agriculture. Early the first morning of our meeting we took a stroll seeing the town and getting acquainted with each other. Tom gave me this history of his life. He said, "You will perhaps be surprised to learn that I was not reared on a farm. My parents never farmed. I have a sister and we were born in the village. My father was a helpless invalid, my mother raised us. We were poor, though I did not know it. We always had something to eat; we always had clothes to wear; we had a home and loving parental care. We heard no complaints that enlightened us to our real poverty and needs or mother's struggles. We played around as others and grew just as healthy and happy so far as we ever knew. The time came when I was big enough and old enough to be permitted to accompany some relatives out into the country on a farm for a few days' visit. Suddenly a new and larger life dawned upon me. No restraint of space, no limit of new interest and discovery; plant, animal or bird life, tame and wild, opened in unbroken screen before me. Most marvelous of all was the provision for that ever present gastronomic problem of every healthy, active, growing boy. Butter! yes I knew what butter was, we sometimes ate it at home, and I like it. But here it was always on hand and I saw them make it right on the farm, a chunk so big it would have lasted us

(Continued on Page 140)

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

April 29

THE COST OF DISCIPLESHIP

Mark 10:17-27; 12:41-44

The charge is often made, with much truth, that many people live consistent Christian lives until it affects their pocketbook. They will love God, honor Him, trust Him, worship Him, but they do not want to give to Him because money and their natural possessions are so dear to them. In fact they prize it so highly sometimes that they adopt questionable means in securing it. The writer remembers hearing a man, (one of those who regretted to give money) say, that he was taught that "religion was free" and now-a-days the church is always asking for money. The writer has always doubted the sincerity of the man's argument. Only a very selfish person interprets the saying "religion is free" to mean it doesn't cost any money to do the Lord's work here upon earth. Religion cannot be bought and sold in the sense that we buy a suit of clothes or a watch, but religion, that is, the Christian religion, also teaches that we must not withhold from God our money because that fact convicts us of loving money more than God.

The two passages in our lesson illustrate two such different persons. The one who came running, kneeling and asking, to Jesus was willing to do everything commanded, meet every qualification, but he worshiped his possessions to such an extent that he couldn't enter the kingdom. He was grieved just like folks today are offended when ministers tell their congregations what Christ told this man. During the war we were taught to "give till it hurts", that made us good patriots—one hundred percenters; giving to God till it hurts might make us good Christians and also one-hundred percenters.

The rich who came and cast much money into the treasury received no commendation but the poor widow who gave till it hurt received honorable mention from Christ. She was compelled to deprive herself of something to give even a farthing, while the rich folks enjoyed many luxuries at the same time that they gave much more than the widow.

The cost of discipleship is to give to God His share even when we must deprive ourselves and to value God and His kingdom much higher than our possessions.

There is no provision in the Bible for conditional Christianity. The widow's example is for us an example of the cost of discipleship. Would we too turn back from following Jesus if we found that the cost would be greater than we expected? It cost our Christ His life to become our Saviour, so it costs us some of our means to become a disciple, and the more we prize what we have the more we must give to become a disciple.

To be a Christian we must be faithful stewards of the possessions God has given us.

May 6

GREATNESS THROUGH SERVICE

Mark 10:35-45

This is the third of three wonderful lessons Christ taught His disciples, which we have had in three successive Sunday School lessons. Christ's teaching on the Home, the Cost of Discipleship, and Greatness Through Service, have truly been three wonderful lessons. All three teach us a real lesson on unselfishness. Parents must be unselfish, so must husband and wife, we must be unselfish with our means so that we are willing to give, and finally our present lesson tells us that through unselfish service we will attain true greatness.

Christ taught this lesson of unselfish service to two of His disciples who came to Him with a very selfish request. In teaching this lesson the teacher might give some attention to the nature of the first request of James and John. They wanted Christ to make them an unconditional promise. They wanted Him to promise them whatever they might ask. That reminds us of the promise Herod made to the daughter of Herodias and which he later regretted. However Jesus didn't promise them their request without asking what they wanted Him to do, whereupon they made their real request.

Apparently James and John felt that since they had been specially favored on some previous occasions, or at least they and Peter, who composed the Inner Circle, and since, as is generally believed, they were cousins of Christ's, they should be specially favored. They had not accomplished anything that entitled them to such a favor, not anymore than the other ten. Their request was not based on merit but as an undeserved favor.

This gave Christ an opportunity, as many situations before and after, to make one of His eternally truthful statements. The manner in which one should attain greatness which Christ taught, was contrary to the generally accepted method. The secret of any attainment or accomplishment is hard and faithful work or service. The work may be mental or physical. The Civil Service System in our country has this principle as the basis of promotion. Whoever serves and deserves shall secure the position or be promoted.

Even to a far greater degree is this true in the heavenly kingdom. Pull, prestige, influence, money, will win for no one a crown. Some of these seem to win crowns here on earth, but if James and John were not able to secure an undeserved request how utterly futile is it for any of us to expect to be favored.

Promotions and rewards in the heavenly kingdom are based solely on merit.

WHAT SHALL BE MY LIFE WORK?

(Continued from page 139)

for years at home. Milk! yes milk, and still more milk. The pity of it was we could not drink it all; and poured a lot of it to the pigs. And potatoes! ours used to get all, but here they could not get all for I saw that they had piles and heaps of them down the cellar that I was sure would last forever, and I learned that they just hauled them in from the fields by loads. The heaps of wheat, the piles of wood, the abundance of everything I knew. And a lot of things I only learned to know when there. All this made a deep impression on my young mind and I then resolved that if this was farming, I would be a farmer and that was the aim of my life from then on. Here was Tom from the home of poverty, with an agricultural college degree, and a farm, and commission as lecturer from the Department of Agriculture, out of that boy's resolution to be a farmer.

(Next issue: "Teaching" by Prof. E. J. Hirschler)

From My Book Shelf

1. RELIGION AND THE RISE OF CAPITALISM, by R. H. Tawney, New York, 1926. Traces some strands in the development of religious thot and economic questions from the time of the Reformation to the present. This relation was more vital than is commonly supposed. Calvinism more than Lutheranism created the modern capitalistic spirit and divorced economics from ethical and spiritual idealism. No one can read this book without being helped to think more clearly and sanely regarding the deification of our present system of life "based on snatching to hoard, and hoarding to snatch". How did we get this way? Tawney throws light on that question.

2. IMPERIALISTIC RELIGION AND THE RELIGION OF DEMOCRACY, by W. A. Brown, Scribners, N. Y. 1923. A most interesting and helpful book to read with Mennonitism in mind and endeavoring to see into which class we fall; the Imperialistic, the Individualistic, or the Democratic type of religion. Dr. Brown says there are only those three types in the world. Where do Mennonites belong, or toward which type are they moving? The future, Dr. Brown thinks, lies with the Democratic type.

3. THE STORY OF A VARIED LIFE, by W. S. Rainsford, Doubleday Page, 1924. A most fascinating autobiography of a great preacher and how a dying or dead church was built up to be a saving factor in a community by institutional church methods. An excellent example of how even the church must forget itself and be willing to lose its life in order to save it. This book will keep you up late into the night.

4. THE WRESTLE OF RELIGION WITH TRUTH, by H. N. Wieman, MacMillian Co., 1927 $2.50

5. REALITY, by Canon B. H. Streeter, MacMillan Co., 1927, $2.50.

Both of the above are of a somewhat philosophic nature. They deal with modern intellectual problems in a fundamental way. What is Reality? In what does it consist? What is its nature? Both books deal in a constructive and helpful way with questions everyone must face who is forced to reconstruct his religious thinking. Someone recently called Mr. Wiemans a star of the first magnitude when it comes to creative thinking. These books require study, if you are interested in light reading look for something else. This does not mean that they are uninteresting. They are fascinating.

6. PRESENT DAY DILEMMAS IN RELIGION, by C. W. Gilkey, Cokesbury Press, 1928, $1.50

7. THE RELIGION OF THE SPIRIT, By E. F. Tittle, Abingdon Press, 1928, $2.00 Both of these are books of sermons and lectures. Dr. Gilkey's theme is that a problem caused by an "either or" attitude will often solve itself if approached by a "both and". Dilemmas, in other words, may often serve to lead us into a richer spiritual fellowship, uniting men of all ages and both sexes, of different theological concepts and of varied temperamental characteristics. In a recent vote on the greatest twenty-five preachers in America, Dr. Tittle was the youngest one of the twenty-five chosen. This book is daring as it is stimulating. I have in recent months sat at the feet of Wieman, Gilkey, and Tittle. One cannot agree with all they say but much less can one afford to miss them. Read Dr. Tittle and see what a good Mennonite he is.

8. CHRIST AT THE ROUND TABLE, by E. Stanley Jones, Abingdon Press, 1928. Those who have read the author's CHRIST OF THE INDIAN ROAD need no urging to read this book. It is another missionary classic.

9. FEAR, by J. R. Oliver, MacMillan Co., 1927, $2.50. An autobiographical book of a psychiatric nature. Fascinating and helpful, you won't stop until you are thru with it after you get well started. Light reading.

10. GIANTS IN THE EARTH, by O. E. Rolvaag, $2.50. A story of pioneer life. A best seller. Young Mennonites who read this novel will have more respect and appreciation for the accomplishments of our older folks.

Chicago— Ed G. Kaufman

Manners and Morals

FIRST CALLS

Change of residence from one social group to another is an adventure usually fraught with more or less anxiety to the average person. The freshman entering high school, the undergraduate to college, or the matron making a more permanent change of residence from one town or country community to another—each, as a rule, wonders just how easily she will be able to fit into the new sphere and how happy and useful she can be there.

In a general way two rules should be observed rather carefully by the one wishing to become a member of a new group. No matter what previous position and influence she may have held, nor even how well qualified she is to be one of their number, she must not take the initiative in finding her place in a new group. She must wait for someone already established within the group to make her first advance in friendliness. Once such advances are made she should not fail to respond graciously to any and all who approach her. If possible, she should try to respond in the way her would-be friends expect her to. A little observation of the customs of the group will enable her to do so.

Where a permanent change of residence has taken place, first advances in friendliness are usually made in the form of calls. These calls are as a rule short—from twenty to thirty minutes in length—between the hours of four and six in the afternoon and depending upon the custom of her community, the caller may or may not leave at the time of her departure a card bearing her own name and address. If she leaves her own card, she frequently also leaves a card with her husband's name and address—a reminder that he too wishes to cultivate the family but for some good reason has not been able to accompany his wife on her first call. Such cards are never handed directly to the hostess but are laid on a card tray or left at some other place conveniently near the guests chair. After receiving such calls the newcomer should make an effort to return the courtesy in a short time—possibly within three weeks. In making her first return calls she to will observe the same hours, the same limited time and, depending upon the example set by her first callers, she takes her cue as to whether or not she shall leave her cards.

Editor's note:—*Readers are invited to suggestion problems in manners and morals for discussion in this column. Address your communication to —*

Elsie B. Burkhard
Tempe, Ariz.

Notes from India

Mary Y. Burkhard

March winds are beginning to blow. It makes us realize the delightful cool season is nearly over. Anyway we have now had four months of cool weather.

This is the time of the year for Annual School Examinations and promotions. In our little school at Jagdishpur (Basna) examinations are over and about half the children have been promoted and classes rearranged. We are fortunate in lately having been able to secure the services of a Trained Teacher who is now Head Mistress. Besides her school duties she has those in her home, being a wife and mother with two little ones.

The school children are being gotten ready to give a program in our coming Christian Mela here, to be held the beginning of April. School is not to close until the latter part of May if the weather does not get too hot, and have seven weeks vacation. We are trying to arrange so we can given three weeks vacation in the Fall for rice harvest and the Spring vacation lasts over about three weeks of the sowing time. This will give the parents help in the busy time and children will be kept in closer touch with farm life.

Hills schools are opening now after the Winter vacation. On Monday our young friends Muka, Frieda and Martha Wiens had to say good-bye to home and parents, join a school party at Raigarh and set off for Darjeeling.

Today the Wengers left with Lawrence. How empty the homes at the stations are with the children gone for nine months of the year! How the hearts of the parents ache for the presence of their loved ones and for their welfare so far away. And how often little hearts feel lonely and wish they could be at home, yet how thankful missionaries are for these wonderful hills in India with good climate and good schools, and that the younger children need not be left still farther away across the waters for years at a time.

Dr. Bauman made a medical visit here this week. He visits the different stations at regular intervals. Next Sunday is to be observed as Medical Sunday in India. Offerings are to be lifted for medical work and sermons in the interest of medical work are to be preached.

Just now a parliamentary Statutory Commission from England is visiting India for three months preparatory for reforms to be made in the system of government for India. Some Nationalist leaders are taking the attitude of boycotting the Commission, even the Legislative Assembly at Delhi passed a resolution to that effect but saner views also obtain in many places. Today's paper says that Madras has given the most cordial reception yet received.

The Commission has been sent to study the situation, get the views of official and non-official parties and make a report to Parliament. In October the Commission is to return for further work.

Rev. and Mrs. Suckau, son and daughter and Miss Clara Kuehny leave Champa for Bombay tomorrow, for furlough. They will go via the Persian gulf to Busra, Bagdad, through Mesopotamia and Palestine and parts of Europe, enroute to the States.

A small, temporary church building is being built at this place. The walls are of sun-burnt brick, the roof will be of corrugated iron covered with grass. Most of the money is from local funds. Labor is being donated by the resident members. Even the school children help to carry bricks. This building will be a great improvement on the outdoors, where we have services now and where we often have to keep moving around, during the service, to keep in the shade.

At Champa the Doctor's bungalow, servants' quarters and a temporary hut for patients, is being built.

March 8, 1928 Basna via Raigarh, C. P., India.

THE EDITOR'S CHAT

(Continued from Page 130)

an early stage, before it has become evident to its bearer. Complete removal gives the patient the best chance of cure. It is far more risky to keep a lump or sore which does not heal quickly than it is to have it removed. Not every lump is a cancer, of course, but the risk of removal is light whereas if one waits and watches until one is 100% sure that the growth is cancer, priceless time is lost.

Regular examination of the body, determination to know the facts, willingness to accept good advice and refusal to listen to quacks, these are the weapons that should be used against cancer.

Sincerely yours,
Upland, Calif. Lester Hostetler.

CALENDAR OF EVENTS

May 3-6	Eastern District Conference at Hereford Church, Bally, Penna.
May 6-8	Annual Meeting of the Mennonite Board of Missions and Charities Walnutcreek A. M. Church, Walnutcreek, Ohio.
May 20	California State Mennonite Sunday School Convention, First Mennonite Church, Los Angeles, Calif.
May 24	Commencement Exercises of Witmarsum Seminary, Bluffton, Ohio. Rev. E. Troyer, speaker.
June 3-6	Commencement Week. Goshen College, Goshen Indiana.
June 10-12	Pacific Coast District Conference.
June 13-20	Pacific Coast Young People's Retreat, Colfax, Washington.
July 11-18	World's Sunday School Convention, Shrine Auditorium Los Angeles, Calif.
August 1-9	Bluffton Retreat, Bluffton, Ohio.

* * * * * * * *

Notice: The editor of The Exponent will be pleased to publish the dates of any important events that are of interest to any considerable group of Mennonites if notice of same are sent in.

OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

MENNONITE ANTECEDENTS

To the Editor of The Christan Exponent:

Those who are anxious to see the religious ardor of Mennonites break the bands of custom and petty morality, to find expression in a broader culture, should welcome the emphasis that is being placed on early Anabaptists as the true spiritual ancestors of Mennonitism. It is a strange law of social psychology, that any idea or system of ideas to become respectable, and immediately effective, must find expression in institutions, which almost invariably tends to destroy the spirit that gave them birth. May we not say that in the history of Mennonites the early Anabaptists represent originality in fundamental viewpoints, while Menno represents the beginnings of institutionalism. The normal deadening effects of rigid institutionalism were greatly heightened in this country by the conditions of pioneer life. With vanishing provincialism, groups and individuals have here and there found opportunity for a freer expression of religion. With renewed emphasis on those aspects of Mennonite history, which belong before the time of Menno, we may, I think, expect a greatly enhanced momentum in the movement toward freedom in the Mennonite church.

I do not claim to be a thorough student of Mennonite history, and shall meekly bow before the onslaughts of any who differ—and will trouble to say so—with what I am saying. I will give a few quotations, discovered in my casual reading of church history, which lead me to think as I do. In "A Guide to the Study of the Christian Religion", edited by G. B. Smith, Prof. George Cross of Rochester Theological Seminary, gives on page 401, five directions in which early Anabaptism tended to develop. To save space I shall give only the one that is of particular interest to Mennonites. The fourth direction is stated as follows: "The prevailing type of the Swiss Anabaptists, with their insistence on religious liberty, free churches, spirituality even beyond biblicism, and a sane and healthy view of the state as necessary but distinct from the church, represented by such men as Balthasar Hubmaier, George Blaurock, Conrad Grebel and John Denck". The phrase, "spirituality even beyond biblicism", has tremendous implications.

The following quotations are from "A History of the Christian Church", by Williston Walker. On page 366, he says, "Among those who had been most forward in favoring innovations in Zurich were Conrad Grebel, and Felix Manz, both from prominent families in the city. They and others soon came to feel that Zwingli's leadership in the application of the Biblical test to Zurich's practices was far too conservative". The meaning of the last sentence is not clear to me. On page 367, Walker says, " . . . Johann Denk, who taught an inner light superior to all Scripture, saw in Christ only the highest example of human love and held that the Christian may live without sin". And on page 375, "As for the Anabaptist movement itself it came, especially in the Netherlands, under the wise, peace-loving anti-fanatical leadership of Menno Simons, to whom its worthy reorganization was primarily due, and from whom the name Mennonite is derived." Here we marvel at the independence of Denk, and rejoice in the kindly estimate of Menno Simons.

In a "History of the Reformation", page 435, Lindsay writes, "Hubmaier was a distinguished scholar . . . . Hans Denck was a noted Humanist, a member of the "Erasmus Circle", at Basel, and esteemed the most accurate Greek scholar in the learned community. Conrad Grebel, another well-known Anabaptist leader, also belonged to the "Erasmus Circle", and was a member of one of the patrician families of Zurich". In the "History of Dogma", Harnack discusses various groups of Anti-trinitarians. On page 533 of his one volume edition, he writes, "In the second, Anabaptist group, anti-trinitariansism is as a rule a relatively subordinate element, although it is perhaps nowhere entirely wanting".

None of these quotations have been maliciously torn from their contexts. They are carefully cited so anyone may find them. I give them here in the informal manner of a letter, because while the points suggested are very interesting to me, I do not have time to make a careful study of the suggestions. I hope some of our church historians will give them thorough and unbiased discussion. Nothing is more effective in re-shaping an organization than a study of its antecedents. To some, such indirect methods of attaining ends may savor of insincerity. This, however, must not trouble anyone, for even conscientious rustics must eventually see that what seems right is not always expedient, in this best of possible worlds.

Very truly yours,

Payson Miller.

Cambridge, Mass.

THE CHRISTIAN EXPONENT

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Notes from Here and There

The cantata, "The Seven Last Words of Christ" was rendered twice, at noon and in the evening of Good Friday, April 6th, by the choir of the First Mennonite church of Reedley, California. Sixty-five voices represented the choir in these renditions.

Professor Quiring will be an instructor at the Young People's Retreat at Colfax, Washington, June 13-20. After the close of the Retreat he mill visit all the Mennonite churches of the Pacific District Conference. He is scheduled to be with the Upland, California, Mennonite church, July 18-25.

Miss Laura Ellen Dester of Deer Creek, Oklahoma, who is a graduate of Bethel College and has in recent years been Dean of Women and Professor of English at Redfield College, South Dakota, and is doing graduate work in Social Service at the University of Chicago this year, has been appointed to an assistantship in the School of Social Service Administration of the University of Chicago beginning with January 1928.

Baptismal services were held at the First Mennonite church, Upland, California, on Easter Sunday at which time ten young people were baptized and received into the church. Rev. Lester Hostetler, the pastor of the church, officiated. The cantata, "Jesus Lives", was sung the same evening by the choir of fifty-five voices under the direction of Rev. Hostetler. This cantata will be repeated in the Methodist Church on the evening of April 22.

The missionaries at home on furlough, Rev. Samuel J. Goering and Rev. Ed. G. Kaufman, have each recently been given calls to serve their respective home churches (the Hoffnungsfeld and the Eden at Moundridge, Kansas) as pastors. Because both men hope to return to China to continue their work there as missionaries as soon as conditions there make that possible, neither has seen his way clear to accept the call. Both men are at present engaged in post graduate study.

The Lancaster, Pennsylvania, Mennonite Conference (Old Mennonite) at its recent session decided to discontinue its support of the India Mission, located in the Central Provinces with headquarters at Dhamtari. No reasons were given for this action, but it is rumored that some of the native helpers in the work of the India Mission are not baptized Christians and some wear mustaches, which figured largely in the decision to discontinue support.

Missionary S. T. Moyer conducted the regular Sunday services at the Walnut Creek, Ohio, Community Church, on Palm Sunday.

Rev. S. H. Miller of Walnut Creek, Ohio, died some weeks ago after a lingering illness of heart disease. He was the editor of the Sugar Creek Budget for some years and a prominent minister in Old Mennonite circles.

Miss Ida Ligo of Volant, Pennsylvania, is teaching English in the Pasadine, N. J., high school, a suburb of New York City, and at the same time completing her work for the degree of Doctor of Philosophy in English at Columbia University. Miss Ligo taught English at Goshen College and Bethel College several years.

Rev. William J. Ewert, former pastor of the Bruderthal Mennonite church, Hillsboro, Kansas, died April 5th at an advanced age. He was a prominent member of the Mennonite Board of Immigration until quite recently, when failing health necessitated withdrawal from active work.

Items for publication on this page should be addressed to

THE CHRISTIAN EXPONENT
Bluffton, Ohio

Rev. Emanuel Troyer will preach his farewell sermon to his people at the East White Oak, Mennonite church, Carlock, Illinois, on Sunday, April 29th. He has served this one charge for twenty-five consecutive years. He expects to begin his ministry at the Normal, Illinois, Mennonite church the next Sunday, May 6th.

A. J. Miller, who spent eight years in Russia in relief work among the Mennonites, is at present selling bonds, among the Mennonite congregations in Pennsylvania, issued by the Mennonite Colonization Board of Canada to finance the immigration of large numbers of Mennonites in South Russia who wish to come to America this summer and autumn. The hesponse to this new method of financing Mennonite immigration is generous among the Pennsylvania Mennonites.

Mrs. McMillen-Amie, home on furlough from the Nyanga station of the Congo Inland Mission, West Central Africa, spoke at both morning and evening services at the Aurora, Nebraska, Mennonite church on Easter Sunday. Her descriptions of African conditions and life were deeply interesting. Mr. Carl Porrit was also present at these services and gave very good musical numbers at both services.

The ladies of the Salem Mennonite church, Dalton, Ohio, furnished special music at the Orrville, Ohio, Mennonite Missionary Society meeting at an Easter program on April 4th.

Many Taborites enjoyed a very entertaining and profitable concert given by the Bethel College Men's Glee Club in the high school auditorium, (Hillsboro, Kansas), March 23. Prof. A. D. Schmutz, formerly professor of the Music Department in Tabor, is the able conductor of this club. The program, consisting of glee club numbers, quartets, readings and instrumental music, was inspirational and conducive to a better appreciation of good music.—The Tabor College Herald.

The Goshen College Male Chorus, composed of twenty young men students of Goshen College, made an itinerary of the Ohio and Illinois Old Mennonite churches, March 29 to April 11. Among the special features of the program was a talk on the "History of Mennonite Music" by one of the young men and a few of the best Negro spirituals were effectively sung. The programs rendered were much appreciated by the churches visited.

The Mennonite Church at Fairfield, Pennsylvania, has purchased a church building in the village of Fairfield and remodeled it so that it is a beautiful and commodious place of worship for their congregation. The church has made distinct growth since it was relieved of conference affiliation by the Lancaster Conference. Rev. A. W. Geigley is the pastor of the new congregation at Fairfield. The congregation celebrated the Lord's Supper on Easter morning. A number of visitors were present from nearby congregations and participated in the services.

Rev. and Mrs. Jonathan Kurtz of Topeka, Indiana, celebrated their fiftieth wedding anniversary the last Sunday in March. From two to six in the afternoon their neighbors and friends called in large numbers to express their well wishes and the hope that many more wedding anniversarys may be theirs. Practically the entire membership of the three Mennonite churches at Topeka was present. Rev. J. S. Hartzler of Elkhart, Indiana, who recently underwent a serious operation was present and gave the principal address. The occasion was greatly enjoyed by all who were present.

GOSHEN COLLEGE
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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

May 10, 1928 4

EDITORIAL

RIGHT AND WRONG THINKING

Wilbur Miller

THE CREATION DECLARES THE GLORY OF GOD

Vernon S. Culp

SHALL TEACHING BE MY LIFE WORK

E. J. Hirschler

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The Editor's Chat

I have just returned from a meeting of representatives of the various churches of Upland who had gathered to discuss the Mexican situation. There is a movement on foot in this town to try to get more white people to work here and thus bar the Mexicans. Before attending this meeting I wondered whether the churches are going to get back of this movement. They are not. I was agreeably surprised with the spirit and purpose of the meeting. Instead of taking measures to bar the Mexican, this group proposes to get under way a united effort on the part of the churches and schools and industries to educate them, Christianize them, and to make them feel at home in Upland. The principle of Chaffey High School was present, a fine Christian gentleman. He said that he does not see how any Christian man or woman in Upland can stand by and look on in the face of this great problem. He strongly supported the proposal that the churches employ a special worker among the Mexicans and that a building be erected to meet their needs, and asked that the school and churches co-operate in the task. He spoke of the fine qualities of the Mexicans and said that they are not a bunch of criminals. In the Cucamonga section a few miles east there are a few places where two and three hundred school children live within an area of one or two square miles. The head of one of the packing houses was also present. He spoke strongly in behalf of the Mexican. "They are the best laborers that we have" he said. "The white laborers are not dependable enough" he continued. "A white man works two or three days and then he is off. The Mexicans stay on the job from one pay day to the next." This man is an employer and he insists that you can't get white labor to pick the fruit the way the Mexicans pick it.

Practically all of the fruit is picked by the packing house crews who go from one grove to another as the superintendent directs. The crews are composed almost exclusively of Mexicans. I saw a crew at work in the grove of D. S. Detweiler a few days ago and they seemed to me to be very respectable men. It is a wholesome situation when responsible leaders in churches, schools, and industries unite to carry out a program of education and religion for these immigrants. There are practically no Japanese or Filipinos in this section. The number of Mexicans can be judged by the fact that in this county (San Bernardino) 25 percent of the school children are Mexicans. Many of them are nominal Catholics but the Catholic Church is doing very little for them.

Southern California is an unusually favorable place for all kinds of diversions at all times of the year—motoring, sightseeing, mountain climbing, golfing, and fishing. As for myself, I do not care for golfing. I can see no sense in hitting a ball as hard as you can with a crooked stick and then walking after it. As for fishing I have heretofore had very little opportunity to try it. The invitation to join a party of a half dozen of our brethren on a deep sea fishing outing appealed to me and I accepted. We motored to Long Beach, bought a ticket for a fishing vessel, and at 8:30 A. M. we were off—fifteen in all—for the Catalina Islands, a distance of about 30 miles. It was a cold windy day and the sea was choppy. Our small vessel went smoothly enough until we reached the breakwater when it began to roll and pitch and toss. After three hours of sailing we reached a point near the Islands where the fish were supposed to bite. I prefer not to give any individual record here. Some of our party did better than others both in their general deportment during the rough voyage and in the size of their catch. It was not a favorable day. The wind was too strong and too cold but there were enough fish caught so that with some sharing up each one had enough for a mess or two. The fishing continued for several hours, then the return trip over the same rough water, then a two hour motor ride and we were home again. Some of the party were seasick and very few escaped without feeling "awfully bad." It was a day not soon to be forgotten. Personally, I have decided to do my deep sea fishing hereafter from the top of a pier.

I recently attended some revival meetings which made a rather deep impression on me. There was a great deal of dogmatic preaching on such special doctrines as the second blessing, justification, and holiness. The preacher was fluent and funny. After announcing his text he assured us that what he is going to preach on this occasion is not an interpretation of the Bible but the Bible itself. During the course of the sermon he told us how he on an occasion playfully mailed to his wife a postal which had on it "I AM A MODEL HUSBAND," and how his wife looked up the meaning of the word "model" and discovered it to be "a miniature of the real thing." We roared! Here was not interpretation but the very Bible itself! The subject was holiness. The point of the story was that we humans are to be holy as God is holy, miniatures of the real thing. Just what holiness meant was not very clear in our minds but we felt sure that the preacher knew. His words fell hot and fast. Any paucity of thought was compensated by volume and extra gestures. At the close he invited all who have not experienced holiness to come to the altar. Several went. Then the meeting was turned into a prayer meeting. I do not mean to be sacrilegeous or sarcastic. But that prayer meeting was to me personally a painful experience. There was shouting and confusion. Women became hysterical. There was moaning and groaning. One got the impression that the way to be good is to act as if you felt bad. There are varieties of religious experience and in California one can find every variety that grows. I have often observed that the members of those sects which make holiness a special doctrine are in ordinary life not very different from other Christians. Among them are good, bad and indifferent. It is not enough to prove a doctrine and usually not necessary. Doctrines are to be lived and experienced. In our experience with God we are often one whereas our dogmas and our labels separate us.

Are you reading the series of Life Work articles? A young man from Kansas writes: "I read with great interest Rev. Krehbiel's article on choosing ones life work. I am sure that this will be a splendid series of articles, at least the first one was very good. It is a question confronting the young people very seriously. I myself have been wrangling with it for some time." If these articles are helping you, it will be kind of you to say so. It will encourage the writers to further efforts.

The editor is continually reminded that people even within a comparatively small

(Continued on Page 159)

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EDITORIAL

SLOW OF SPEECH

Herbert Hoover, like Moses, is not a fine public speaker. But he is apparantly a good vote getter. Eloquence is considered by some to be the very breath of life to many politicians. This is of course a mistake. Rhetorical ability and good sense do not always dwell together. President Hayes was a good president but a poor orator. The same can be said of Grover Cleveland. There are better politicians than Hoover and there may be men better fitted for the presidency than the Quaker member of the cabinet but it is not likely that one will be nominated. Among the Republican possibilities we like Herbert Hoover, despite the fact that he is slow of speech.

SUNSHINE FOR THE DOGGIES

London has sun parlors for dogs. Four legged darlings that are not quite as vigorous as they should be can be provided with the sun bath at five shillings each. On foggy, sunless mornings, fashionable women or their maids stand in line awaiting their turn with pets in their arms. And all this when there are plenty of mothers living in inadequate and poorly lighted houses trying to make the best of it with a family of children, and plenty of men working in dark coal mines far away from the sun and only hoping that they need not to join the ranks of these out of work. The fashionable folks who lavish their affections upon brutes and occupy their minds with the externals impress one chiefly by their lack of the sense of real values.

EARTHQUAKES AND SUPERSTITION

Southeastern Bulgaria and parts of Greece have recently been rocked by earthquakes causing the loss of scores of lives besides rendering thousands of people homeless. Aside from this many thousands of peasants were panic-stricken and became insane. Such insanity is due to ignorance and superstition, which leads people to believe that the shaking of the earth is the result of a direct visitation of the Lord. A column writer has observed that while Americans are not free from superstition, they know enough not to go crazy when the earth slips and shakes a little, and that such an occurence is more likely to start a re-building and real estate boom. The common explanation for "acts of God" such as the San Francisco earthquake, or the Florida hurricane, or the Mississippi flood is that they are the visitation of an angry God upon a sinful people. Such a simple theory for evil in the world breaks down when applied to the actual facts in experience; neither does it square with the teachings of the New Testament. If physical disaster is designed to be punitive, one cannot help but wonder why so many places of wickedness escape and why so many innocent people become victims. The blind man was not born blind because of his sins or the sins of his parents as the Pharisees imagined. Neither were the eighteen Galileans who became the victims of a falling tower worse than those who escaped. Some evils, like the affliction of Job, happen for reasons which are known in heaven but not on earth. A too ready explanation for disaster which befalls others is dangerous and can become embarrassing. When lightning struck the Unitarian church and destroyed it, Lyman Beecher publicity proclaimed that as a sign of God's displeasure with his (Beech-

er's) enemies, a heretical group. The following week lightning struck his own church. A new theory regarding lightning became necessary.

MISSIONARY PROPAGANDA

A press dispatch states that the Rev. Samuel Zwemer, veteran missionary to the Moslems, almost started a riot when he distributed some Christian tracts against the Mohammedan religion at Al Azhar University at Cairo. This reminds us that a Hindu almost started a riot in New York City on Easter day when he distributed tracts against the Christian religion to people who were on their way to attend Easter services. It is well to remember that zealous devotees of other religions are not any less offended by the missionary propaganda of another faith than we are. E. Stanley Jones, in his book on "Christ at the Round Table" presents some very interesting results that have come from dealing with the representatives of other faiths by the method of round table discussions rather than by the more offensive form of propaganda.

PATRIOTISM AND BLACKLISTING

The Daughters of the American Revolution, a patriotic organization of women, have a blacklist of men whom they suppose to be dangerous to the best interests of the country and whom they will not allow to speak at any of their meetings. The "Arbitrator" published the complete list of names on the black list. Among them are Senators Borah and LaFollette, Norman Thomas, Jane Addams, C. P. Fagnani, John Dewey, Kirby Page, and a host of other men and women in public life who have been working in the interests of international peace. For some reason or other, the Daughters of the American Revolution have come to believe that if one supports big navies and big armies and is willing to fight, he is more patriotic than if he denounces militarism and advocates peace and good will among the nations. It is interesting to observe in this connection that Christ was condemned as a traitor to his country. It is nothing startling that those who seek to apply the principles of Christ to our modern social order find their names on the blacklist of patriotic organizations.

THE PRICE OF FREE SPEECH

Lynn Harold Hough, outstanding Methodist preacher, who resigned his pulpit in Detroit recently to assume the pastorate of the American Church of the United Church of Canada in Montreal, was criticised very severely by certain American "patriots" for some things that he said regarding the Daughters of the American Revolution. He is quoted as saying:

> Although the Daughters of the American Revolution are descendants of a group of men, every one of whose leaders had a price on his head at the time we achieved our independence, certain members of their organization now are 'out to get' American citizens who dare to criticize our government.
>
> These women are daughters of men who revolted against organized rule, and now are attempting to behead a number of eminent and thinking Americans who have had the courage to point out our social and political faults.
>
> Now that the Ku Klux Klan has fallen into comparative disrepute, a number of periodicals have suggested that the D. A. R. might well be called the 'daughters of the Ku Klux Klan.'
>
> This country is made up of representatives of the best of all the world's peoples. Yet, today, when the foreigner comes to our shores we eye him haughtily, as if to say, 'We are everything. You are nothing.' We often ignore his good qualities and his culture, which we need as much as he needs us.
>
> There is no man who ought to be scrutinized with a more critical eye than this sort of '100 per cent. American.'

We understand that there is no connection between the fire that he has drawn for voicing this criticism and his leaving Detroit. But the bitter attack of Detroit's leading daily, the "Detroit Free Press," upon Dr. Hough shows that free speech has a price even in free America.

NEW THINGS AT McCORMICK SEMINARY

A new president, a new name, a new gift — all for what was formerly known as McCormick Theoligical Seminary in Chicago, from which institution a number of Mennonites have received training in past years. Dr. John Timothy Stone, well known preacher, is the new president. In deference to the wishes of Harold F. McCormick, his brother, Cyrus H. McCormick and their sister, Mrs. Emmons Blaine, the name of the institution has been changed to "Presbyterian Theological Seminary." The McCormicks at the same time presented the institution with a gift of $1,500,000.

Men of wealth in our own church should consider the need of corresponding boosts for Mennonite institutions. An investment in our colleges and Seminary is an investment in life.

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THE CHRISTIAN EXPONENT
Berne, Indiana

Right and Wrong Thinking

Wilbur Miller

(A sermon delivered at Sugarcreek, Ohio. March 25, 1928)

Text: "I THOUGHT", II Kings 5:8.

A great deal of emphasis has always been put on the thought life of the human race. Until now, students of the thinking processes have been striving to find out where the thought centers are and how they really work. Long ago men believed that the heart was the organ of the thought life. From this conception shifts were made, once to the head, later to the brain and still later to a certain small part of the brain. Even today psychologists are at swords points over the location and the reality of the organ we have come to know as the mind.

Some good may come from further research in this field. We do well however to leave that the scholars. It is for us, the plain people of the earth, to concern ourselves rather about the actual THINKING that we do.

Writers and leaders have long ago pointed out the importance of a man's thought life as related to the things he does and says. The poet of the Bible said, "As a man thinketh in his heart so is he." At another place in the Good Book it is written, "Out of the abundance of the heart, the mouth speaketh."

We do well to consider this morning, RIGHT AND WRONG THINKING AS IT RELATES TO OUR OWN LIVES. Our text is concerning one, Naaman, a master of men, a great general, a favorite in the Syrian kingdom, but also the records say, a leper. (In passing let us pause to do reverence to the memory of the little maid who brought the great captain, to the only true God. Like the little lad of whom we so recently learned, here was another Jewish child, this time a lassie, faithful to her King, who served Him by trusting in His loving kindness, and by believing, until she acted, in His everlasting goodness to men!) It was at her suggestion that the ruler of Syria sent Naaman to the land of Israel to be healed of his infirmities. Forth he came laden with gold and silver to win again for himself that which all men seek and which many people would gladly give their last penny to regain.

They directed him to the house of Elisha, whither he came with his horses and chariots. Now this Naaman was a THINKER. Before he arrived he had it all figured out just how he wanted the great Jehovah to deal with him. The only trouble was that he did some WRONG THINKING. "Go bathe in the river Jordan, and thou shalt be clean," spoke the messenger of the Lord. But Naaman would not.

"I THOUGHT", said the brave general, "the would come out and call on his God and strike his hand over the place and I would be healed." The prophet had hardly been boisterous enough to suit the soldier. We have better rivers at home, he thought in a military fashion, and if that's the way its to be done, I'll do it in my own country.

How many times and how many people have acted in this Naamanish fashion. The pages of history are full of such selfish thinking. A great many times minds are hastily made up before the evidence is all in and much sadness is invariably the result. Consider the great Moses who in a fit of temper slew an Egyptian and then hid him in the sands thinking to blot out his error. His hasty, careless thinking cost him much fear and hardship during the remainder of his life. It was Jacob's hurry-up thinking that led him to believe the story of his jealous sons concerning the favorite Joseph and caused him to live the rest of his days heartbroken. A little consideration might have led him to discover the falseness of their report. A schoolboy detective today if given such a case might find out that the blood on the coat was not that of Joseph but rather that of some wild beast. A little questioning might have revealed the story of the traveling merchants and the ready money which the lads must have had certainly should have betrayed them. Too many people sit around and mourn over half or often worse than half-truths.

Naaman's opinion concerning the God of Israel had been formed without knowing very much about Him at all. Wiser men have failed to see God as He really wants to be seen. Only a little while before this the great prophet himself had learned that the great Jehovah prefers not to be heard in a strong wind, nor in an arthquake, nor in a blazing fire, but when He speaks to man it is rather in a still small voice. So many busybodies are forever trying to blame God for their own foolish notions and to them life itself is but a burden to sit under in order that He may be pleased.

A number of young people whom I have known have had this Naamanish outlook on life and have expected the big things in their own lives to happen in some far away clime at some far away time and in some magic fashion. Forgotten have these to look for joy close by, in the very present time and in the ordinary things of life. The great poets themselves are simply those who see beauty in what most men pass for commonplace. The prophets are none other than those who believe in the faithfulness of friends and in the loving-kindness of our heavenly Father.

The fine thing about this Naaman story is that when the master was doing some wrong thinking some of his friends were not. A servant persuaded him to consider the matter more carefully. At the

end the man went and did as he was told and received the healing. The servant this time was truly the great one. His was a commonsense mind, we say. It reminds one of the great scholar in the New Testament who advised the Sanhedrin to lay off from trying to stop the teachings of Jesus. Said he, "If this be of men it will come to naught, but if from God, who can stop it?" The world needs more of these servant minded folks in the high places. It is better to serve than to judge. How much happier the church would be if this had always been the guiding principle.

There is something fine to be said for Naaman, too. There may be more dangerous types of wrong thinking than this Naaman **I have made up my mind,** variety. This fellow is to be commended for thinking for himself. Some people let the talent God has allowed them in this connection lie buried in a napkin. The real reason why the people cried for the crucifixion of Jesus was because they had allowed the preachers to do all the thinking. The Jews rejected Christ principally because He did not fit in with the conception the Rabbis held concerning the one that had been promised as their Redeemer. Such dangerous practices have been carried on even in our own times. Every translation of the scriptures to date has met with staunch opposition from the church fathers because they feared a reading and a thinking membership. Much of the criticism of the most modern translations comes because these newer readings have tried so hard to make the meaning of the Scriptures easily understood by the common people. That, however, was and is the will of Christ. He taught the multitudes. When a man comes to himself then only can he truly come to God. Let us be clear about this matter. Our God demands the whole mind. You may as well expect the preacher to pay your fare into the kingdom of God as to depend on him to think for you and thereby bring your minds into a state of peace and joy. You come into the fullness of life only as you exercise the talent of mind the Creator of us all has allotted to you.

What then is Right Thinking? you ask. Let us look for an answer. The Apostle Paul said, "Finally, brethern, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report, think on these things."

A poet sang;

Think happy thoughts
Think always of the best,
Not those whom you detest.
Think most of those you love,

Jesus knew that right living breeds right thinking as well as vice versa. So he set before us a way of living which if we follow will guide our thoughts aright. He is challenging us again this moring here in Sugarcreek and in all Christendom. Hear Him again:

Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven.

Son, behold thy mother.

Woman, behold thy son.

Greater love has no man than this that a man lay down his life for his friend.

Go ye into all the world and preach the good news of the Kingdom.

That is the program of Jesus. Seek it as a refuge from all wrong thinking and you have already entered into an eternal joyous life with Him.

The Creation Declares the Glory of God

Vernon S. Culp

(Vernon Culp, formerly from Nappanee, Ind., is a graduate of Goshen College and Indiana State University and for a number of years has taught chemistry in one of the high schools of Akron, Ohio. Editor.)

As one learns more and more about the extent, nature, and laws of the universe, old truths take on new and infinitely greater meanings. Appreciation, respect, admiration, and reverence naturally become more comprehensive as our knowledge increases. With a breadth of understanding, some of our incomprehensibles are not necessarily more tangible, nevertheless they become more significant. Our horizon is pushed to a greater distance, revealing, however, a larger sphere of what is unknown. The area of darkness about as small candle's brightly illumined sphere is small in comparison to that surrounding the brighter light. The greater the sphere of illumination, how infinitely greater the surrounding sphere of darkness. Likewise the greatness and wonder of a God who is over all, through all, and in all is related to our understanding of His universe and what it contains. Beyond our knowledge is the mystery of a greater unknown.

In the beginning God created the heavens and the earth. — Genesis 1:1.

The heavens declare the glory of God; and the firmament showeth His handiwork. — Psalm 19:1

The child's concept of God is simple. Perhaps it is all contained in his idea of a kind, generous, directing, sometimes stern, upright, loving and forgiving Father. How can he imagine something that has real meaning unless it is related to his experience? He has been told of a kind heavenly Father. He has been taught that God made the earth, the sun, the moon,

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the stars. He acquires the idea of immense power. He also hears that God is a spirit and is present everywhere and sees every thing he is doing, either being pleased or sad and displeased. All this gives him a reverent view of things. The child-trust has no misgivings of physical impossibilities. Fairies and angels, everywhere present human beings, imaginary playmates as real as real persons, and God as a large person with any attribute one wishes to give Him, are realities to him.

As adults we can speak quite fluently of God as being omnipotent, omnipresent, omniscient, etc. But what does that mean? Is this perhaps only a group of high-sounding words? Does not everyone relate these attributes to his knowledge of the heavens and the earth and all that therein lies? Have we as we left childhood, increased in wisdom as well as in stature—for the present not even considering the favor with God and man? Are we still holding to our earliest ideas which were also childlike? Or are we with greater maturity putting away childish things and growing into an understanding of God through whatever agencies He may be revealed to us, such as become a man.

During the Old and New Testament periods, the common idea of the earth included very little more than the land bordering on the Mediterranean Sea and extending eastward to include the Tigris and Euphrates river valleys. This was flat, covered by a dome studded with the lesser lights called stars. Across this dome traveled the sun and moon and many lesser lights.

At present we know the earth to be a comparatively small planet in the solar system of which the sun is the center. What we call a day is the average length of time it takes the earth to rotate once on its axis in relation to the sun. The sun is a source of light but the moon is a mere reflector. The distance of Neptune, the farthest planet, from the sun, is thirty times that of the earth. Light traveling at the speed of 186,000 miles a second, requires eight minutes to reach us from the sun, four hours to reach Neptune. In other words, it takes light traveling at the above rate, eight hours to cross the orbit of the outermost planet in the solar system.

But let us think briefly about the size and distance of the "lesser lights" in the "heavens". Compared with the distance of the nearest star, Neptune can be thought of as being very close to the sun. It would take almost three and one-half years for light to reach us from the nearest star. When some years ago the diameter of a medium sized star, Betelgeuse, was successfully found to be about 260,000,000 miles, it was very astounding to many when they visualized the fact that it could contain the sun at its center and the earth's orbit would still be many millions of miles from the outside of this one star. Yet this star is a mere speck compared to many nebulae. Furthermore the distance of the outer galaxy, the milky way, composed of millions of stars, is so much greater than the nearest star that the latter is relatively close—only three and one-half light years away.

The wonder is no less when the crystals, molecules, atoms and electrons are brought within our comprehension. The smallness of elemental things and their governing laws are no less awe inspiring than the enormities in the universe. What we know of them indicates that they are different aspects of the same and similar workings of the creation of God.

Of sounds, we can hear only a few. Some people can neither hear the upper nor lower notes of the piano. The bat has been thought to be dumb, as the pitch of its voice has been known to be higher than the human ear can detect.

Some animals, we say, can see in the dark. Darkness for us, but not for them. The human eye can only detect those electro magnetic vibrations which we see in the rainbow. The longest wave length giving the sensation of red, and the shortest, that of violet. We speak of ultra-red and ultra-violet, heat, various X-ray, long and short radio waves. Just a few years ago the discovery was made that all of these are electro-magnetic in nature and differ only in frequency or wave length.

Our entire knowledge of the universe away from the earth, except perhaps what we learn from meteors, comes by means of these waves. We analyze the light that comes from the sun and stars; especially with the little instrument called the spectroscope. We tell their compositions, whether solid or gas, and their temperatures. Think of it, helium was discovered on the sun before it was known on the earth. Illinium, the only new element ever discovered first by an American has not been seen by the human eye. When heated to incandescence, its emitted radiations have been analyzed by means of the spectroscope. In the whole series of electro-magnetic vibrations we have learned the great danger in the higher frequencies and also their contribution to health and medicine. If we could draw a line from here to the sun, divide it according to scale, placing the shortest studied wave lengths at one end and the longest at the other, our eyes could detect only about one yard of these 93,000,000 miles.

We have hearing ears that hear not, smelling noses that smell not, seeing eyes that see not, and no one knows the infinite number of things we cannot ever sense or imagine. We are utterly dumb, deaf and blind. Don't you wish you could see the rainbow as God sees it? Don't you wish you could detect God's symphony of color not through a glass, darkly, but "face to face"? May this not give a real symbolic meaning to the idea that the morning stars sing together? Does this not help you to sense the greatness and the wonder of God to the effect that no one has seen God at any time, and that no one can see God and live? Can the human mind

do more than comprehend an appreciation of the lack of comprehension?

But keep in mind that we have not even touched the more profound—that which we term life, mind, spirit, and their attributes. We have simply made a few suggestions which may help someone to visualize and more fully appreciate some aspects of One whom we acknowledge as the Creator. Now let us again reverently pause and try to think:

In the beginning God created the heavens and the earth,—and the heavens declare the glory of God; and the firmament showeth His handiwork.

What Shall Be My Life Work?

By E. J. Hirschler

V. TEACHING

(This is the fifth of a series of articles on Life Work. The writer of this article is E. J. Hirschler, professor of mathematics at Bluffton College. Professor Hirschler is the oldest teacher, in point of service, at Bluffton College.)

What shall be my life work? is a question which every serious minded youth who wishes to invest his talents where they will bring the greatest possible returns, must face squarely at some time or other of his career. The answer each individual should make to this important question must necessarily depend upon his native endowment and capacities, for certainly the work in which a person engages should be one for which he is fitted and in whose performance he can find that lasting joy and satisfaction; which come only to him who is living in his element.

Now there are some few persons of transcendent genius who show their natural bent so early in life and so persistently that the question of choosing a life work hardly ever enters into their minds at all for they simply grow into it by following the divinely implanted impulses of mind and heart. For example, the young Mozart, who astonished the courts of Europe by his musical performances when a mere child, probably found little difficulty in deciding what calling to pursue in life. No doubt the mechanical genius of the youthful Edison left him little room for doubt as to what his task in life should be. Unfortunately most people do not find their course in life so definitely mapped out for them. They may have a small measure of talent along several lines, but no outstanding genius for any particular task; hence they must make a conscious choice in the light of their more evenly distributed aptitudes and the needs of the world about them. It is to inquiring souls of this type that the series of articles of which this is one should be of some help in reaching a decision.

It is the special purpose of this article to present the claims of teaching to the thoughtful youths of our day in the hope that some of them may be led to see that this is a life work for which they are adapted and which they could enjoy It may even be that some few may arrive at a positive conviction that this is a task to which they are divinely called; for teaching is a calling and not merely a means of making a living. The apostle Paul mentions teaching in I Cor. 12, 28 as one of the offices of the early church to which men are called of God. It may also be well to recall the fact that one of the titles most frequently applied to Jesus in the days of His ministry signifies teacher. Moreover the sayings of His which have been preserved for us in the gospels are rather collections of occasional teachings than formal sermons. This is true even of the so called Sermon on the Mount which Matthew introduces with the statement that when He had sat down on the mountain He opened His mouth and taught the people. (Matt. 5, 2).

The first task that any person who considers teaching as a possible profession should apply is no doubt that of fitness for the task. But who is fitted to be a teacher? Teaching, like preaching or medicine, is a calling which demands skill in working with human personalities rather than with inert materials such as are placed into the hand of a craftsman. There is, however, the same call coming to the teacher to produce out of this living material a 'thing of beauty and a joy forever.' Hence a teacher must be a person genuinely interested in folks of all kinds. He must be able to understand their capacities, motives and desires. But this requires much study and effort even from one who might be considered a born teacher. He must be willing to share the joys and sorrows of various types of people and rejoice with them in their success and accomplishments. Especially must a teacher be interested in the development of children and youth into men and women of noble character and genuine service to humanity. The task of assisting them by expert guidance in this development must come to him as a mighty challenge which demands his best efforts and the most careful preparation. He must find the greatest joy in seeing the latent possibilities of children and young people unfold and come to full fruition under his skillful and loving direction. He must be able to instill into their receptive minds noble thoughts and high ideals and inspire them to do their very best at some worthy task. He must learn to appreciate them not only for what they are but for what in the grace of God they can become in character and achievement. This requires an imagination akin to that of the artist who can see an angel in a rough block of marble; but it requires a skill even greater than that of the artist to bring to a full realization the divinely implanted

possibilities of the pupil. Happy is the teacher who can assist a child in finding himself and his task. Nothing pleases a true teacher more than the success and accomplishments of his pupils even if they should far transcend his own. An educator must be willing to work patiently and persistently even with human material that may appear unpromising on the surface, realizing that the possibilities of a growing child are beyond all calculation and prediction. Like the great Teacher he must value a human life above all material riches.

The strongest appeal for teaching as a life work is no doubt the fact that it offers a field of service to humanity which is perhaps as great as that of any calling unless it be that of the Christian ministry. For what greater unselfish service can any one render than that of training the childhood and youth of our land so that they may grow into men and women of strong Christian character and worthy citizens of our commonwealth who will make a real contribution to the welfare of the community in which they live? Does not the very future of our civilization depend to a large degree upon the faithfulness with which this service is rendered? Incidentally the teacher finds his greatest delight in rendering such a lasting service. There is a genuine satisfaction in teaching the youth of our land to think nobly and to act wisely. What teacher has not been thrilled to see the light of victorious achievements in the eye of a pupil, when after prolonged effort he has apprehended a divine truth that kindled his very soul with joy; or again when with the help of the teacher he has found himself or his life work by discovering within himself unsuspected capacities for the discovery of truth or the rendering of a great service to humanity? What teacher has not been filled with joy when perhaps at a time of discouragement with the results of his work, there have come to him words of heartfelt gratitude from some former pupil who recognizes in the unselfish efforts of that teacher one of the greatest factors which has awakened him to his possibilities and started him on the road toward a successful career. The best teacher is he who not only has visions of the possibilities of his pupils but is able to get the pupil to see them and work for their realization. Perhaps moments of encouragement coming from the testimony of former pupils do not come as often to the teacher as he might desire; yet even then the conciousness that he has faithfully sowed the seeds of truth trusting to a Divine Providence to bring them into fruition is immensely worth while. No teacher can expect to reap or even always to see the harvest of the seeds he has sown, for here the words of the Master are true: One soweth and another reapeth (John 4, 37). Only eternity can reveal the full extent of the harvest.

Another argument in favor of teaching as a profession is that it offers a splendid chance for self development along social, intellectual and even spiritual lines. It gives the teacher a fine opportunity of keeping himself perpetually young by coming into daily contact with young people in their abounding vigor and irrepressible eagerness to achieve something worth while in life. It is refreshing for him to come in touch with the idealism of youth which dreams dreams of a better day for humanity and is willing to overcome almost insurmountable obstacles in the realization of these dreams. It is in this way that youth pays back some of the debt it owes its instructors. Again teaching offers young men and women a splendid chance to keep up the study of their favorite subjects and thus to continue to grow and expand intellectually; for the daily tasks of the teacher demand intellectual effort and continued study in their accomplishment. Further, there comes to the wide awake schoolmaster abundant opportunity for reading the best there is in literature and science, thus bringing him into intimate fellowship with the greatest minds of all the ages. Teaching has generally appealed to men of intellectual interests just because it opens so many avenues for intellectual advancement. Further it presents many opportunities for intellectual and social leadership in the community which must make a strong appeal to anyone who desires to be a real influence for good among younger as well as older people outside of the classroom.

The question of making a living also enters into the choice of life work. It must be confessed that at present the pecuniary rewards of the elementary school teacher in our country are rather meagre unless he or she can advance to a superintendency or at least a principalship. This is partly a cause and partly an effect of a situation which has made it difficult to elevate the work of the grade school teacher to the rank of a profession such as it is in many parts of Europe. The average term of service of the grade school teacher is only a very few years. Most frequently the teacher is a young lady who quits the task after a short time of service to found a home of her own, or if in rare cases it be a young man he uses teaching as a stepping stone to law or medicine or business or the ministry. It is surprising how many of the leaders in the other professions have at one time or another been teachers and profited by the opportunities for self advancement their brief apprenticeship in teaching presented to them.

However, in the High School field which is attracting an increasing number of our Mennonite young people, the material rewards are about equal to those that come to young people of equal ability and training in other fields. This is certainly true during the first few years of service, though there is hardly the same opportunity for a continued increase in salary that some other professions offer. Certainly, any one expecting to grow rich by teaching will be disappointed. The teacher must seek his real reward not in dollars and cents but in the consciousness of

having performed an outstanding service for humanity whose extent only eternity can reveal. However, in the high school and college field, the teacher can at least make a living for himself and family about as well as other folks of his class.

In summing up our discussion it can be said that wide awake persons who have intellectual interests and who delight to meet with young people and find their greatest satisfaction in helping them to realize their highest possibilities in life, will find that teaching offers them a worth while task which challenges their best talents and presents an almost unlimited field for real service. To what intent the individual teacher will be able to realize these possibilities will depend upon his fitness for the task and his faithfulness in meeting its high demands. Teaching should continue to attract to its ranks some of the choicest young people in our Mennonite communities as it has done in the past. Those who are qualified and choose teaching as a life work with the unselfish aim of rendering a real service to the youth of our day will never regret their choice.

From Our Reading Table

There are many of our thinking Mennonite people who believe that the church should in some way make more definitely organized efforts to promulgate the doctrine of peace. This sentiment is clearly expressed in an article by Ferdinand I. Wiens which appeared in the Young People's Section of the "Mennonite" the organ of the General Conference of Mennonites. We quote from the article. The subjct of it is "Mennonite Young People and Peace."

> Therefore, as young people of a church that has ever since its inception maintained the great principle of peace, we Mennonites ought to make an organized effort to create goodwill and the desire for peace. It may be a heroic thing to suffer for the sake of principle when a crisis arises, but it is far more constructive to consistently proclaim that principle before a crisis arrives. From being mere conscientious objectors who maintain the negative attitude of opposition to the assumption of arms in time of war, we must become aggressive advocates of peace with a positive program of good will organized to furnish an emotional and intellectual basis for disarmament and peace in times of peace.

The "World Tomorrow" a monthly magazine edited by Kirby Page, Devere Allen and Reinhold Niebuhr looks "toward a social order based on the religion of Jesus." It is the one of the particularly welcome visitors that comes to our desk. The April number contains an article entitled "On Learning to be Quiet — A Neglected Art." We can quote here only one paragraph:

> We can do almost anything better than we can meditate. It is almost a lost art. We live in days of raging, tearing haste. We haven't time to think, not to speak of what is the most difficult kind of thought, meditation. We are busy making a living and forget that the most important thing is to learn to live. We are so concerned about the tasks and the duties of life that we rarely stop to consider the purpose of life. We haven't time. Says a modern writer, "What we call a busy life is very often really a busy death." Incessant activities, but activities that are depleting the resources of life, not enriching them! "Getting and spending we lay waste our powers." That, says Wordsworth, isn't life.

The "Christian Evangel" a monthly edited by Rev. Wm. B. Weaver at Bloomington, Ill., official organ of the Central Conference of Mennonites makes the following editorial comment on the attitude of that conference towards co-operation with other bodies of Mennonites:

A number of inquiries came to our office concerning the resolution made at the Conference of the Central Conference of Mennonites held at Congerville, Illinois, September, 1924. The delegate session appointed the following Committee, Rev. Aaron Augspurger, Rev. Emanuel Troyer and Rev. W. B. Weaver to draft the resolution. The resolution was accepted by the Conference unanimously. It reads as follows:

> The Central Conference of Mennonites are a body of Mennonites who wish to be known as being desirous of a closer fellowship and unity between the different Mennonite Conferences, independent churches and individuals who are of a kindred faith; Therefore be it resolved, that we heartily invite all such groups who may be of like desire to effect with us a closer cooperation through their appointed representatives.

Our conference has always been interested in close cooperation with other Mennonite bodies. Read Chapter 18 of History of Central Conference and you will see that not only in resolutions and sentiment but in actual activities we have co-operated with other groups. The situation which gave rise to this resolution was the so-called independent churches in Indiana and Ohio, who after becoming independent of the Old Conference had no Conference affiliations. The resolution, however, was intended to be much broader. We were interested and are vitally interested today in a closer cooperation with other Mennonite groups in Publication work, Mission work and other church activities.

If the editor senses the situation right, our Conference is not interested in losing its identity by being absorbed by any other group or by amalgamation at present but it is interested and ready to act through its representative in cooperative activities with other Mennonite groups. We are hoping to have leaders in our Conference to give further expression on this point in a future issue of the Evangel.

One of the most important books on foreign mission work is the new book "Christ at the Round Table" by E. Stanley Jones, the author of "Christ of the Indian Road." Every chapter is full of meat. Among the paragraphs that we marked is the following on the subject of Church Unity.

> The Christian Church is terribly divided. The number and narrowness of our sects is a scandal. But if we only realized it, we are the most united people on earth. And united in the deepest essential of life. Our Round Table Conferences revealed this. At the center, at the place of Christian experience, we are one. We do not have to strive for unity, or ask for it; we have it. No matter who was speaking, whether it was an Easterner or a Westerner, a brown man or a white man, a High Church Anglican bishop or a Salvation Army officer, a Mennonite or a Methodist, a Protestant or a Roman Catholic—wherever men experienced Christ in reality they felt they were one. Outward differences fell away as irrelevant. When we experience Christ we realize that the same life throbs through us all, the same Christ of experience holds us together in the deepest unity that life can find. All other unities are superficial compared to this. The Christian Church is the most united body on earth when it is really Christian. One of the finest moments of our Round Tables was when a Roman Catholic magistrate was telling of what Christ meant to him in experience. As he talked I found the cords of my heart vibrating in involuntary unison. I knew we were sharing the same life.

What is the meaning of church membership? The Gospel Banner, the official organ of the Mennonite Brethren in Christ recently carried an article on "Church Loyalty" which made the following quotation from the Discipline of the M. B. C. Church:

> It is expected of all who desire to continue as members of this society, that they continue to evidence their desire of salvation by attending to public worship, ministry of the Word, either read or expounded, the Supper of the Lord, family devotions, secret prayer, searching the Scriptures, feet-washing, greeting with the holy kiss, and fasting or abstinence. We strictly enforce upon each member of the society the duties toward each other, which the Saviour inculcated, namely: Matt. 18:15-17; 5:23-24. No one shall have any complaint, or in any way encourage any member therein, before the above injunctions have been complied with.

Do You Know

1. Who were the first Mennonite leaders?

2. In so far as any place can be named as such, which was the First Mennonite town?

3. What was the first day, or rather what date can be taken as the origin of the Mennonite church?

4. When and where was the First Mennonite church service or rather the charter meeting of the early leaders held?

(Note: *This department is edited by Harry F. Weber, Ph. D., Myerstown, Pa. Any suggestions will be gratefully received. The answers will be found on another page of this issue.*)

Manners and Morals

INTRODUCTIONS

Elsie Byler Burkhard

Frequently a change of residence is only temporary. A boy or girl may leave a country community for a year's residence in town so as to attend high school. An undergraduate may leave one state to attend college in another. In either case, first contacts with the new group are rarely made through individual callers who are members of the group. There may, of course, be exceptions. Sometimes there are relatives or former friends already in residence, who will single out and welcome the newcomer and do much to help the young man or woman slip easily and naturally into his or her right place. But, even if this be the case, by far the larger number of contacts will be made at the social functions purposely planned by the religious, social and class organizations of their respective institutions. The informal introduction has a large place at all such meetings.

In common with all rules of etiquette the exact method of introducing one person to another is more or less elastic and may vary a little in almost every group. Suffice it to say, however, that if the people one meets are genuine in their efforts to be friendly any little variation in their expression of it should pass unnoticed. The purpose of the introduction is to assist strangers in acquiring personal acquaintance. And while it may seem an altogether simple thing to successfully introduce two people to each other, it is really an art. It is no small achievement for a hostess to be able to so tactfully word her introductions that she can at once relieve any tension felt among her guests, put them at ease, and enable them to appear to best advantage before each other at their first meeting.

Unless unusually distinguished, a man is always introduced to a woman. The name of the woman is spoken first and that of the man last. In acknowledging the introduction the man will bow and repeat the woman's name. It is sufficient for her to merely say "How do you do" and, if she wishes, offer her hand. When women are introduced to each other, if there is any apparent difference in their age, the younger is always presented to the elder. The same rule holds when men are introduced to each other. When a stranger is introduced to a seated group, the name of the newcomer is spoken only once and immediately followed by the name of each in the group in turn. If not at tea or the dinner table, men in the group will rise to acknowledge the introduction whether a man or woman has been introduced. It is not necessary for women to rise, although some prefer to do so.

(Editor's Note: *Readers are invited to suggest problems in manners and morals for discussion in this column. Address your communication to* Elsie B. Burkhard, Tempe, Arizona.)

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

May 13

JESUS ENTERS JERUSALEM

Mark 11: 1-10; 15-18.

Six weeks ago the Christian Church commemorated Jesus' Triumphal Entry into Jerusalem. It was Palm Sunday and most congregations heard their ministers preach Palm Sunday sermons. The music too was largely Palm Sunday hymns. In the writer's own church service the beautiful solo "Ride on in Majesty" was sung.

We have now come to this incident in the life of Christ according to Mark's Gospel, which we have been studying, the past four and one-half months. This lesson begins a study of Christ's last week and we have five more lessons this quarter, covering these last days of our Savior. Coming within a month or two after Easter these events should still remain vivid in our minds.

There is no other incident in the life of Jesus similar to this. He had entered into Jerusalem before but not in this manner. The multitudes had followed Him before but they had never sung praises, they had never cast garments and branches in His path. He had never entered Jerusalem on a beast of burden. It is the only incident or occasion when Jesus permitted such an ovation or public demonstration. Formerly He always urged silence to those who wanted to tell of His wonderful power and miracles. It was a joyous acclamation but it was of very short duration and the smiling faces of the acclaimers were shedding tears a few days afterward and the voices who shouted, "Hosanna in the highest" were soon mourning over the crucifixion of their master.

However, while the crowds were thus rejoicing they were also dissappointed. For after all the entry into the Holy City did not terminate as they had anticipated. The great kingdom was not established, there was no coronation of a king, they were still subjects of an earthly kingdom, Rome. Judgment did not come to the unrighteous.

In the celebration of this event, and among the happy throng were also those who were regretting the whole affair. The Pharisees did not join in the festivities. We must read Luke's account to read of their protest and the reply of Jesus. This makes a good teaching point.

The consternation and indignation of the scribes and Pharisees was completed the following day when Christ entered the temple and told them the real purpose of the temple. The temple had become a business center with all the noise, clamor and disturbance of the market place. We are commanded to "worship the Lord in the spirit of holiness' but that spirit would hardly be in evidence where and when people are more concerned in making money than in worship. This teaching of Jesus needs emphasis in our day. The Mennonite church has kept merchandizing pretty well out of the church and has raised its financial needs by voluntary giving. The writer heard the remark that "the deader a church is, the more oyster suppers it takes to run it."

Hosanna; Blessed is He that cometh in the name of the Lord. Let us not forget the refrain

May 20

JESUS TEACHING IN THE TEMPLE

Mark 12:13-17, 28-34.

The events in today's lesson took place on Tuesday of Holy Week. Last Sunday we had two other incidents, the Triumphal Entry occurring on Palm Sunday, and the temple cleansing occurred on Monday. Tuesday is pretty well occupied with a series of arguments between Jesus and the Scribes and Pharisees.

Jesus had apparently spent the night in Bethany. In the morning when He returned to Jerusalem and came to the temple where "all the people came early in the morning to Him in the temple to hear Him." Suddenly He was confronted by the chief priests and Scribes, who challenged His authority. Therefore Christ spoke the three parables of:(1) The Two Sons (2) The Wicked Husbandmen and (3) The Marriage of the King's Son.

This brings us to our lesson which is the second challenging question for the same day, the opponents of Christ asked, this time "to cateh Him in His words." Having answered this question, suddenly the Sadducees came to Him with a question that was supposed to be unanswerable. This question, too, Jesus answered satisfactorily without contradicting Himself as it was hoped He would. Next came a scribe with another question, (the second in the lesson) concerning the greatest commandment.

The remaining events of Tuesday do not concern us directly in our lesson, although they all are included in the heading, "Jesus Teaching in the Temple." Some of His teachings were, (1) Discourses against the Scribes and Pharisees, (2) Widows' Mites, (3) Discourse about the future, (4) Parables of The Ten Virgins and The Talents, and (5) The Judgment.

Our printed lesson includes only two of the numerous lessons Jesus taught on this same day and all in the Temple. In the passage 12:13-17 we notice in the first place that the question was not asked for desired information but rather "to catch Him in His words." This was a favorite method adopted by the Chief Priests, Scribes and Pharisees to cause Him trouble and bring Him into disrepute. However Jesus had an answer ready and the argument was His. They could make no reply but marvelled at Him. This splendid answer is very applicable today. We have some people who want to render everything to Caesar (the State) and nothing to God, and it is also true that there are those who would render everything to God and nothing to Caesar. According to Jesus, both are wrong. We have of this latter group in our own denomination. We might also remind ourselves, in this connection, that sometimes the State demands that we render things to it that belong to God.

The second question in our lesson has all the appearances of a sincere question. The Scribe was impressed with the answer of Jesus, so he wanted to know which was the greatest commandment. This Scribe is a splendid example of an earnest searcher after truth. The other questions were not earnest searchers. The answer of Jesus and the comforting statement of His to this Scribe, "Thou art not far from the Kingdom of God" is just one more reason for calling Jesus the Great Teacher.

And He taught as one having authority.

The Quiet Hour

YE ARE THE LIGHT OF THE WORLD

"Ye are the Light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your goods works, and glorify your Father which is in heaven."—Matthew 5:14-16.

When Jesus speaks of the relation of the members of the Kingdom to those who are without He uses two very simple but most expressive figures; "salt" and "light".

"Salt" suggests the conservative, "light" the liberal, side of the policies of the kingdom. Nor are these two in opposition to each other. In the real sense of the word Christian people should all be conservative and liberals; conservators of all that is good and diffusers of all that is of the nature of light; conserve all that is best of life and at the same time shed light that men may see and glorify our Father which is in heaven.

"Ye are the Light of the World," and the peculiar characteristic of light is its giving and spending of itself. At best, however, ours is but a borrowed glory. Yet Christ does not say that His followers merely carry or reflect the Light, but "Ye are the Light". This gives us such a position of distinction that we dare never again live but for ourselves alone. We are luminaries and our orbits are laid out for us. Our way is prescribed for us and our work is appointed. Whether we wish it or no, we are placed in a position of prominence which sobers us and makes us pause.

"I'm the keeper of the Light" and if I fail, how great is the darkness!

And there is great need of the diffusion of the Light of Life! The absence of light spells sickness and death. Just as the sunlight is a natural enemy of many of the ills of the human body so the penetrating rays of the True Light will cure the ills of the human soul.

Men do not light a candle to put under a bushel! Our Lord knew the peril of allowing the light to be obscured! He seems to be saying, "Take care not to hide the Light. You have received it, now be sure to pass it on."

"Take up the torch and wave it wide,
The torch that lights time's thickest gloom."

How often we are content to receive all the blessings which come to us without taking the trouble to communicate that which we have received. Self-centered Christianity has in it the seeds of its own disintegration. A Christian that cares only for himself without regard to the perishing world has already entered the downward course. Our modern practice of suppressing our religious convictions may be one way of putting the candle under a bushel, and if the candle remains there too long it will be extinguished! "If the light that is in thee be darkness, how great is that darkness!" So the lower lights must be kept burning that men may see—not ourselves but our holy lives and thus be won to our God and be led to glorify our "Father who is in heaven."

Ye are the Light of the world,
Driving the darkness away,
Shedding your beams on the lost,
Changing their night into day.
Then let your light ever shine,
Showing the right way to go;
Gladly the lost ones will see—
God's boundless love they will know.

Ye are the light of the world,
Causing the clouds to depart,
Throwing the sunshine of peace
Down on the poor burdened heart.
Then let your light ever shine,
Loved ones are panting for rest;
Sunshine their souls will revive,
Lifting them up to the blest.

Ye are the light of the world,
Through you the true light must shine,
Calling the lost sons of men
Home to the Father divine.
Then let your light ever shine,
Hallow the name that is love;
You will each shine as a star,
Fixed in the orbit above.

"Most Holy and Most Gracious God, who turnest the shadow of night into morning, satisfy us early with Thy mercy, that we may rejoice and be glad all the day. Lift the light of Thy countenance upon us; calm every troubled thought and guide our feet into the way of peace. Perfect Thy strength in our weakness, and help us to worship Thee; through Jesus Christ our Lord, Amen".—Hunter's "Devotional Services".

Do You Know

Answers

(Note: *Look on another page of this issue for questions.*)

1. Huldreich Zwingli headed a band of Swiss who revolted from the Catholic Church. The final separation was effected about 1521. In a few years some of his party became opposed to him because they felt that he had not carried his reforms far enough. Among these were to be found Conrad Grebel, Felix Manz, William Reublin, and George Blaurock.

2. It was in Zurich, Switzerland, where Zwingli began his work and where those of his followers who demanded further reform, were separated from him. This city dates back to prehistoric times. It has always been a progressive city. It was in the original union which developed into the Swiss Confederation, of which it is today the largest and richest city.

3. 1525—this year is usually accepted without much question, but as yet, a month or day has not been settled upon. If it were known just when the charter meeting of the first leaders was held, that would de-

termine. However that is given varying from December of the preceding year to February 7. The final disputation between Zwingli and the First leaders was held January 17. This date has received some attention.

4. The first meeting was probably held around the time of the final disputation, either before or after. It was likely held in secret, in a private house in Zollikon, a small town close to Zurich. The number present must have been between one and dozen.

OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

SICKNESS AND DIVINE HEALING

To the editor of the Christian Exponent:

We have been reading the articles in the Exponent wherein certain ones expressed their opinions on the teaching of different denominations among which the question appeared whether sin and sickness is from Satan or from God. As I understand the Scripture sin came to this world through the serpent which caused the first parents to fall and sin was followed with sorrow and pain.

When Jesus cast out the unclean spirits in Mark 3rd chapter, the scribes which came down from Jerusalem said "He hath Belzebub and by the prince of devils casteth he out devils," and Jesus asked them "how can Satan cast out Satan? If a kingdom be divided against itself that kingdom cannot stand. Here Jesus says on that principle a kingdom can not stand and thereby proves to us that He would not do anything against the plan of salvation. To me it proves that devils and sickness are not sent to us by God. But He sent His Son to help them that are bound by the devil and grant them all release. Jesus said, I have come that you may have life and have it more abundantly. John 10:10. When Joseph was in Egypt he wrought salvation for body only. He saved Isreal and others from starvation, Jesus wrought salvation for soul and body.

We cannot say when a person is sick that he is under the influence of the devil, neither can we say that when a man is well that he is under God's influence. But we do know that through sin humanity has become feeble and sickness has exsisted ever since. And we do know that God's redemption is a full redemption and includes the body also. Therefore he commanded His disciples to preach the gospel and heal the sick and He didn't mean the sin sick soul only. Today we often hear the expression that healing has ceased. If it has we have failed to keep the command that Jesus gave when He ascended to heaven according to Mark 16: 17, 18, also. in James 5: 14 "If any is sick among you let him call the Elders" etc. Who are the elders? Are they the physicians of today? If they are they have failed to keep the anointing with oil and are using the knife instead. We would like to know if any of our Mennonites churches practice James 5: 14. If there are some let us hear your testimony and we will praise the Lord with you. If there are none the Lord may have to say similar to what He said about Israel to them that followed when the centurion servant was healed, "Verily I say unto you, I have not found so great faith no not among the Mennonites." Or would it be wrong to go where James 5 is observed? The Apostolic church, the Pentecostal, some of the Methodists, the Foursquare, and others are observing it with great success. Likely we all believe that it is the Lords will that all men shall be saved. In my estimation it is also the Lord's will that all be well. John 1:2. "Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth." All men will not be saved not because it isn't the Lord's will but because they neglect or even deny His saving power. The same is true regarding health. The healing power of Jesus is neglected and denied and is transformed into medicines, operations and physicians. Then it is often said that it is the Lord's will that one is sick but most of us, when we get sick, try to get out of God's will, the sickness. There is inconsistency, contradiction in this. In the Lord's Prayer we are taught to pray, "Thy will be done on earth as it is in heaven." His will is done to perfection in Heaven and there will be no death, no sorrow, no tears, and no pain. We also read in Ps. 105:37 that when Israel left Egypt there was not a feeble person among them. They all were under the red door posts tinted with the Passover Lamb. How much more cleansing power has the Blood of the Lamb of God! It can surely cleanse spirit, soul and body. In I Cor. 11: 29-30 we have another reason for sickness. "Because you do not discern the Lord's body many are weak and sickly among you." Does it not mean that the Bread is for the body and the Blood for the redemption of the soul? If we could decide more clearly as to what is the Lord's will there would be less confusion in the church and among churches today. Jesus never fails to bless if His children meet the conditions. He promised Israel that none of the diseases will come upon them that come on the Egyptians if they obey and keep His commandments, Ex. 15:26.

In I Thess. 5:23-24 it is written, "And the very God of peace sanctify you holy and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it. In Matt. 8: 2, 3 and Behold there came a leper and worshipped Him saying, Lord, if Thou wilt Thou can'st make me clean. And Jesus put forth His hand and said, I will, be thou clean. And in Mark 9:23, If Thou can'st do anything have compassion on us and help us. Jesus said unto him, If thou can'st believe all things are possible. If ye come unto me, I will in no wise cast you out.

The if is always on man, Jesus will.

I don't know of any sickness recorded in Scripture wherein God's name was glorified. God's name only is glorified by healing of that sickness. It is true that a person in sickness often glorifies God more when sick than when he is well. But the sickness never was nor never will be a glory to God. If it were we ought to spread diseases. In Psalms 103: 13 He forgiveth all thy iniquities and healeth all thy diseases. I believe in all cases we should be careful that we don't consider God's promises less than they are really given for. For we know that He will save to the uttermost and as far as the East is from the West He will cast our sins away from us and saith, He forgiveth your transgressions and remembers them no more. So ye who are evil can give good gifts to your children, how much more will your Father which is in heaven give to them that ask of Him. Matt. 7:7. Ask and it shall be given you. James 5:15, and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him. Salvation for the soul first of all and healing of the body according to our faith. If our faith is in doctors and operations it will be done according. It is often said God will help them that help themselves, very true as far as it goes but Jesus said, I have come to seek and to save that which was lost. A lost one can not help himself anymore so Jesus will also help them that can't help themselves. Certain things can not be divided such as sin and sickness, Salvation and healing the suffering and dying; Neither can we combine Light with darkness nor can we combine the work of God with that of Satan. Can we say one sickness

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God sends and Satan sends another? No, God and Satan don't work together.

For 18 years I have been a member of the Mennonite church. As yet I have not heard a sermon on "divine healing" in any of our churches, and very few on the "Baptism of the Holy Ghost", maybe because the latter is lacking, the former is not fulfilled.

Aberdeen, Idaho. Otto G. Rissed.

THE EDITOR'S CHAT

(Continued from Page 146)

group have their individual tastes and their idiosyncrasies of character. One letter praised my editorial on the K. K. K., a second warned me against falling a prey to the Knights of Columbus and a third considers the subject quite out of place in a Mennonite journal. Some of our prospective subscribers write me that the Exponent is a fine paper, that it fills a useful place and that they read it with pleasure and profit. Others write us frankly that they see no need for the paper and that they have no use for it. An example of the latter reads as follows:

Sirs: I received your letter today. You can just stop sending us the Christian Exponent because we don't read it. We are getting our church papers from ....., we don't care to have any from any where else. We never subscribed for your Christian Exponent. I don't know why we have been getting it and we sure don't care for it.

Signed( )

It is pleasant to record that letters of this kind are not very numerous. If any readers of this column have received copies of the Exponent without subscribing for it, let it be understood that no one is trying to force something upon you which you do not want. We have no agents and no organizations to press the matter of subscriptions. Our only method of bringing the paper to the attention of readers has been to send sample copies, without any obligations whatsoever to those who have received them. If you do not care for them, send us a card to that effect. Your name will be promptly removed from the mailing list. On the other hand if you like the paper and believe with us that the attempt to have a journal that will circulate among all the branches of Mennonites is a worthy enterprise, we invite you to subscribe for it and send us the names of friends who might be interested. The various official organs of different branches of Mennonites come to the editor's desk and they are read with interest and sympathy. The Exponent in no sense aims to supplant any of them.

Lester Hostetler,
Upland Calif.

NOTES FROM HERE AND THERE

Rev. and Mrs. E. E. Miller have arrived at the home of Mrs. Miller's parents, Rev. and Mrs. N. O. Blosser, Williamstown, Ohio. After a brief rest Mr. Miller will do deputation work for his Mission Board.

Rev. J. B. Epp of the Meno, Okla., Bible Academy has secured an additional year's absence to continue his studies at a theological school in Texas, popularly known as Seminary Hill.

Professor E. J. Hirschler of the Bluffton College faculty sailed from New York, April 28th, for a summer's tour of Europe. He expects to travel in England, France, Switzerland, Holland, Germany and Italy, returning to his home in time for the opening of college next September.

CALENDAR OF EVENTS

May 6-8	Annual Meeting of the Mennonite Board of Missions and Charities Walnutcreek A. M. Church, Walnutcreek, Ohio.
May 18-20	California State Menn. Sunday School Convention, First Mennonite Church, Los Angeles, Calif.
May 24	Commencement Exercises of Witmarsum Seminary, Bluffton, Ohio. Rev. E. Troyer, speaker.
June 3-6	Commencement Week. Goshen College, Goshen Indiana.
June 10-12	Pacific Coast District Conference.
June 13-20	Pacific Coast Young People's Retreat, Colfax, Washington.
June 16-17	Central Conference Young Peoples Retreat, East White Oak church, Carlock, Ill.
July 7-8	Indiana - Michigan Mennonite Conference, Olive church, near Elkhart, Ind.
July 11-18	World's Sunday School Convention, Shrine Auditorium Los Angeles, Calif.
August 1-9	Bluffton Retreat, Bluffton, Ohio.
August 13-20	Bethel Retreat, Campus of Bethel College, Newton, Kansas. (We are not certain of the correctness of this date.)

* * * * * * * *

Notice: The editor of The Exponent will be pleased to publish the dates of any important events that are of interest to any considerable group of Mennonites if notice of same are sent in.

THE CHRISTIAN EXPONENT

is the only All-Mennonite paper published. It has no axe to grind. It is interested in all who call themselves Mennonites in every part of the world. It seeks to deserve your support. The editor welcomes your constructive criticism.

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Berne, Indiana

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Notes from Here and There

The annual meeting of the Bluffton College Alumni of Illinois was held at the Stevens Hotel in Chicago, Saturday March 31. About thirty members were present. Among the speakers were M. W. Baumgartner, Milton Sprunger, Mrs. M. W. Baumgartner, Samuel Burkhard, Dora Soldner (Professor of German at Wheaton College), and Dr. C. H. Smith of Bluffton. The officers elected for the coming year are M. W. Baumgartner, president; Leslie Sprunger, vice-president; Leo Burcky, secretary-treasurer. It was remarked at the meeting that Mrs. Tolson, one of the decorators of the Stevens Hotel, was a former teacher in the art department of Bluffton College.

The East White Oak Mennonite Church, Carlock, Illinois, called Rev. Ruben Zehr, at present pastor of the Congerville, Illinois, Mennonite church, to succeed Rev. Emanuel Troyer as pastor. Rev. Zehr is a young man with a few years pastoral experience in his present charge at Congerville.

The Spring Communion service of the Maple Grove Mennonite Church, Topeka, Indiana, was held on Sunday morning, April 15th. Rev. R. L. Hartzler of Carlock, Illinois, the former pastor of the Maple Grove Church, was present and conducted the services. On the same Sunday evening he also preached the baccalaureate sermon of the Topeka, Indiana, High School at the Town Hall before a capacity audience.

Mr. A. J. Eby, an alumnus of Goshen College of the class of 1915, is Educational director of Beckley College Harrisburg, Pa. This is his fifth year at Beckley College. In these years he has become the directing head of the educational activities of the institution. Before going to Beckley College Mr. Eby was the Resident Manager at Cincinnati of Buist & Company, Certified Public Accountants. He is a Certified Public Accountant in the states of Indiana and Pennsylvania and a member of the American Institute of Accountants.

Miss Amelia Bertche of the Congo Inland Mission, West Central Africa, writes from the field: "Our hearts were thrilled the other day at the coming of a native Christian boy accompanied by 25 of his own converts traveling a three days' journey across country just to spend Sunday with us and tell what the Lord has done for them. The boy was born in South Africa where he attended a mission school, received an education and was wonderfully converted. A few years ago he came into the Belgian Congo. Here he met with persecution and hardship of every kind. After this he went to visit his own kinsmen, several days' journey from here. Since there were no Christians among them he decided to come back to the mission but they did not want him to leave them. He told them, 'I will stay with you provided you give up your sins and superstitions, your heathen costums and accept the Christ that I serve'. They called a meeting for discussing the matter and unanimously decided to accept his proposal. They hold their meetings under some shady tree in the day time and around the camp fire at night. He taught them hymns that he had translated into their language and in his simple way told them the story of the cross and the Saviour's love. And in the brief time of a few months had led 47 of his friends to know Christ as their Saviour. It was an inspiration to hear them singing the hymns that they had just recently learned and their hearts were just bubbling over with their new found joy. Do missions pay?"

Items for publication on this page should be addressed to

THE CHRISTIAN EXPONENT
Bluffton, Ohio

Rev. Wilmer S. Shelly has received nineteen new members into the Wadsworth, Ohio, Mennonite church since he assumed its pastorate in June, less than a year ago. The quarterly financial report prepared by the church treasurer also is most encouraging. One of the Sunday school classes has started a parsonage fund with the hope in time that the church may be able to provide its pastor with a parsonage.

On Easter Sunday the Lord's Supper was observed by the Bethel Church Fortuna, Mo. At this service individual communion cups were used which were the gift of two Sunday School classes, the Girls' Gleaners and the Boys' willing Workers. In the evening of Easter Sunday the service took the form of a song service by the choir directed by the pastor, Rev. J. D. Warkentin.

The total income of the Foreign Mission Board of the General Conference for the year of 1927 was $122,218.08 This does not include sums contributed for home missions and charity work but is for foreign missions exclusively.

Dr. Ernest Correll of the Goshen College faculty and Mr. Lee S. Nafziger of Goshen, Indiana, spent April 21-23 at Bluffton, Ohio, gathering material for a Nafziger family history. Dr. Correll reports that he found some exceptionally valuable material for his work, especially in Dr. C. H. Smith's private library.

The graduation exercises of Grand View Hospital, Souderton, Pa., will be held in the Zion Mennonite Church May 3rd, at 8:00 P. M. Rev. G. T. Soldner is pastor of the church.

Statistics published by the First Mennonite church, Bluffton, Ohio, indicate that the church raised for all purposes during the past year $7,825.39. Of this amount $2,056.55 was given to missions.

The Zion Mennonite Church, Souderton Pa., has a Junior Choir of thirty young people who sing regularly at the evening services on the first Sunday of each month. The young people manifest considerable interest in their choir and its work.

Rev. Paul E. Whitmer gave a lecture on his recent tour of the Holy Land at the Orrville, Ohio, Mennonite church on Sunday evening, April 29th. Rev I. W. Royer is pastor of this church.

In the absence of Rev. E. J. Neuenschwander who is holding evangelistic meetings at Aberdeen, Idaho Rev. S. J. Goering, Rev. W. C. Voth, Rev. Arnold Funk and Rev. Adolph Friesen of Witmarsum Seminary are conducting the regular Sunday services of the Ebenezer Church near Bluffton, Ohio.

Professor P. C. Hiebert of Tabor College, Hillsboro, Kansas, celebrated his fiftieth birthday anniversary on Wednesday evening, April 4th. When he arrived at the Mennonite Brethren church to teach his weekly Bible class he was greeted by a large audience representing both the church and the college. An appropriate program was given in honor of Professor Hiebert, concluding with the presentation of two valuable gifts, a beautiful Bible and a draft for $325.

The fourteenth Annual Commencement of Witmarsum Theological Seminary will occur May 20-24. On Sunday evening, May 20, Dr. J. E. Hartzler will preach the Baccalaureate Sermon and on Thursday evening, May 24 will occur the commencement exercises at which time Rev. Emanuel Troyer, the president of the Seminary Board of Trustees, will deliver the address. There will be nine graduates. Three will receive the B. D. degrees, one the Th. B. degree and five are candidates for the A. M. degrees for work done in the Seminary, although the degree will be conferred by Bluffton College

Harold S Bender
Parkside

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

May 22, 1928

EDITORIAL

WAS THE DETROIT CONVENTION RED?

MINISTERS AS LEADERS

BUSINESS AS A LIFE WORK

Wm. R. Mast

GREATER WORKS

H. L. Eby

CHURCH GAINS AND LOSSES

Summary of the Christian Herald's Annual Census

DO YOU KNOW

$2.00 a Year **10 Cents a Copy**

The Editor's Chat

Most things in this section of the country are "unusual". Last week it rained for over twenty-four hours. This was very "unusual" for this time of the year. The desert country and the moutains began to be parched and dry. The rain will put on a new hue of green and bring out millions of desert flowers. It was, however, of doubtful value to the fruit growers, for there was not enough of it. A few growers complained that whereas their turn had come for irrigating, the top soil was too wet to plow the furrows to do the irrigating. It will be nearly a month before their turn will come again. The first few days of the month have been very hot but since then it has turned cooler and there have been a number of cloudy days. So is the weather in southern California. As Mark Twain said, "Everybody talks abcut it, but nobody does anything about it".

And now a word about **earthquakes**! In this section, the word is ordinarily out of place in polite conversation. But the issue is forced upon us by a professor from San Francisco, a Dr. Bailey Willis, who wrote a book some months ago in which he predicted that the next seismic disturbances would occur in the vicinity of Los Angeles. (Those not acquainted in California please note that San Francisco is in a foreign country, located over five hundred miles away from the city of the angels). After the publication of this book, the insurance rates in Los Angeles promptly began to soar high, in some cases rising a thousand per cent. The insurance companies are located in the east and property owners and the press became furious. Dr. Robert T. Hill from Los Angeles, an internationally famous geologist, came to the rescue. After a careful study of the subject, he announced that the predictions of Dr. Willis are baseless, and that the stress and train which cause earthquakes were absent in this section. For some time the insurance companies refused to lower their rates but now they have announced a cut of nearly one-half. Prospective builders are proceeding with their plans.

The Hickman case continues to drag along. His attorneys have succeeded in making another appeal and thus delaying again the final sentence. In a recent interview, Hickman is reported to have said that he was never happier in his life, admitting at the same time his guilt in the slaying of little 12-year-old Marion Parker and knowing that it would be only a matter of days until the state would demand from him the supreme penalty for his crime. What a tragedy when a life has never known the real sources of happiness! Many years ago an aged man wrote from his prison cell, "Rejoice with me". He was happy in the consciousness of having fought a good fight and in the contemplation of receiving the crown by which the righteous judge rewards all the faithful. The darkness of the prison could not take away his happiness. But it is impossible that a man living alone with a guilty conscience can be happy in any sense.

The editor has received for publication a highly interesting article on "Keeping the Faith" from the pen of Dr. C. Henry Smith, professor of History at Bluffton College, and authority on Mennonite history. The article gives an account of the Mennonites during the war and constitutes the final chapter of a new book by Dr. Smith, on Mennonite history. I regret that the manuscript reached me too late for use in this issue. It will appear in three or four installments beginning with the next issue.

By this time you will have noticed the questions and answers on Mennonite history which have become a regular feature of the Exponent. They should prove interesting to a great many readers. The author of them is Dr. Harry F. Weber, formerly from Sterling, Illinois, but now professor of Sociology and Economics at a college in Myerstown, Pa. We are greatly indebted to him for this service.

The church statistics on another page will be perused with interest. One marvels at the number of denominations and the number of bodies within some of the denominations. It is interesting to observe that the Mennonites are not alone in being credited with numerous divisions.

Sincerely yours,

Lester Hostetler.

Upland, California.

CALENDAR OF EVENTS

May 20 - 24 —
Tabor College Commencement Week, Hillsboro, Kansas.

May 24 —
Commencement exercises of Witmarsum Seminary, Bluffton, Ohio.

May 27 - June 1 —
Commencement Week, Bethel College, Newton, Kansas.

May 30 - 31 —
Ohio Mennonite and Eastern A. M. Conference at the Oak Grove church, near Orrville, Ohio.

June 3 - 6 —
Commencement Week at Goshen College, Goshen, Indiana.

June 7 - 8 —
Indiana - Michigan Mennonite Conference at the Olive church near Elkhart, Indiana.

June 8 - 12 —
Pacific Coast District Conference (Old Conference) at Filer, Idaho.

June 10 - 12 —
Pacific Coast District Conference (General Conference), at Colfax, Washington.

June 11 - 13 —
Conservative Amish Mennonite Conference at Maple Glen Meeting House, near Grantsville, Maryland.

June 13 - 20 —
Pacific Coast Young People's Retreat at Colfax, Washington.

June 13 - 17 —
Young People's Retreat for the Central Conference of Mennonites at East White Oak church (near) Carlock, Illinios.

July 11 - 18 —
World's Sunday School Convention at Los Angeles, California.

August 1 - 9 —
Bluffton Retreat, at Bluffton, Ohio.

August 23 - 30 —
Bethel Retreat at Newton, Kansas.

August 28 - 30 —
Missouri - Kansas Conference at Hesston, Kansas.

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Notice: The editor of The Exponent will be pleased to publish the dates of any important events that are of interest to any considerable group of Mennonites if notice of same are sent in.

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EDITORIAL

GERMANY'S PEACE AMBASSADORS

Ten years ago the streets of New York City were lined with soldiers who were on the way to destroy German people and German culture. A few days ago these same streets were thronged with people in honor of two German flyers and their Irish companion who braved the Atlantic in an attempt to connect Germany and America by airplane. Like Lindgergh, these fliers are hailed as ambassadors of good will. And so they are. It should be remembered too that the airplane makes good will all the more necessary. Airplanes from Germany can carry ambassadors of good will. They can also carry TNT and in the event of another war they will be sure to do so.

GERMANY FAVORS PEACE PACT

It is heartening to know that the one nation which was regarded a few years ago as the most militaristic in the world, Germany, has accepted without qualifications, Secretary Kellogg's multi-lateral peace treaty. This means that Germany, like the United States, is willing to go the whole way for universal peace. England favors the pact but at this writing has taken no action regarding it. France, through their premier M. Briand, has expressed willingness to sign the treaty only with certain reservations. The treaty will not be signed by any nation unless all of the world powers are willing to do so, and at the same time.

LITTLE FIRES AND GREAT MATTERS

The landing of Japanese troops in China is a small matter as yet but it might turn out to be a little fire that will kindle a great matter. Millions of dollars of damage have resulted from someone carelessly throwing away one burning cigarette stub. Nearly fourteen years ago it was the firing of one single shot in Serbia that started a world conflagragtion. The eyes of the world have for years been upon China to see what would come out of their civil strife. Now that Japan has entered into the situation the interest in the Orient is still greater. Will it result in a first class war between the two peoples of the yellow race? Will it mean finally the unification of the Chinese warring parties?

NOTED SURGEON ADVISES BOYS

Dr. Charles H. Mayo, one of the two famous Mayo brothers who put the town of Rochester, Minnesota, on the map because of their reputation as surgeons, is spending a vacation in Los Angeles. On Sunday, April 29, which was boy Sunday, he gave an address at the Thomas Episcopal Church. Regarding the church and some social problems he said:

"Today, as always, the best guide in any community is the minister, and the best people are glad to be identified with some type of religion."

"The brain is intended to control the body, particularly the glands. Yet the youth of today is too much disposed to allow the reproductive glands to control his brain."

"Tobacco is destructive, as is illustrated in its death to germ and insect life. I don't object to smoking if I don't have to breathe the smoke. But don't smoke before you are 21, for the cells of immature life are not fit for tobacco. If you must do so then, don't spend your parents' money for it. Burn your own earnings!"

"As for liquor—the man who drinks is a nuisance to himself and a menace to others!"

BRINGING BACK THE DEAD

The interest in spiritualism has died down since the war but there are still plenty of people who would like to communicate with their dead friends and there are still "mediums" who claim that it can be done. The magazine 'Science and Invention" has offered a prize of $21,000 for any phenomena that would prove their assertion. Numerous "mediums" have tried for the prize but their demonstrations have in every case proved to be fakes. Recently one Nino Pecoraro again tried it. He was dressed in white shirt and trousers, strapped to the chair, tied hand and foot with ropes, and the mittens he donned were sewed to his shirt sleeves. After sealing all knots with wax, he was placed behind a black curtain and the lights were turned out. He hoped to bring back the spirit of the dead magician Houdini. A voice counted three and then the cameras "shot" to photograph anything that might appear. But nothing appeared. The $21,000 prize is still open.

Spiritualism has revealed an interest in the life after death but it has not added one iota of knowledge regarding the whereabouts or the condition of the dead. Belief in the future life will not depend upon anyone being able to photograph a spirit or receiving a ten word message from the dead such as the seances claim to have received. The doctrine of immortality is held most firmly by those who live the quality of life which is immortal and who have learned by faith to believe in the things of which Eye hath not seen, nor ear heard, Neither have entered into the heart of man.

CHILDREN'S RIGHTS

The American Child Health Association recently published a list of the rights of children, formulated by Herbert Hoover who is the president of the American Child Labor Association. It is an interesting bill to look at. Here it is:

1. To be born under proper conditions.
2. To live in hygienic surroundings.
3. Prompt and efficient medical attention and inspection.
4. Sufficient nourishment.
5. Primary instruction in the elements of health and hygiene.
6. Complete birthright of a sound mind in a sound body.
7. The encouragement to express in fullest measure the spirit within which is the final endowment of every human being.

In addition to these rights pertaining to physical health, every child has the right to a happy home life to training in good citizenship, in morals, and in religion. Children are our greatest resources. Unless we train them in the way in which they should go and conserve them in the years up through the teens, it will not be worth while conserving anything else.

GETTING USED TO FLYING

The idea of human beings flying through the air is gradually becoming a part of our stock of ideas that we take for granted. We are getting used to flying. And the time is not far distant when an airplane trip will seem no more unusual than an automobile trip did a score of years ago. Everyone cheered Lindbergh when he crossed the Atlantic. Then followed Chamberlain, and Byrd, and the Bremen. And now Wilkins and Eielson have made their amazing polar dash. The cheering still continues but we shall soon get used to such heroic feats and they will become commonplaces. Already there are popular priced planes advertised and there is popular discussion of the price per mile operating a plane as compared with an auto. Our means of travel and communication are progressing by leaps and bounds. Will our spiritual development and our technique for friendship with new neighbors keep up with the pace?

WAS THE DETROIT CONVENTION RED?

In an article on "The Modern View of Missions" which was published in the Moody Monthly and later in the Gospel Herald, Brother John Horsch of Scottdale, Pa., undertakes to throw light upon the character of the missionary messages that were delivered at the Detroit Student Volunteer Convention. We are informed that there is a new view of missions, held by Sherwood Eddy and other modernists, which would change the whole missionary enterprise from the propagation of the true Christian faith to an insidious red propaganda in behalf of Russian Communism. He says:

> Now, a social order, such as the program of Sherwood Eddy and other speakers at Detroit calls for, has been established since the world war in Russia.

His whole contention is of course absurd, as anyone who reads the printed report of the convention will promptly discover. Neither Sherwood Eddy nor any of the other speakers advocated Russian Communism and Horsch's belabored arguments against communism seem to us perfectly gratuitous so far as the subject matter in hand is concerned.

We were pleased to find the following statements in Sherwood Eddy's address:

> "For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your bondservants." Here is at once the substance of our message and spirit. Christ is our message: we are the bondservants .
>
> We go humbly to present Jesus and His way of life as the heart of our message, not a cast-iron theological system, not denominational sectarianism, not competitive proselytism.

These words flatly contradict Brother Horsch's charge that the new view of missions is to forsake the old gospel and substitute for it "socialization." Foreign missions are facing a new situation since the world war and mission workers have been compelled to take a new attitude toward their work and to ac-

commodate their approach and methods of work to a changing situation. All of which is not in any sense a forsaking of the old gospel, rather a return to it. What, we ask, is the old gospel if it is not "Jesus, and His way of life?"

Foreign missionary work demands intelligent leadership and the whole-hearted support and sympathy of the home base. This is no time to listen to the voices of reaction which would baptize the missionaries anew with the passing spirit of sectarianism, and arm them with the futile weapons of empty shibboleths and worn-out dogmas.

—o—

MINISTERS AS LEADERS

It is right to expect that ministers of the Gospel, presumably committed to the principles and program of Christ and ordained to be leaders in enlisting men and women in the army of a crucified Savior, should be governed in their private and professional affairs by other motives than those which govern the unregenerate man of the world. The love of money, the desire for popularity, the craving for power and authority over others—these are the sources of much of the evil in the world and they account for most of the political graft and the oil scandals by which many people pretend to be outraged.

As a matter of fact the leaders in religion are not free from the same spirit which crucified Jesus in the first instance and which has pressed a crown of thorns upon humanity ever since. Greed, the desire for the approval of a crowd, the lust for power—how we hate these things when we see them in others, like David did in Nathan's parable. It would be well for the church and for the cause of Christ if we could recognize, as David did, these sins in our own lives and say "I have sinned," repent, and thereby earn the right to lead others to repentence. There is much effort put forth amid a good deal of wailing and lamentation to keep heresy out of the church. The time will surely come when Christian people will recognize that the real heresy which is threatening the church is the departure from the spirit of Christ, a forsaking of love, and self-sacrifice and loyalty. This heresy which is accepted and practiced by many of the professionally "orthodox" and is far more dangerous and destructive than the new and fancy brands of liberalism which are on the market A church which is led by men who know Christ and who are true in their private and public life to the spirit of Christ has little to fear of those who deny Christ.

In almost any other business or profession outside of the ministry, a man is rated by the amount of his income. There are some ministers who are not above that standard, having forgotten that the Master whom they serve not a pay envelope at the end of His service, but the cross. The zeal for souls on the part of some evangelists is matched by their zeal for generous collection, so much so that they avoid small congregations which cannot afford a bountiful thank-offering. There are some preachers who have fine things to say but they will not say them in the spirit of a propagandist, as Jesus did to the woman at the well. They will open their mouths only when paid to do so.

As to the desire for popularity, this is a heresy which completely denies the lonely man of Sorrows. Let it not be supposed that the advocacy of a few tithings of mint and cummin will fulfill the Master's demand to stand alone for the truth. It turns out that standing for this or that rule or custom is more popular for many preachers than to insist, as Jesus did, in continually calling attention to the weightier matters of the law. As a matter of fact, this explains why many preachers, as well as teachers, conform to certain required standards which are demanded of them by church authorities, and then proceed to build up the necessary mental fictions to keep themselves from appearing ridiculous to themselves and others. Jesus never courted popularity. Nor did He ever compromise His message or change His method when He found that the majority was turning against Him. Many preachers in the church are for sanctifying the status quo and they will yell with the crowd. Jesus did no such thing. He proclaimed truth—new and old and on numerous occasions the crowd dwindled to almost nothing.

And now a word about that other heresy—the desire for power over others. One does not like to use such a term as ecclesiastical politics. But it is nevertheless true that the practices and spirit of the political machines have in more than one instance been introduced into the affairs of the church. The men who have "pulled wires" are not all in the sinful Republican machine of Pennsylvania or Illinois. There are some church authorities who get what they want by log-rolling and wire-pulling rather than by open and fair means. And those who have defended their action upon the grounds that the guilty ones are ordained men of influence in the church, are not the real friends of the church. Those church leaders which continually emphasize the importance of obedience on the part of laity and who continually quote the text "Obey them that have rule over you" to the neglect of the words of Jesus, "He that is greatest among you is servant of all," are thereby advertising an unregenerate, childish desire to be master over others. Jesus' respect for others—their personality, their ideals, their experiences,—is marvelous. And it stands as a notable contrast to the ambition of some of His followers to regulate the private affairs of their fellow-believers.

We are not of those who have lost confidence in the church or in the ministry, The church has retained Christ and her ministers have continued to preach Christ (though sometimes out of strife). Through the long history of the church, Christ has ever been the great power for her self-cleansing and He will continue to be so.

What Shall Be My Life Work?

Wm. R. Mast

VI. BUSINESS

Wm. R. Mast of Walnut creek, Ohio, the writer of this article, left the school room after a number of years of successful teaching, to engage in the mercantile business in a small village located in the heart of a prosperous agricultural community. Amidst the duties of managing a thriving business enterprise, he finds time for the reading of books and magazines, musical activities, and religious work. His philosophy of business life will be read with interest and profit . LThis is the sixth of a series of Life Work articles. Editor.

The articles which have appeared thus far on the various vocations have been immensely interesting and must doubtless have proven highly profitable to those who are at that age when subjects of this nature are carefully read. I only hope now, that I Ishall not put too weak a link in the chain as I attempt to write on "business" as a life-work.

The business world is big. This line of work is attractive. There are various forms of business. In a sense they are the same and in another sense they are vitally different. After one has decided to enter upon a business career of some kind, he must still further investigate its various forms in order to ascertain which particular one best measures up to his inclinations and abilities. Manufacturing, buying and selling, wholesale and retail, banking these all are forms of business. I shall confine myself more directly to that form of business which has to do with the selling of goods across a counter in a retail way. I shall endeavor to write plainly as I have found business in my short experience of nearly ten years.

In the first place let it be clearly understood that a business career as well as any other has both its advantages and its disadvantages. It is also very true that what may prove to be a disadvantage to one may not be the same for another. To some, failures and losses are only stepping stones to success. Much depends on the grit and determination of the individual to make good. While there is much to be said in favor of a life in business, it should also be known that there are some obstacles to be overcome. Young people who are seriously considering the choice of a life work, it would seem, have a perfect right to know as much as possible about that career, both pro and con, as it is possible for them to find out. Many of the failures in life may be attributed to the very limited knowledge of a chosen life-work at a time when decision was made. Many disastrous results have come from such a lack of proper understanding.

Business as a life-work is chosen for one or both of two reasons. These are financial and social; a desire to make money and a desire to serve humanity. I am sorry to say that in the mind of a too large general public a business man is engaged in wringing money out of people who are unwilling to give it, in manners both just and unjust, mostly the latter. Such people never have felt that the business man is also a benefactor to society. It must be admitted that there are avaricious and unprincipled men in business whose sole purpose is to make as much money as possible in the least possible time, regardless of the manner of acquisition. However—it is needless to say that such men never last very long in business. So taking it by and large, the mass of business men who are successful are of as high a degree of integrity of character as you will find in any other professions or other lines of occupation. Taking a hundred men selected at random out of the business world, the same number out of the professions selected in the same manner, and an equal number of farmers selected in like manner, test their purity, their honesty, their righteousness and their devotion and you will find as high a percent among the business men as you will among the others. A man after all is what he is, wherever you put him. I admit such an examination would be difficult and well-nigh impossible, but no doubt you will have in mind the point I tried to make. Humanity is pretty much the same wherever you go; some good and some not so good; some bad and some worse. It is after all not our duty to "hurl the cynic's ban."

I might state here that those who hold such base opinions about business men in general and about retailers in particular to the effect they must necessarily be liars and deceitful and dishonorable persons, are entertaining ideas that hark back to the time when business was conducted on the principle of getting as much as possible for an article and giving as little value with it as possible in return. Some business is still conducted on such a primitive method in this country but this is not by any means the standard of our American retail business. In some countries this practice is still in vogue. Nothing has any fixed value and price, The customer is looked over and the asking price first will depend on the result of the seller's opinion of the buyer. The former will ask as much as he pleases, the latter will offer as little as he thinks safe. Maybe the purchase is made and perhaps not. The expression is still quite common that it is easier for the seller to come down than go up. Such methods are rapidly becoming obsolete. Merchandise is marked in plain figures. One price is charged to all. The goods is marked at the lowest possible figures it can legitimately be sold. This does away with quibbling and chewing. Thanks to John Wanamaker for pioneering in this more logical way of doing business. When he first started out in Philadelphia by marking his goods in bold figures his competitors thought he was crazy and predicted his finish. The whole world knows the result. No, do not throw business out of the list because you are afraid you

can't maintain your Christian character. Do not allow prejudiced opinion to prevail upon you to stay out of business if your inclinations, desires and abilities would have you choose this career.

Many are apparently drawn into business because of the seeming ease with which money is acquired. They see clerks behind counters, busy serving the customers, the cash registers are ringing. This all seems very inviting. They declare that merchandising is the life-work for them. But wait, don't be too hasty. Here is not the place, nor is this the time to make decision. Business, to be successful, demands more than passing merchandise across the counter and filling your cash register. You have not seen all. Quite likely behind this scene there sits a man at his desk. He too is working. On him rests the responsibility of the success or failure of this business. Perhaps he is the buyer of merchandise for the store. He must buy right if he wants to sell his wares at competitive prices. He must watch the markets. He must frequently stay at his desk after working hours. He must often do more than what he is paid for. He is there filling a very important place in that business. Another may hold the position of sales manager. It is his business to see that the goods is sold and with it the good-will and service of the store. Still another has charge of the financial end of the business. It is his duty to take care of the accounts. And so we might name more. In a small retail business these various duties and responsibilities rest upon the shoulders of one or two.

The man in business must have capacity for hard work. If work is loathsome to you do not accept the business life. There is nothing easy about it. Patience is a requisite. It is often stretched till it nearly breaks. Unfair competition makes heavy demands upon your self-control. You must somehow learn to bear mistrust and unfairness from certain of your customers. Courage, the spirit daring and bearing is necessary. Investments must be made. Many times you must take a leap as it were in the dark. You must exercise a sense of justice, benevolence, politenss, veracity and honor. All of these characteristics are important, some are indispensible.

Then there is the matter of capital. It takes at least some money to make money in business. Credit, if it is good, is often sufficient for part of the financial obligation. You should have at least your assets balance your liabilities. Business writers, statisticians and others, report between 80 and 90 per cent failures in business. This would indicate the necessity of careful consideration before making too large an investment. Competition is getting more keen each year and what was once possible in business is not so now. However, there is still ample opportunity for the enterprising and efficient young man to make good in business. The business world needs more conscientious young men who will adopt Christian principles in their business.

Now we come to the second aim in business, that of service. As aforesaid some people never have the faintest idea that any person would be in business because of the service that he may render to society. Some people are not slow to show their reaction if you succeed and also if you fail. If you prosper you did not do the right thing, if you fail you did the wrong thing. In my mind the greatest laboratory with the simplest equipment for the study of human nature is the retail store. You find some great souls. Personalities that you meet here give courage and aspiration. They are real genuine friends and they do not need to tell you. You will find that out. On the other hand, here you find people also just as they are without adornment, sham, pretense or hypocricy. Deal with people's pocket books and you touch their hearts. This after all is the most vital thing with many folks. No, I say the church services, or other religious gatherings are not the proper places to make an estimate of the degree of real goodness in people. The moral standard that folks have when they do business with you is a better place to tell who's who. It is always much easier to be good when every body else around us is good than it is when we are alone and off guard. Most everybody is good in the presence of the preacher but during the week is the time when some virgins do not have sufficient oil. It seems to me that in business one has good opportunity to see what people do in an emergency. Dont expect that you must make a million but this is Henry Ford's reply to the question whether a man could make and use a million dollars honestly. He says, "Whosoever started that saying must have been a man of the narrowest vision, else he would have known that it is much easier to make money honestly than it is to make it dishonestly. The only important point in all this is, that instead of thinking of business in terms of service, people think of it in terms of dollars." The really great business man thinks of the mission as well as the magnitude of his enterprise. A business must be socially sound to be commercially successful. Capital and labor are antagonistic terms in the minds of many. This should not be the case. One needs the other. Neither could get along without the other. Here again many troubles arise because of a lack of proper understanding and appreciation of the other. The corruption in business as well as in labor can only be purified and magnified by adopting more and more the principles of Jesus in modern business.

In conclusion let me say that there is a real social mission in business. The field in which customers may be educated to constantly new goods as well as acquainting them with the process of manufacture is unlimited. For you there is an immensely helpful education to be had right on your shelves. How is it made? Where does it come from? What of the countries and regions where it was produced? Such information is worth while securing and you can be a student all your life and not have obtained it all.

Let us not forget that a great spirit may serve society at the banker's desk; or behind the counter as well as in the scholar's laboratory or from the public platform.

All in all, a career in business is worth while, be it long or short. Personally, I prize my experience very highly. I do not know how or where I could have gained as much in so many ways as I have in my store. After all is said and done, it is not so much what the nature was of my business or profession, as it will be what kind of a life I have lived. Not so much what I got as what I gave.

Greater Works

H. L. Eby, Ph. D.*

An outstanding need of today is to increase the courage and faith of the people. The church has often not been successful in meeting this need. Instead, it has not infrequently ministered, however unwittingly, to a loss of both faith and courage. One way in which it did this was by preaching the golden age of religion as in the past. It somehow taught that Christian men and women of a former age were more intimately acquainted with God than we of this day. The implication was held out that there was far more direct personal contact with God, the Father, then than now. The church also tended to teach the innate badness of men rather than the inherent goodness of God. It set the former so-called saintly age on a pedestal. Those of today were to be appropriately convicted by the unfavorable comparison of their own lives in contrast with the lives of the men of that earlier age, and were accordingly expected to turn from their sins. But men are not interested in an age hedged about by asserted glamour and mysteries which they, with their human limitations, cannot understand. Nor are they interested in a book that is purported to tell of the greatness and worth of a former age as contrasted with the badness and shortcomings of today.

Men already know how bad they are. What they want to know is how they may become better. Man possesses a chronic optimism that even the negative preaching of the church has not been able to kill. He is always considering and devising ways of improving himself. The badness of men is not so much due to their inherent wickedness as it is due to the failure of the church and education to make them conscious of their worth and show them a better way. The field does not grow weeds because it is in its nature to grow weeds; but only because it hasn't been cultivated and planted to a better crop. The attitude and teaching of the church are largely responsible for the neglected reading of the Bible.

The Method of The Master

In its backward look, the church seeminly reversed the method of the master. What was Christ's method?

(1) Christ did not consider His ministry as the golden age of religion. Note His words:

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works shall he do; because I go unto my Father."

That was not looking back, but forward. The "Golden Age of Religion" was to come after Christ and did not end with Him, as some would have us believe. "Greater works shall men do!" This is a great charge! A great challenge! It is an expression of the confidence of the Master in the ability of His disciples.

(2) Christ did not put Himself on a pedestal. we read:

"He made himself of no reputation";

"He was tempted in all things like as we are;" and,

"Let him who would be the greatest, be the servant of all."

Instead, Christ would undoubtedly resent any and all attempts to place Him on a pedestal.

(3) Christ recognized His own meager opportunities, restrictions, and limitations of strength. He said:

"I must work the work of Him that sent me while it is day; the night cometh when no man can work."

"All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock will be scattered abroad."

"O my Father, if it be possible, let this cup pass from me."

And again, "Greater works shall he do, because I go unto my Father."

These are not the words of a man who set himself on a pedestal; or who regarded himself above and supreme to his fellow man.

(4) Christ's method with His followers was that of commending, not condemning them.

(a) Of John the Baptist He said:

"Among them that are born of women there has not risen a greater," thus not even excepting himself. And again of John, "He was a burning and shining light."

(b) His comment on Nathanael, His disciple, was:

"Behold an Israelite in whom there is no guile."

(c) The centurion, whose servant He healed, He commended in these words,

"Verily I have not found so great faith, no not in Isreal."

(d) Of the woman and the alabaster box He spoke this eternal tribute:

"Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Note, "it shall be told for a memorial of her." These latter words seem to have been overlooked or neglected. From them it would appear that Christ regarded the woman rather than Himself, as the central figure in the picture.

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(e) And to all of us He may be heard to say, "Greater works than I have done shall ye do."

The Works We Shall Do

What works then shall we do? What works did Christ do?

(1) At the outset of his mission, He said:

"He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted; to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised."

(2) To John's query, "Art thou he that should come, or do we look for another?" He answered:

"Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

(3) Toward the close of His ministry, when warned against Herod, He replied:

"Go tell that fox, Behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected."

(4) Christ gave power to His disciples,

"Against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of diseases."

These then are the works to which we are called. These the fields of need in which we are expected to do even "greater works" than the Master Himself. It is significant to note the emphasis Christ placed on bodily health, on both physical and mental soundness. There would seem to be nothing of mystery in all this mission as outlined by Himself.

Christ Would Commend His Followers

In accordance with His method, we may hear Christ saying today:

"I was able to do a few things, to help a little to bring new hope, courage, freedom and release to the poor, to the captives, the bruised, the broken hearted and the afflicted; but you, my comrades and fellow men, you shall take up this work where I laid it down. You shall carry it on and forward to its full fruition, to the greater service of mankind. I understood and expressed the principle of life, and came that you might have life more abundantly. I can see in my mind's eye the abundant applications you, my followers, will make of this great principle, to the untold blessing and welfare of human kind."

If Christ were with us today we might hear Him speaking in this same tenor to the several individuals and groups that serve in our present social, economic and religious order. We might hear Him say severally, as He recognizes the services each is rendering to the well-being of his fellow-man.

(1) To the meteorologist:

"I understood the southwind ment heat, and that a cloud in the west brought rain; but you will develop your science of atmospheric pressure, of humidity, of prevailing winds, your methods of measuring temperature, and like principles. You will warn sailors of approaching storms, and shall save ships and human souls at sea. You will forecast frosts, and will make it possible for people to protect themselves against heat and cold, and to keep unharmed the lives and property of my people."

(2) To the engineer:

"The winds and the waves obeyed my will, not to blow, not to act; but you shall harness them both and convert their energy to do work of the world. You shall say to this mountain, 'Be thou removed, and be thou cast into the sea,' and behold the Panama Canal! You shall supply water to the arid wastes, shall cause the desert to be carpeted with grass for cattle, and there shall be food, crops and flowers for man."

(3) To the botanist and plant breeder:

"I understood and appreciated a little about the lilies of the fields; about the grasses and grains; of the relation between seed time annd harvest; of the effect of soils on the growing of crops; of the tiny mustard seed and the matured magnificent tree. But you shall make two ears of corn, two bales of cotton to grow where but one grew before, and a pauper people shall be fed and clothed in rich raiment as kings. A Burbank shall arise to give his science and skill to increase their joys and to multiply beauty in the world. 'Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me.' "

(4) To our own United States:

"I, once upon a time fed five thousand, and again, four thousand, and yet the multitude were hungry. But to you a starving world shall stretch out its hand, and you shall fill it, with abundance to spare. Your citizens shall become the ambassadors of peace and good will to the nations of the earth."

(5) To the physician:

"I cleansed a few lepers; made a few deaf to hear; restored sight to a few blind; healed some sick with the fever; made whole several palsied and withered arms; and raised a few from the dead. You, with your modern medicine, scientific surgery, hospitals and sanitariums, shall bring healing and health to suffering millions. By your scientific modes of living you will greatly lengthen the life span, and will go far toward abolishing disease and even death itself."

(6) To the alienist—the psychiatrist:

"I cast out a few devils, and clothed a few young men and women again in their right minds; but by your knowledge of the mind and its method you shall be able to offer calm and comfort to minds aweary. You will give men and women power over their nervous systems, and control over their mental processes through the psychology of suggestion. By means of mental hygiene you will restore and return to their families and to active service thousands that had let go."

(7) To the attorney—to the Juvenile Court Judge:

"One man came to me seeking a division of the estate. You shall become the advisor to many, and shall settle numerous difficulties out of court. You shall teach men the value of 'agreeing with their adversaries quickly.' I said to the woman about to be stoned: 'Neither do I condemn thee. Go and sin no more.' You shall build up your system of probation, and by these methods shall, as it were, 'put the same clay a second time upon the wheel, and make yet another vessel.' "

(8). To the Humane Society:

"I called the attention of a few people to the need for kindness toward the sheep, the dumb ox, the ass, and other beasts of burden. But you shall make it a matter of education in the schools, that all people everywhere may learn and observe their responsibilities toward our animal friends."

(9). To the Red Cross — to woman:

"I was able to comfort and bring joy to the lives of a few. You shall mother the race of men. You shall heal their broken hearts; and 'wherever this gospel shall be preached, this shall be spoken as a memorial unto you.' "

(10). To the public school and Sunday school teacher:

"A few children came to me to be blessed in response to my request to 'Suffer little children to come unto me, for of such is the kingdom of heaven.' To you the children shall come by the thousands and millions. You shall bless them and teach them, and be a lamp unto their feet."

(Continued on Page 171)

Manners and Morals

THE DINNER GUEST

Elsie B. Burkhard

To share a meal with another in the intimacy of one's own home has always been considered a very fine expression of hospitality. A great deal has been written and said with the idea of assisting the hostess to prepare the meal that has for its aim the furtherance of agreeable social relations. Much of this advice, however, seems to have been directed to the woman with a large income, with ample leisure, and with one or more servants.

The great majority of women today do not find themselves in this class. Only a few, comparatively speaking, have a large income Since women are entering professional life and in many cases combining business careers with homemaking, only a very few, indeed, find themselves in the leisure class. Now that such a wide range of occupation is open to young women, and that electric appliances have come to the kitchen to stay, the servant class is steadily dwindling. Only about 5 per cent. of the women of today employ domestic assistance. All of which means that entertainment in the home cannot possibly hope to be elaborate and expensive but, of necessity, must be simple and inexpensive.

There is, however, another and still better reason than the lack of time for the present day trend toward simplicity in entertaining, especially in the home. In preparation of meals, the woman of today feels that the larger share of her time should be given, not to the few formal occasions in the home, but rather to the careful regulation of the daily meals of the family. She feels that it is just as important to serve a well-balanced, nourishing, well-ordered meal to her children, who are forming physical and mental habits they will carry through life, as it is to serve such a meal to occasional guests. So we find her trying to lift the level of home life to a beautiful, healthful, workable plane and on that level she meets and enjoys her guests. We find her trying to prepare the everyday meal for the family so well that with only a very little change it can be made to serve every purpose of the meal of hospitality.

It is perhaps only natural for the hostess to want her table appointments as beautiful as possible for the dinner guest. But if one has to choose between expensive linens used only on special occasions and less expensive materials which she can use daily, it is better to select the latter. One hostess who could easily have used far more expensive materials simply bought a large yardage of Indian Head in wide widths and had tablecloths and napkins to match machine-hemstitched. When carefully laundered they were really pretty and unusually serviceable. She used these on all occasions. Another woman I know, refuses to buy sterling silver, although she could easily do so. Instead, she has a set of good plate. She uses it carefully but uses it daily. The same rule can be observed in selecting china. Haviland and Bavarian are beautiful but rather expensive and fragile for little fingers to handle. There are now many less expensive and just as beautiful patterns of American dinnerware on the market. Some of these can withstand much hard usage.

In regard to the food served to guests, it is best to serve only those dishes the hostess can prepare successfully. There are always a few dishes she can prepare a little better than any others, and a little better than anyone else. One might say they are her little specialties. It may be only a particularly light and toothsome roll, a delicious pickle, or a delectable cookie—whatever it is, it should be included in the guest menu. It gives the needed touch to many a meal, lifts it out of the ordinary and makes of it a pleasant memory.

Editor's Note:- Readers are invited to suggest problems in manners and morals for discussion in this column. Address your communications to

Elsie B. Burkhard, Tempe, Ariz.

From Our Reading Table

The International Journal of Religious Education is printing a series of articles on "Teen-Age Leadership". The May issue has a contribution by Dr. Owen C. Brown, in which he says:

> Ninety percent. of the crimes in America, according to statistics, are committed by young people from sixteen to twenty-four, and nearly all of them are non-Sunday ichool goers. Captain Duncan Matheson of the San Francisco police says in all his police experience, he has seen but one boy who was a pupil in both high school and Sunday school come into the hands of the police. On the other hand, more than 90 percent. of the ministers missionaries and other full time Christian workers made their decision in this same range of years.

William Allen White, author, lecturer, and editor of the Emporia (Kansas) Gazette, has in times past been very outspoken against the K. K. K. At present he is expressing some wholesome opinions regarding the Daughters of the American Revolution, a patriotic organization. In a recent editorial entitled "Lady Sheep," he says this:

> Outside of Emporia and a few indignant chapters, the present leadership of the D. A. R. seems to be trying to make the order a herd of bleating sheep, with no capacity for independent thinking, afraid to meet an idea, and spineless as a clam chowder.

Missionary J. W. Shank, writing in the Mission Supplement of the Gospel Herald of May 3 on "The Unfinished Task in Argentine", gives some impressive figures of the extent of the field in which he is working:

> I said there are 50,000 people living within walking distance from one or the other of our missions. There are 150,000 more who could, in a half day's journey, reach any one of our nearest Missions. We are preaching in eight stations and several outstations. We visit some fif-

teen or twenty other towns each year with Gospel literature. Yet there remain a hundred or more other towns and villages which we do not reach. Besides, there are hundreds of great estancias, each of which employs from fifty to one hundred men, to which the Gospel has not been carried. Then there are the many thousands of country homes where children grow up into womanhood and manhood without education and without a knowledge of God.

How have military operations in China affected our missionaries and their work? In a letter to the "Mennonite," dated March 12, Mr. and Mrs. P. J. Boehr write as follows:

The thing of greatest interest is that the Sisters Sprunger and Neufeld have artived from the interior and are well as far as we can judge. The Pannabecker brethren went to Kaichow to get these sisters out of that region where we find our stations all to be military camps. All our churches and schools (with the exception of two) in five walled cities are occupied by the so-called Christian general's (Feng Yu Hsiang's) troups, belonging to the southern, or nationalist, army. Only Tamingfu mission property still is not in their hands and here is where is expected a prolonged siege directly, and fighting has already begun in the vicinity of Tamingfu.

American marines are in Nicaragua to do a job the end of which no one knows and the expediency of which is a matter of grave difference of opinion. Hert is a sample of western opinion as expressed by the "Sacramento Bee":

What have we got in Nicaragua in return for the expenditure of this $3,000,000, this shedding of blood of hundreds of people? Can a single life or a single bit of property be regarded as having been saved by our marines? A high medical officer in the service there does not think so. In tendering his resignation recently to the navy department, he declared he could not stomach the administration of war in Nicaragua where, he said, he had been unable to learn there had been the slightest danger to life or property before the coming of the marines.

The "Witmarsum", student publication of Bluffton College, regarding the vote of the student body on the relative merits of scholastic and athletic activities concludes:

We see by this that the much heralded over-indulgence in athletics is a misnomer and that a college student's primary interest is in scholarship.

The editor of the Christian Century, Dr. Charles Clayton Morrison, has recently returned from Canada, where he made an extensive study of the United Church of Canada, the result of a merging, three years ago of the Methodist, Presbyterian, and Congregationalist denominations. A part of the Presbyterians refused to go into the merger. Of this group, Dr. Morrison writes thus in an article on "The Non-Concurring Presbyterians", in the May 3 issue of the Christian Century:

Now, sectarianism is a sin of which all our churches are guilty. Our whole denominational order is tarred with this same stick. But the defectionist group in Canada is peculiarly guilty because its eyes were smitten with the heavenly vision of a united church and it proved disobedient to it. This group made the great refusal. It set up standards that are not Christian standards, and closed its heart to the most elementary Christian appeal. It willfully, and proudly, and selfishly thrust itself in the path of fulfillment of the most Christian movement which has found expression in the ecclesiastical life of the church since the Protestant reformation. It lowered the Christian banner and caused it to be sullied with shame. For itself it carries a different banner; it is not a Christian banner, but the banner of anti-Christ. In turning away from the goal of a united church, the non-concurring Presbyterians of Canada have brought confusion into the work of Christ, and created a condition of such bitter and scandalous recrimination and division among the followers of Christ as ought to call forth from the whole body of Christ a judgment of unqualified condemnation.

Do You Know

1. When was the first Mennonite baptismal ceremony performed?
2. Who was the first to be baptized?
3. What was probably the first communion service?
4. What was the First Mennonite Principle, that is, the principle which brought the separation from Zwingli and made a new denomination?
5. Who was the first leader to advocate Believer's Baptism?
6. Who was the first, that is, the most important of the early leaders?
7. Who was the first martyr?
8. Who was the first systematic organizer of the new group?

Note. .This department of questions and answers on Mennonite Church History is conducted by Harry F. Weber, Ph. D., Meyerstown, Pa. Suggestions will be gratefully received. .The answers are found on another page of this issue.

"GREATER WORKS"

(Continued from Page 169)

(11). To the college teacher and the college president:

"The rich young man, the lawyer, and Nicodemus sought me out to learn of me the way of life. To you the multitudes shall turn, and to you will be the privilege of teaching them the truth,—'the truth that shall make them free.'

(12). To the religious worker and preacher:

"I, for a span of a brief three years, limited to the narrow confines of Palestine, by word of mouth, gave of my virtue and my life, that my own countrymen 'might have life and have it more abundantly.' You shall be spared to labor over a period of many years. You shall have the way of life reduced to permanent record by the printing press. You shall take the wings of the morning, the aeroplane, the swift message of the radio, and shall 'go into all the world to the uttermost parts of the earth to preach the gospel to every creature.'"

These are a few of the things we can hear Christ saying to His people today, to encourage them and to renew their faith. We might multiply instances of similar significance almost without number. But let His words, the mark of His confidence in His fellow-man, and indeed, words of prophecy, suffice at the close.

"The works that I do shall ye do also; and greater works shall ye do; because I go unto my Father."

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The Quiet Hour

J. N. Smucker

"Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfill."—Jesus.

He came not to destroy, but to fulfill. His mission was not destruction, nor alteration, nor yet transformation, but His coming was for the illumination of the Law. He fulfilled—filled full—the law with the realization of its spirit and purpose. Where the world had been dead under a cold and relentless law it was now to be athrob with life and athrill with magnetism. His spirit fills the drooping body of the law of righteousness with living beauty. God's purpose shall not fail, but shall come to full realization through Jesus Christ.

The Law, as interpreted by the leaders of the day, was largely based on fear. Fear of violating the traditions and interpretations prompted many to be painfully exacting in a cold observation of the prescribed law and its accumulated traditions. But "perfect love casteth out fear", and Christ lifted the holy law of God from the realm of Fear and showed how it was to be interpreted by Love. He took an empty law and filled it full with His pure Love, so that never again would a child of the kingdom need to be under dead rules and empty forms but the way of the righteous would be a flaming way, alight with love.

"Fear and love rise up in antagonism to each other as motives in life, like those two mountains from which respectively the blessings and cursings of the old law were pronounced—the Mount of Cursings, all barren, stony, without verdure and without water; the Mount of Blessing, green and bright with many a flower, and blessed with many a trickling rill. Fear is barren. Love is fruitful. The one is a slave and its work is little worth. The other is free, and its deeds are great and precious. From the blasted summit of the mountain which gendereth to bondage may be heard the words of the law; but the power to keep all these laws must be sought on the sunny hill where liberty dwells in love and gives energy to obedience." —Alex. McLaren.

"At first I prayed for sight: Could I but see the way
How gladly, swiftly, would I walk—To everlasting day!
And next I prayed for strength; That I might tread the road
With firm unfaltering feet, and win the heaven's serene abode.
And then I asked for faith: Cou'd I but trust my God,
I'd live enfolded in His peace, Though foes were all abroad.
But now I pray for love; Deep love to God and man,
A living love that will not fail, However dark His plan.
And light and strength and faith are opening everywhere.
God waited for me till—I prayed the Larger Prayer."

"Therefore Love is the fulfilling of the Law."

"O Almighty God and Father, take from us all envy and ill will. Help us to cultivate an abiding love towards all mankind. Help us to look upon our daily life as a school wherein our affections may be aroused and cultivated. Help us by the due exercise of our affections to grow in grace daily. May Thy love abide in our hearts that it may give itself out for the enriching of other lives. May Thy divine law of Holiness and Righteousness find its fulfillment in that love. Amen."

Do You Know

Answers

1. The first baptismal ceremony was likely performed at this first meeting by Conrad Grebel though in meetings about the same time, Manz and Blaurock officiated.

2. George Blaurock. He in turn baptized others. Technically this would make him the First Member.

3. In the home of Reudi Thoman, George Blaurock had been the means of converting and baptizing the whole household. There happened to be some eatables upon the table. Blaurock said, "Whoever believes that God has redeemed him with His death and His rost-colored blood, let him come and eat with me of the bread and drink with me of the wine." Then they ate and drank.

4. It was the matter of baptism Catholics and Zwingli believed in infant baptism. The new leaders insisted that the individual should be old enough to know what he was doing and decide that he wanted baptism as a result of his own faith. This is termed, "Believer's or Adult Baptism".

5. Wilhelm Reublin, pastor at Wytikon, in the spring of 1524, while not refusing to baptize infants, expressed himself against it. He was later thrown into prison for his attitude.

6. Conrad Grebel. He was a very devout, sensible, and talented man. His leadership, had his life been spared, would have easily made him the head of the new movement which would certainly have borne the name of Grebelites with as much logic as the name Mennonite came into being.

7. Felix Manz, native of Zurich, a thorough scholar, was condemned to death by drowning in the beautiful Lake Zurich, January, 1527.

8. Menno Simons. It was a decade after the origin of the movement that Menno came upon the scene. He gave up the office of priest and eventually and for a quarter of a century was the leader of the peace-loving element who later bore his name.

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

May 27

THE WICKED HUSBANDMEN

Mark 12:1 - 12.

Two weeks ago we had the lesson of Jesus' Entry into Jerusalem; last Sunday He was teaching them in the temple; and our today's lesson is also in the temple. Last Sunday He taught them by answering their questions, today He teaches in His familiar method, "He began to speak unto them by parables".

By this time Jesus knew that He was being rejected by those whom God had especially favored. God had made known His will to the Jews, they were His chosen people, they were the husbandmen to whom God has intrusted His vineyard, and He had sent His Son to reap the harvest and establish the Kingdom, but when the Son came, He was not accepted. That is the lesson Jesus desires to teach to the Jews and He uses this parable.

The parable itself divides itself very nicely into three parts. (1) The preparation for the vineyard, (2) the expectation of fruit from the vineyard, (3) the disappointment. Just as this man prepared this vineyard, by first planting it, then planted a hedge around it for protection, pounding a place to press the grapes and built a tower, and then engaging men to be in charge of this vineyard, so God planted His church here among men, first the Jewish church with the law, religion and commandments. God nurtured it, protected it through Abraham, Isaac, Jacob, Moses, etc., and placed it in charge of the Jewish nation especially to the chief priests and elders as husbandmen. God had made known His will and plan, His preparation, through the patriarchs, through the law to Moses, to the prophets and now the husbandmen were to teach it, obey it and continue it.

In the second place, God expected great results from this vineyard. He expected wine from His vineyard but, alas, the husbandmen were so unworthy and negligent that wild grapes were permitted to grow. The husbandmen were so selfish that they desired to utilize this whole plan for their own selfish purposes. How often they deserted the worship of God and follow false gods! Covetousness, graft, immorality—was the harvest instead of righteousness and godliness.

This meant most certain disappointment to the man who expected so much but was realizing so little. When harvest time came and servants (prophets) were sent to reap of the harvest, they were all refused admittance, their lives were threatened. Finally the son, the heir, was sent, whom they killed so that they, the husbandmen, might claim the entire vineyard for themselves.

When Jesus had finished the parable He made a definite application of it. This Son, this Heir, who was rejected and crucified, has become the cornerstone, the Saviour upon whom the whole building, the entire plan of salvation rests.

The Jews realized full well that the parable was aimed at them directly, and that they had mistreated the Heir and offended the Owner of the vineyard. They were faithless husbandmen. They felt insulted but for fear of the people they walked away, although in their hearts they wished they could, then and there, take Him and carry out their evil plans a few days earlier than they did.

The teaching points of the lesson are (1) an application of the parable, considering God's plan and preparation, God's expectation and God's disappointment, (2) Christ's direct message to the Jews, verses 9 - 10, and (3) the effect of the parable upon the Jews.

We are still disappointing God by our rejection of the Heir.

June 3

JESUS FACING BETRAYAL AND DEATH

Mark 14:17 - 25, 32 - 36.

The predictions of our last Sunday's lesson, the rejection and death of the Heir, is now close at hand, the time is drawing nigh, Jesus' ministry of healing and teaching has ended. The selected stone is being rejected, but soon He will be the head of the corner, holding together the entire structure, like a keystone.

Jesus and the twelve were together in the evening, sitting and eating, when He repeats an announcement and prediction that He had spoken on former occasions, but which the disciples didn't understand and didn't want to believe. His announcement of His betrayal was quite definite in that He said one of them (the Twelve) would be the betrayer, even one that at the very time was eating with Him. That meant of course, that the one who would betray Him was pretending to be an intimate friend because only friends gather around a table and everyone of the Twelve was considered an intimate friend of Jesus. The announcement aroused questioning among the Disciples. They began to search their own hearts. We suppose that Judas with the rest pointed a finger to himself and asked Jesus the question, "Is it I?".

Then follows the institution of the Lord's Supper, at this same meal and the same thirteen persons present. It was in fact a part of the meal, but to be sure the bread and wine was not eaten to satisfy their appetites, but as a memorial and as a last farewell meal together. We all know and understand so well the meaning of the Lord's Supper that no further comment is necessary. There is some prophetic significance to verse 25, for as Matthew records in 26:29, the next time He will eat and drink, it will be **with us** in the Father's Kingdom. What a hope and inspiration!

The scene changes from the large supper room in Jerusalem to the Garden of Gethsemane, on the Mount of Olives. He takes all the Disciples with Him, although He takes the inner circle to a place apart where they are commanded to watch. Then He continues still a way further into the Garden to pray. Let us notice that the group of thirteen are now divided into three groups, the nine who were possibly left near the entrance to the garden, the three who were taken a part way with the definite command to watch, and then Jesus all alone praying. Can we imagine the anxiety and bewilderment of the nine, and of the three? What were they expecting, what were their hopes or fears, in view of the announcement, verses 17 - 25. We must read to the end of the chapter to know at least what the three were doing—the three who had been given a command to watch. The sadness and aloneness of Jesus in Gethsemane knows no parallel. He was forsaken by the three, they didn't even help Him watch. This is where He began to bear His cross alone. The prayer, verse 36, reveals the obedient spirit of our Christ.

Study the lesson with these three points in mind. (1) the Announcement. (2) the Last Supper, and (3) Gethsemane.

"Not what I will, but what Thou wilt" is also our prayer.

Church Gains and Losses in 1927

Summary of the Christian Herald's Annual Census

Denominations	Ministers	Churches	Communicants	Min.	Chs.	Com.
Adventists (5 bodies)	1,567	2,935	151,862	*3	*84	971
American Rescue Workers	554	170	7,926	29	5	70
Assemblies of God	1,457	1,353	72,143	187	279	10,101
Baptists (14 bodies)	52,133	60,010	8,712,607	*451	*2,093	41,712
Brethren (Dunkards) (4 bodies)	3,304	1,286	162,034	*29	*23	5,266
Brethren (Plymouth) (6 bodies)	....	633	22,961	....	164	9,244
Brethren (River) (3 bodies)	209	114	4,986	43	25	109
Buddhist Oriental Temples	34	12	5,639	....	....	....
Catholic Apostolic	13	13	2,768	....	....	....
Catholic (Eastern) (10 bodies)	696	684	762,425	12	7	8,245
Catholic (Western) (3 bodies)	25,923	18,438	16,854,691	1,211	944	183,889
Christadelphians	....	78	3,980	....	*1	*81
Christian and Missionary Alliance	410	392	25,000	10	16	1,900
Christian Church	1,177	1,157	109,641	160	141	*4,495
Christian Union	390	325	18,200	....	....	....
Church of Christ, Scientist	3,926	1,963	....	*650	*325	....
Church of God Reformation Movement	1,921	927	34,709	97	250	4,659
Churches of God (Winebrenner)	424	466	28,606	*28	*22	*405
Churches of God & Ss. of Christ (Col.)	200	94	3,311	99	....	....
Churches of God, General Assembly	300	200	4,628	*623	*466	*16,448
Churches of Living God (Col.)	185	200	5,000	30	....	*1,000
Church of the Nazarene	2,855	1,583	68,612	354	35	4,789
Communists (2 bodies)	....	13	1,577	....	....	*207
Congregationalists (b)	5,510	5,636	914,698	....	....	....
Disciples of Christ (2 bodies)	9,781	14,140	1,799.313	403	*442	44,801
Evangelical Church	1,990	2,184	217,935	13	41	9,764
Evangelistic Associations (13 bodies)	650	272	17,847	206	65	3,914
Evangelical Synod of N. America	1,197	1,301	236,118	30	*23	3,451
Free Christian Zion (Col.)	29	35	6,225	....	....	....
Friends (4 bodies)	1,364	913	113,605	*5	*51	*1,847
Jewish Congregations	721	1,901	257,135	....	....	....
Latter Day Saints (2 bodies)	6,287	1,716	645,158	*4,115	33	8,769
Lutherans (20 bodies)	10,727	15,448	2,656.158	*68	*101	67,879
Mennonites (12 bodies)	1,581	966	97,544	57	*52	7,234
Methodists (16 bodies)	45,598	62,864	9,119,575	1,177	291	150,910
Moravians (2 bodies)	155	172	29,941	*2	....	822
New Jerusalem Churches (2 bodies)	113	96	6,521	10	3	*31
Non-sectarian Bible Faith Churches	119	106	6,281	....	....	....
Pilgrim Holiness	750	441	15,040	32	23	640
Holiness	28	32	861	....	*1	*65
Pentecostal Holiness	282	192	8,096	....	....	2,743
Pillar of Fire	14	19	784	....	....	....
Presbyterian (9 bodies)	14,429	15,398	2,597,136	*9	*106	*13,580
Protestant Episcopal	5,830	7,845	1,190,938	37	14	17,259
Reformed (3 bodies)	2,408	2,737	553,641	*13	13	6,617
Reformed Episcopal	70	68	8,622	....	....	....
Salvation Army	4,670	1,704	81,224	56	49	3,535
Scandinavian Evangelical (3 bodies)	606	505	48,590	*20	28	5,332
Schwenkfelders	7	6	1,666	....	....	77
Social Brethren	21	22	1,800	....	....	....
Spiritualists	600	690	75,000	....	....	....
Temple Society	2	2	164	....	....	*96
Unitarians	466	370	62,240	*16	2	3,527
United Brethren (2 bodies)	2,130	3,454	413,818	*95	*50	3,187
Universalists	492	546	48,221	26	*58	*1,573
United Evangelical Church	120	152	21,533	10	....	470
Volunteers of America	512	133	28,756	....	....	1,855
Independent Congregation	267	879	48,673	....	....	....
Grand Total in 1927	217.204	235,991	48.594,163	*1,387	*1,470	573,723

(*) Decrease. (b) Statistics for 1926.

BASNA VIA RAIGATH C. P. INDIA

April 5th, 1928.

Dear Fellow Missionaries:

You should have been here the past week to enjoy the good Mela (convention) we had. You could hardly imagine such a time in Phuljhar. You almost thought you were at Janjgir or Champa, or in America.

Teachers, and preachers as well as carpenters all worked early and late the few days preceding to get the new church far enough along so the meetings could be held in it. The church is built of brick laid in mud and has one door and six windows. Of course the walls are not plastered yet and the doors and windows are simply openings, and the floor is moorum but temporary seats of planks and timber were put in for seats and there was shelter. I am sure there must have been nearly 250 people in it on Sunday.

We had not remembered, when we set the date for the Mela, that the trees would be almost bare at this season of the year. This was not so pleasant but otherwise the date was very suitable.

P. W. Penners came, bringing Rufus Asna, Masihdas Mastu and a Sadhu, who is going to be baptized at Janjgir on Easter Sunday. They put heart and soul into the work and did so much to make the Mela a success. Rev. Penner's sermons were greatly appreciated. Even the Sadhu hoped he could help the people more next year at the Mela.

You should have heard the singing! Henry Samaya was chairman of the Program Committee and also of the meetings. He led nearly all the singing and is a good singer and he got in a good many special music numbers that were good.

On Friday evening was singing contest. Baitari won the first prize. They had begun long ago to prepare. However, theirs was not the best number on the program. To my mind, the chorus of ten men and ten women from Jagdishpur, singing one Bhajan and one hymn in Hindi was the best. Dhabakar got second prize and Jagdishpur third.

The school program on Friday morning was a success. The credit is due to Orpha Bai, who has been in the school only a month. The children did well. They repeated Bible verses, sang songs played games and had drill. When the English song was announced of course it was expected by missionaries that it would be spoilt as usual, but this did not happen. Six boys and girls sang:

'Thank God when He forgives He forgets,
'Thank God when He forgives He forgets,
No more He remembers our sins,
'Thank God when He forgives He forgets,

then sang it translated into Hindi. Rev. Penner liked it so well he had them sing it again in one of the meetings just before his sermon on the Cross.

There were about 170 who partook of the Lord's Supper on Sunday. Two were baptized.

The Sectional meetings were held each day in the morning, followed by a sermon. Congress and Prem Sabha were in the afternoon and there was a song service and sermon again in the evening. On Sunday evening there was a testimony meeting. Having failed to secure a speaker who could preach in the Oriya language, some of the Oriya people said they thought the Mela would not be a success but they rejoiced that they had all been filled, no one need go away hungry. Some of the Christians had not stayed on arrival when they found there was no temporal, only spiritual, food provided for them. There were often three or four ready to testify and the main testimonies were blessings of the Mela and a desire to live a better life. The sermon on the Cross seemed to be the one most appreciated.

The forest is so bare now from leaves falling and it is also being cleared so fast all about us I can hardly believe my eyes as I get out for a little walk and find how far I can see around, but the new leaves are also coming and in the midst of the deadness everywhere the beautiful green trees are to be seen, clad in their shining foliage of new leaves.

Mohwa is falling thick and fast everyday lige manna, only it falls from trees and on Sundays as well as on other days.

Char and Tendu are ripe and good. The days are getting hotter. Things to cook that taste good, getting scarcer. One is glad there are still cool mornings, evenings and nights.

Every morning we meet for Passion week services. We read over and talk about the events and teachings of each day as they took place. How one's heart is thrilled to read these old yet ever new teachings and events.

Sincerely,

Mary Burkhard.

NOTES FROM HERE AND THERE

On Sunday evening of May 6th, the Men's Choir of the West Zion church at Moundridge, Kansas, gave a sacred concert at the Halstead Mennonite church.

On Saturday, April 21st, J. H. Richert, Newton, Kansas, passed away. He was well known in the Western District Conference as president of the Mennonite Mutual Fire Insurance Co. and a member of the Board of Trustees of Bethel College.

THE CHRISTIAN EXPONENT

is the only All-Mennonite paper published. It has no axe to grind. It is interested in all who call themselves Mennonites in every part of the world. It seeks to deserve your support. The editor welcomes your constructive criticism.

The Christian Exponent
Berne, Indiana

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Notes from Here and There

Rev. P. P. Wedel of Moundridge, Kansas, conducted a series of meetings at the Hebron church, Buhler, Kan., April 16 - 22.

The Men's Glee Club of Bethel College gave a sacred program at the Buhler Mennonite church, Buhler, Kansas, April 15th.

On Sunday, April 22nd, Rev. S. R. Knechtel of the Evangelical church gave the morning message at the Sterling Avenue Mennonite church, Kitchener, Ontario.

The annual session of the Northern District Conference of the General Conference will be held at the Wisner, Nebraska, Mennonite church, June 10 11, and 12. A large gathering and profitable meetings are expected.

The Fourth Annual Bluffton Retreat will be held this year August 1-9. Plans are well under way. An interesting and challenging program is planned. George L. Collins, of New York City, of the Fellowship of Reconciliation will be one of the leaders.

Rev. and Mrs. S. T. Moyer, of Witmarsum Seminary brought helpful messages of a missionary nature on Sunday morning and evening of May 6th, at the Salem Mennonite church, Dalton, Ohio. On the following Sunday, May 13th, the Women's Missionary Society gave a unique Mother's Day program at the same church.

On the occasion of his visit to Boston to attend the Superintendents' Division of the National Educational Association in March, Professor John J. Fisher, of the Bloomsburg, Pennsylvania, State Normal School visited in the home of Mr. and Mrs. O. B. Gerig. Old times were pleasantly rehearsed.

The Twenty-eighth Annual Commencement of Bluffton College will be held June 3 - 6. On Sunday afternoon of June 3rd, President Mosiman will preach the Baccalaureate sermon on the subject "The Supremacy of Christ". On Monday and Tuesday, June 4th and 5th, will occur the usual commencement festivities and on Wednesday morning, June 6th, the regular commencement exercises will be held. United States Senator Cyrus Locher, formerly a Bluffton boy, will deliver the commencement address.

A committee representing the Mennonite churches in Kansas met Saturday, April 21st, to select the place for the 1929 session of the General Conference. Hutchinson was selected and an organization of the local churches was effected to take care of the Conference in the late summer of 1929.

Rev. Arthur S. Rosenberger of the St. John Mennonite church, delivered the baccalaureate sermon before the Pandora, Ohio, high school senior class at the Grace church on the evening of May 13th.

On Sunday morning, April 22nd, all the pastors of Harvey County, Kansas, exchanged pulpits with neighboring pastors. Rev. H. T. Unruh of the Halstead Kansas, Mennonite church, occupied the pulpit of the Baptist church, Newton.

In April the Goshen College Glee Club gave a concert in the Tiskilwa, Illinois Mennonite church (Central Conference). All enjoyed the splendid program very much. Rev. Ernest Bohn, a graduate of Goshen College, is the efficient and highly esteemed pastor of this church.

Items for publication on this page should be addressed to

THE CHRISTIAN EXPONENT
Bluffton, Ohio

Mr. O. B. Gerig of the American Friends Service Committee of Boston, expects to spend the whole of the coming year at the University Institute of Higher International Studies at Geneva. He is planning to make a study of "Economic Pressure as an Instrument in International Coercion". At the same time he will devote considerable time to a study of the League of Nations and its operations.

Special services were held at the Tiskilwa Illinois, Mennonite church, on Easter Sunday. Nine adults were received into the church by letter. Holy Communion was also observed the same day, conducted by the pastor, Rev. Ernest Bohn, assisted by Rev. Allen Miller of Pekin, Illinois. A new individual communion service, the gift of Mrs. Gingery, deceased, was dedicated at this service. At the evening service the choir of twenty-five voices under the direction of Mrs. Grace Landes, gave a program of Easter music.

The Foreign Mission Board of the General Conference will have a special meeting at Bluffton, Ohio, on June 7th. The place for the meeting was selected because so many of the missionaries at home on furlough are students in Witmarsum Seminary at this time. The object of this special meeting is to come to some decision as to what course to take relative to the work in China since the mission field lies in the section of China where severe fighting has taken place recently.

The Bethel Retreat will be held on the campus of Bethel College Aug. 23-31. The general theme for the Retreat will be "Christianizing Life". Dr. Kliewer and Dr. Langenwalter will be the outstanding leaders of this Retreat. Other leaders will assist them in the work. A good Retreat is assured under the leadership of such outstanding Christian men.

In the April 19th issue of The Mennonite occurs a list of the missionaries in foreign fields under the General Conference. Exclusive of native workers and children of missionaries there are twenty-seven regular full time missionaries working in India and nineteen in China, making a total of forty-six. In addition to these there are eighteen missionaries exclusive of native workers and missionary children, working among the American Indians in Oklahoma, Arizona and Montana. The number of missionaries in city and rural mission work under the Home Mission Board is not included in the above figures.

The Eastern District Conference met in its annual session at the Herford Mennonite church, Bally, Penna., May 3 to 6. Rev. S. M. Rosenberger, the president of the conference during the past year, presided. The first three sessions were given to the hearing of reports and the transaction of conference business. These were very full sessions. A visitor is impressed with the number of activities which are under the guidance of the conference. One congregation was received into the membership of the conference. This congergation is located in Juniata county near Richfield, Penna. The congregation numbers about 140 and has been an independent congregation for over forty years. Action was also taken authorizing the board of directors for the Home for the Aged to proceed with their plans to enlarge the home. The new addition will almost double the capacity. In the course of the conference the home mission activities in the district were presented by those in charge. The women's organizations, the men's brotherhood movement, the Sunday school and Christian Endeavor Conventions were all given a place on the program. The conference was well attended and full of interest. The newly elected officers are Rev. A. M. Fretz, president and Rev. A. J. Neuenschwander, secretary. Rev. A. E. Kreider delivered a series of four Bible Lectures at the Conference which were well received.

Harold S Bender
Published

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

June 5, 1928

EDITORIAL

THAT THEY ALL MIGHT BE ONE

MEDICINE AS A LIFE WORK

J. R. Rupp

TWO VIEWS OF MISSIONS

KEEPING THE FAITH

C. Henry Smith

$2.00 a Year **10 Cents a Copy**

The Editor's Chat

In this issue will be found the first of a series of articles by Dr. C. Henry Smith on "Keeping the Faith". The articles compose the final chapter of the author's new book which will soon be off the press, on the Migration of Russian Mennonites. The chapter relates the story of the Mennonites during the war. That story contains episodes that are stranger than fiction. You will enjoy reading these articles as they will appear during the next several issues.

A communication from Dr. J. E. Hartzler states that he and his party of eight or ten will leave New York on June 2 for a summer's tour of Europe and the Holy Land. His address this summer will be 5 Endsleigh Gardens, London, W. C. 1, England, co Henry Lunn. From that point all mail will be forwarded to him. The tour was organized by Dr. Hartzler primarily for study rather than sight-seeing. He contemplates organizing another tour for the summer of 1930. We hope to receive frequent articles from him and his party this summer for publication in the Exponent.

The time of the year is here when many are planning to take a vacation. A vacation, even though it can last for only a few days, can be turned into good account. A change from one's work, a few days or weeks spent in a new environment, will enable one to come back to his task with new vision and energy. The amount of work that we are able to do does not depend upon the actual number of days or hours that we put into it but rather upon the efficiency with which we are able to work. A pleasant vacation for many of our young people is afforded by the numerous Young People's Retreats that are announced for the summer. Those who have attended them in previous years testify to their value. They bring together fine groups of young people who are interested in the higher and better things of life. They afford opportunity for reading, for meditation, for discussion, for wholesome recreation and for social intercourse. Young people have many common problems and these Retreats give them an opportunity to discuss these problems with intelligent and sympathetic leaders. Plan to attend one of the Retreats. It is time and money well spent.

The annual Mennonite Sunday School Convention of the state of California, was held recently at Los Angeles, at the First Mennonite church, of which Rev. Albert Classen is the pastor. The church recently completed an addition to their house of worship giving them more seating capacity and more equipment for Sunday school work. I hope to have a report of the meeting for publication in our next issue. Among the valuable features of the program were the discussion groups of young people, led by Mr. C. F. Mueller from Reedley, California. Mr. Mueller is taking an active interest in the church life at Reedley Mennonite and gives much of his time to Y. M. C. A. work. This wide contact with young people together with his study of their problems, place him in a position to give them real help in their practical affairs.

Are there two sides to the tobacco question? The "Friends' Intelligencer" reprints one side of the question as seen by the No-Tobacco League. Here it is:

WHY SMOKE, ANYWAY? (1) It takes time. This is the most precious thing in the world. (2) It befouls the air. Pure air is God's first and best gift to man. (3) It burns up money. Money is the circulating life blood of commerce and society. (4) It hinders work. By work we win in this world. (5) It weakens the heart. The time is coming when you will need every bit of its strength. (6) It endangers health. Grant and Mark Twain both died of tobacco poison. (7) It is a habit-forming drug. You become its slave. (8) It is not recommended by your mother. The boy's best friend is his mother. (9) It is unclean. Paul says, "Keep thyself clean." (10) All smoke is waste and impairs health. Tobacco smoke is doubly so. He who abates it is a benefactor.

Is there another side to this question of smoking? If so the No-Tobacco League wants to know what it is and will pay for the information. A prize of ten dollars will be given for ten good reasons why a boy or girl should acquire the habit of smoking tobacco. Five dollars will be given for five valid reasons. The League, of course, believes that there is no "other side". If anyone thinks there is, here is an opportunity to prove it and receive a reward. Address, No-Tobacco League of America, Chas. M. Fillmore, General Secretary, 820 Occidental Bldg., Indianapolis, Indiana.

Before this reaches the reader the outcome of the filibuster in Congress on the Swing-Johnson Boulder Dam Bill will be known. One hears a good deal of comment on the bill and I take it that not everybody in California is as favorable to it as Hiram Johnson is. The reason, of course, is that the bill would add an additional burden of taxation, while at the same time its immedate and direct benefits would come to only a comparatively few people. Between this measure in Congress, and the proposed forty-eight hour railway and airplane route between Los Angeles and New York, our papers have had plenty of front page material.

Sincerely yours,

Lester Hostetler.

Upland, Calif.

NOTES FROM HERE AND THERE

The four churches of Donnellson, Iowa, will have a daily vacation Bible school this year, beginning May 28th. It will be held in the new high school building. A splendid staff of teachers has been secured.

The total Sunday school attendance of the First Mennonite church, Philadelphia for the past year was 11,399, an average of 219.1 per Sunday.

The annual commencement of Bethel College occurred May 27th to June 1st. Dr. J. W. Kliewer, the president of the College, preached the baccalaureate sermon to the graduating class on Sunday, May 27th, and Dr. J. F. Balser, a former Dean of the College, now a member of the Carlton College, Minnesota, faculty, gave the class address on June 1st.

"Now," said the bridegroom to the bride when they returned from their honeymoon trip "let us have a clear understanding before we settle down to married life. Are you the President or the Vice-President in this household?"

"I want to be neither President nor Vive-President," she answered. "I will be content with a subordinate position."

"What position is that, dear?"

"Treasurer!"

—The Royal.

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EDITORIAL

AMERICA LEADS

Ten years ago the Post Office Department of the United States began sending mail by air. The total route mileage has steadily increased until it now reaches 14,017 miles. It requires 30,366 miles of flying per day to carry out the schedules. Secretary of Commerce Hoover says: "The United States leads the world in all forms of commercial aviation with the exception of passenger carrying schedule. Before long this exception should cease to exist.

COSTLY PICTURES

Sir Joseph Duveen paid $875,000 for a picture, an oil painting which is only twenty-two by thirty inches in size. The painting is a Madonna by Raphael. It is evident that the value of some things is not measured by quantity. Even at that there are only a few people in the world who are persuaded that the most classic of paintings is worth more than the amount required to endow a standard college.

STEPS IN OUR NATIONAL PROGRESS

Dr. Culbertson of the Plymouth Congregational church of Los Angeles discussed our national progress in a recent Sunday morning sermon. He said:

"Three steps of our national progress center about three towering figures—Washington represents the era of attaining independence. Lincoln represents the principles of union and the freeing of the slaves. Hoover represents the new era when America begins to see greatness not in terms of guns and slaughter but in terms of feeding the hungry and clothing the poor, and serving the weak and suffering of many nations. It is fitting that the third in our trio of heroes should be, not Wilson, who failed through egotism, partisanship and the lack of magnanimity, but Hoover, in whose coming administration as President the dream of his Quaker ancestors is destined to be fulfilled."

PROHIBITION AND DIVORCE

It is possible to pile up figures which put the matter of prohibition in a bad light and it is frequently done. We believe, however, that the most reliable figures argue in favor rather against prohibition. The California State Department of Public Health has issued a statement that according to Federal figures drunkenness as a cause of divorce in America has dropped from 3.4 per cent in 1916 to 1.4 per cent in 1927.

HAPPY THOUGH BLIND

The happy people in the world form a motley array. Among them are poor people as well as rich. It may be that in the throng of the genuinely happy, the poor outnumber the rich. Among the happy are people from all walks of life and from every strata of social standing. It depends largely upon the attitude that one takes toward life. It is always a source of inspiration to learn of those who are blind though happy. The newspapers tell the story of Eleanor Judd who was blind since her first year. The death of her parents left her without friends and without support. Through the encouragement of blind Senator Thomas D. Schall, she developed her gift for music. Now she sings every day to large audiences,

makes a good living, and is happy. Like many another, she has become the master of fate. "No," she says, "I do not feel at a disadvantage. I am able to earn a living by work that I love to do. And I know that life means much more to me than it means to many of my friends who have their sight. Why shouldn't I be happy?"

FINANCING THE CHURCH

The spiritual life of the church can be measured to some extent by the methods that are employed to raise the necessary finances for its support. It is a matter of common observation that the less spiritual a church becomes the more oyster soup it requires to keep it going. The Wiltshire Congregational Church in Los Angeles has in recent months received much publicity, first, because the congregation is split on the question of retaining its pastor, and more recently because of financial difficulties. With the approval of the pastor the church proposes to hold a "benefit" prize fight in which Jack Dempsey has consented to appear. In view of the attempt that is made by the better elements in southern California to oust prize fighting entirely, this proposed "benefit" fight is viewed by many as an effort on the part of fighting "fans" to divide the churches on the question. One wonders by what stretch of the imagination a prize fight can be linked with the cause of extending the program of Jesus. It is pleasant to record that the Methodist ministers in and around the city of Los Angeles unanimously adopted the following resolution:

"Whereas, the Christian and reformed forces are campaigning to end prize fighting in California, yet it is published that such an exibition will be by a noted pugilist staged for the benefit of a Protestant Church;

Resolved, that we disclaim any sympathy with such a 'benefit' and protest the use of such demoralizing methods in the name of the Church of Christ."

METHODISTS FAVOR UNION

The question of church union is again brought to the fore by the recent action of the Methodists at their annual convocation at Kansas City in which they went on record as favoring union with the Presbyterians. By the time this reaches the reader the Presbyterians will be in session at Tulsa, Oklahoma, where they will take action upon the same question. There is a movement on foot to bring the Congregationalists also into the merger. These three denominations have already united in Canada. While the Canadian merger is a movement too young to be fully appraised, it is regarded by many as a decided step forward. It has already demonstrated that Methodists, Presbyterians, and Congregationalists, can live together in genuine Christian fellowship in spite of the arguments that are constantly brought up pertaining to "historic traditions" and "denominational heritage and temperament."

"THAT THEY ALL MIGHT BE ONE"

It was the prayer of the Master that His disciples might all be one. That is the case seems to us sufficient justification why the professed followers of Christ should do everything in their power to create unity and fellowship among believers regardless of the different labels which they happen to bear. Sectarianism is subtle and well intrenched and it will be many years before Christian people will recognize that they have one shepherd and that they belong into one fold. The closer our hearts are set to doing the will of God and the more earnestly we engage ourselves in proclaiming Christ and His Kingdom, the less we make of our denominational stock in trade. Our foreign mission work has in this respect been a great blessing to us. Practically all of the denominations recognize the principle of comity upon the foreign field. It is interesting to observe that practically all foreign missionaries regard denominationalism as a hindrance to their work. While engaged in the battle with sin and superstition on the front lines they would prefer to be known simply as Christians, rather than as Presbyterians, or Methodists, or Mennonites. Here are two major arguments why every group of Mennonites should be vitally interested in closer cooperation and in union. First, because Jesus our Master interceded in our behalf, that we might be one. Second, because in union there is strength. That a small denomination should be divided into twelve (or is it seventeen) bodies, working for the most part independently, and in some instances competing with one another, shows probably that we have been a people of conviction and earnestness, of independence and liberty.

Will another generation effect such a spirit of unity among us so that the world which we seek to redeem will see in our cooperation and fellowship and love a living example of the doctrine of Christ?

WHAT PREACHERS SHOULDN'T DO

The things which people like about their ministers should be generously spoken of. They form entirely appropriate subject matter for conversation at the dinner table. What they don't like about him should be aired with discretion, though it seldom is.

The following "things I wish my pastor would not do" have appeared in several church papers. We hope your pastor does not do them.

(1) "I wish he wouldn't use such big words."

(2) "I wish our minister would not preach such intellectual sermons."

(3) "I wish our minister wouldn't take a quarter of an hour in every service to read over the announcements that are already printed in the church bulletin, and then refer to

at least 75 percent of them as being 'particularly important.'"

(4) "I wish our pastor wouldn't drag Prohibition into every sermon."

(5) "I wish our preacher wouldn't use what he calls a 'prayer' to consume about fifteen minutes of valuable time in trying to keep God informed about what's going on in the world."

(6) "I wish our minister, in his effort to be regarded as 'in thorough accord with modern learning,' wouldn't go out of his way to make fun of our forefathers and of the ideas that were once generally accepted in the church; because it is hard to sneer at the ideas without leaving the impression that you are making fun of the people who held the ideas."

(7) "I wish our preacher wouldn't try so hard to show that he is a regular 'he-man,' and that he's got to be the champion story-teller at a club smoker in order to prove that a preacher is human."

(8) "I wish our preacher wouldn't make, or allow others to make, so many appeals in our church, some of which take contributions and others just take time."

(9) "I wish my pastor would stop trying to do so many things and not only allow, but expect, his people to run a few things themselves."

(10) "I wish our minister wouldn't spend so much time reading the newspapers."

(11) "I wish our pastor wouldn't be so good-natured; for in a congregation that has a lot of cliques, wrangling and bickering, he seems to think that the right thing to do is to act as if there were no trouble at all, and to smile and have a good word for everybody as though we were behaving like a bunch of saints."

(12) "I wish our preacher wouldn't claim that he gets ideas direct from Heaven; and so when you don't agree with him, it isn't he whom you oppose, but God. I am tired of finding myself fighting God, and so are a lot of others in this church; and we figure that the easiest way to get out of this difficulty is to bring some man in here who isn't so sure that every idea in his head was put there by the Almighty Himself."

What Shall Be My Life Work?

By J. R. Rupp, M. S., M. D.

VII MEDICINE

(This is the seventh of a series of articles on Life Work. D. Rupp, formerly from Archbold, Ohio, is a graduate of Goshen College and Rush Medical School, Chicago. For a number of years he has been located in Detroit where he is superintendent of the West Side Sanitarium. Editor.)

Medicine presents a challenge and a call to service to the youth of every age—ever asking for the best, the strongest, bravest and most unselfish to carry on its high ideals and aims. The relief of pain and suffering and the prolongation of human life are high aims that call for the keenest minds and hearts that any age can produce.

The history of medicine is replete with the great host of immortal spirits that have carried the banner of medicine farther and farther with each generation.

In the last century medicine has opened up vast fields of knowledge that have tremendously advanced the sum total of human life and happiness. Our own Wendel Holmes made his contribution along the right direction in our knowledge of the fever following childbirth. Semmelweis also pioneered along this line in Europe. Then Pasteur came with his discovery of the large world of microscopic organisms that affect our industries and cause so many of the diseases of man and animal. Lord Lister made his wonderful practical application of these principles and developed aseptic surgery that each year is adding new laurels to the wonderful work accomplished by surgery.

Bright made a great contribution in the field of diseases of metabolism by his description and knowledge of kidney diseases, and Banting made his great discovery on Insulin for the treatment of Diabetes. The ductless gland studies and researches are each year making larger advances in our better knowledge of thyroid diseases with the great result obtained by the application of such knowledge to the clinical problem.

The work before us in the preventative medicine field is very large. Typhoid fever, diphtheria, scarlet fever and whooping cough are nearly entirely preventable and their severity can be lessened by proper preventative and immunizing methods. The diseases of metabolism such as diabetes, nephritis, and pernicious anemia can be greatly relieved and sometimes cured.

The great unsolved problems and almost unexplored worlds in medicine challenge the most ambitious youths that any age can offer The field of psychiatry or mental disorders has great problems that are tasks for life work studies. The one condition—Dementia Praecox or insanity of youth has dozens of unsolved phases of the subject, any one of which calls for years of close study and tireless work. "Science moves, but slowly, slowly, creeping on from point to point." Proper credit may never be fully given to the truly great minds who have made the real contributions to the advancement of human betterment. The ranks of science have made tremendous contributions which millions are enjoying—many not knowing that they are the heirs of all the ages of great, tireless students such as Pasteur, Lister, Semmelweiss, Holmes, Banting, Koch, Ehrlich, Bitting, Carlson, Mayo, Cyle and many others.

With this brief glimpse of what the profession of medicine offers I think one should view it and put himself in line with certain vocational guidance points recently brought out by Dr. Joseph A. Vance. "First—Is the product one which the world needs?" Surely there can be no question about this. There is a greater shortage of physicians than ever and the continued higher training demanded will prevent any sudden large increase in physicians. The work of scientific medicine is indispensible. "Second—Is it a vocation for which you are fitted?" This is a real vital ques-

tion. Be not habitually and detrimentally introspective of yourself, but you must frankly recognize what you are. Physically you need the best that can be had. The really hard medical course will be a severe test of your health. So will your practice often be calling for almost superhuman endurance day and night as you struggle to help your patient thru a pneumonia or other desperate condition.

Are you mentally alert and keen and mentally not lazy—and withal mentally honest? You may think you worked hard in college but you will never know what it is to study until you get into medicine. Your intelligence quotient should be the best possible. Your class records from Kindergarten thru the grades, high school and four years of college will be reviewed by the school that considers your application. Those mental habits of thought annd judgment that are characteristic of a real scientist are necessary. Let there be no less preparation of the men who treat the sick but ever more and more you should be a man with scientific viewpoint and that only will keep your work and most humble patient from becoming disinteresting drudgery. Dr. McKenzie of England is right when he says that our greatest advances in clinical medicine must come from the general practitioner with a scientific viewpoint and careful study of each patient. He is the one who sees the early onset of disease and should be able to make the best corrections and give the most effective treatments. So mentally you must keep alive and progressive. With all your ideas and intelligence it must all be administered with proper judgment or you will well need the admonition my grand old Professor, A. J. Carlson gave me who saw my mistake in sewing up a pancreadectomized dog. "Vel, vel, my good friend your ideas are alright but damn your judgment."

Emotionally are you fitted or not? The troublesome, quarrelsome combative spirit that will argue it out for the last word with every patient is not wanted in the hospital or medical field. When people are sick physically, they are emotionally and mentally and spiritually below par, and need to have proper allowances made. They must be catered to all the way and not only the first mile. "Third—Select a vocation through which you can serve the most people." In this field your contacts are many and your opportunities most unusual. You meet people in tremendous needs and at times when proper counsel is most eagerly sought and accepted. Many turning points in people's characters have been made by the wise family physician.

"Fourth—Is it the highest and most lasting type of service for which you can fit yourself?" It is your duty to select your place on top the best position for which you can possibly prepare yourself. Do not enter it for the money reward; its rewards are far better than money. Make service be the determining factor. Make all your culture be for service.

"Fifth—Is it the one that will make the most out of you?" Will it as you grow older develop you? The idea of preceptorship in medicine is coming back. The old Hippocritic oath and its advice is still good. George Eliot is quite right when she says of Silas Marner that there is nothing like a growing child to keep a man young. So keep in touch with the young men of the profession for the mutual benefit there can be derived. Your study of the current medical literature and the many splendid medical meetings should develop you and keep you near the front. From year to year you should become better, wiser and more mature in your judgments and thus grow each year.

How do you stack up? Do you see where in this field you could make a better living, could you be happy in it, would it be the worthy renumeration you expect, then, would it make you or break you? Work hard, preparé for it, make each day's work so thorough so that when your record is reviewed by the school that considers your application they may see you a worthy prospect to enter the kingdom of Science.

It is more and more becoming not a matter of you choosing the medical profession as the medical profession choosing you if worthy.

Two Views of the Missionary Enterprise

(This is a second of a series of articles which is designed to present in a candid yet charitable manner several views of important questions upon which groups of Mennonites as well as individuals hold divergent views. The first of the series appeared in the May 8 issue on the subject of Education. In order that attention may be focused upon the principles discussed and not upon personalities, the editor has requested that the articles appear anonymously. If these articles are helpful to you, or if they evoke further comment upon your part, kindly send in your communication for publication in the Open Forum. Editor.*)*

Neither view presented below necessarily represents the view of the writer of this article. It is hoped that in getting the two views before us, somewhat in contrast to each other, some contribution may be made towards clarifying our thinking on a problem that is more or less hazy to all of us in this time of transition and readjustment.

There are a number of reasons for the existence of two views. Any changes in conditions of a living tree will first show at the growing tips, the frontier line, the budding area of the tree. Just so any changes in the conditions, the thinking, or the life of the Christian Church will first and most clearly show up at the frontier line, the growing edge, the budding area of the Church, which is found in the missionary enterprise. In the 19th century the church had its idea pretty clearly defined regarding this problem. The first quarter of the 20th century has however seen the rise of Oriental nationalism, the cataclysm of the

World War, the challenging of the white man's supremacy, a growing community of customs throughout the world, and the spread of the scientific and historical method into the realms of the religious life of man, all of which are greatly affecting current thought concerning the nature of religion, the needs of the world, and the character of the missionary undertaking. In other words, certain conditions have come about which one cannot well avoid facing as facts when considering this problem, some of which, as a Detroit Volunteer Convention speaker pointed out, are: first, the fact that the spirit of youth is awake and on the march in the world today questioning into the great unknowns, and that this spirit has gripped both old and young alike; second, the fact that the native Church in non-Christian lands has risen and is demanding its rights which we must respect; third, the fact that Western Civilization, from the point of view of Missions, has become a liability instead of an asset; fourth, the fact that Christianity itself, at least as an institution, has become suspect in the East.

All of this does not mean that Christ has lost his power over mankind, on the contrary, it means that He stands out all the more clearly and that His influence penetrates and dominates the vision, thot, heart and lives of men as never before. Christ is being separated from all accretions and is used as a standard of measurement for everything, even that which has heretofore been called Christian. This means that the contrast between God, Truth, Christ on the one hand, and a great mass of ideas, attitudes, and prejudices which are prone to, on the other hand, is being drawn more and more distinctly. All of which is affecting the missionary enterprise very greatly today. So much then, for the reasons that lie back of the re-examining, re-evaliating, and reformulating of the old approach to the entire missionary enterprist. It is our task here briefly to state and characterize some of these views.

THE MISSION FIELD. Even less than two decades ago student volunteers doing deputation work often carried maps of the world picturing in contrasting colors the Christian and the non-Christian areas. America and Europe were in white colors, Asia and Africa in black. The black area was the mission field. The people of the white area were by heaven "lighted," while those of the black area were by Satan "benighted." To be sure there were few black spots in our cities but on the whole we were "white" and good, they were "black" and evil. We had wealth, power, success, civilization—they had poverty, ignorance, failure, damnation. We had everything to give, they had everything to learn. We, the "superior" race were to take up "the white man's burden" and christianize these mission fields.

In more recent times the conditions and facts alluded to in the introduction of this paper made for a rather general feeling that there was something not quite as it should be with that older view. A "geographical" notion of the "mission field" is fast becoming untenable. Just as one cannot say that the Kingdom of Heaven is here or there geographically, so we are coming to see that the mission field cannot be conceived of in geographical terms. "Heathenism," it is felt, cannot refer to geographical frontiers but frontiers of thot, attitude, heart, and life, individual and social, at home and abroad. The mission field is to be found wherever there exist human relationships and attitudes in our common life not yet permeated by the Christ spirit. Foreign lands must not be neglected but at the same time our own semi-pagan social order must be faced and corrected. The world has become one and in many cases the eyes of the Orient are blocked from seeing the Christ whom we love by the sorry mess we have made of so much of our civilization. The conception of the mission field has shifted from a geographical notion to a matter of un-Christlike attitudes.

THE MISSIONARY. In the past the missionary was often thought of as one who had a profound religious experience, who had a burning passion to save men, who was rather an extremist due to his intensity, who cared nothing for the world and its standards, who wore rather shaggy and old fashioned clothes, and whose main equipment was his Bible under his arm. In other words, he was thought to be as good a person as one could imagine but just a bit peculiar.

The present demands that he have no less of a real religious experience and consciousness of God, no less consecration to his task and burning passion to save men, but at the same time some other matters are considered as of importance also. Love is an absolute essential but it does not carry with it the necessary technique. That is to say, Love will give one the right attitude towards a sick man but it will not tell one whether to give Quinine or Morphine to help him. Besides the attitude of Love there is also need of wisdom to diagnose and decide what procedure to take. Education is emphasized more than formerly. Larger Mission Boards will no longer accept candidates with less than a college course. The missionary is supposed to be a person of broader interests and understanding. A knowledge of the Bible is necessary but sociology, economics, medicine, comparative religion, psychology, etc., are all considered contributary to his all important task of bringing Christ to men and men to Christ. There is no life interest that does not interest him. He must be well balanced and hence the "peculiar" person is by that very fact considered unfit. He is to be a builder of the Kingdom of God in the hearts and society of men—he is to be a Christian statesman. The former intensity and narrowness made for an individual conviction that he alone knew God's will, which in turn made for independence rather than cooperation. Today the individual who thinks and acts as though he alone had a secret and private wire con-

necting him with the Almighty is out of place on the mission field. The native Christians and the fellow missionaries must be recognized and their convictions respected. To be able to give and take, to cooperate in and with a group is considered an essential. Of course, a continuous experiential knowledge of Christ and God, the Bible, and sacrificial love for men are still, as much as ever, considered the prime requisites of the missionary's equipment. The missionary as every Christian is to be a living re-incarnation of Christ.

THE MISSIONARY MOTIVE. The motive in the past was largely one of pity for the poor "heathen". Every minute hundreds of them were going to eternal damnation. It was urgent that something be done. They could not all be saved, but a few were to be snatched from the Devil as firebrands, and when the number would be completed Christ would come again. Besides this pity and urgency there was also the spirit of adventure which undoubtedly played a great part in motivation.

These motives, some think, no longer hold. A Detroit Volunteer Convention speaker even repeatedly dared to say "Thank God, they are gone." He did not think that they were quite Christian. His emphasis was on the following factors in the modern missionary motivation: (a) WORLD SERVICE, the individual is still the center but the world with its war system, race hatred, half pagan industrialism, unchristian international relations, etc., must be included: (b) FREEDOM, the truth shall make men free and Jesus came that men might have the more abundant life; (c) PATIENCE, momentary changes are often not permanent, we need the long view and should not look for quick returns but work and wait for fundamental changes which shall further the coming of the Kingdom; (d) FRIENDSHIP, get next to men and beware of loving causes better than men for that is what Judas did, let real friendship be your motive. (See article by Hodgkin, Detroit Volunteer Convention report, 1928, pp. 65-74.)

There is another way of stating the matter which appeals more to the present writer and according to which position the modern missionary motive centers around the folloying: (a) LOVE for Christ and fellowmen; (b) LOYALTY to Christ, God, and to their Kingdom of Heaven on earth enterprise; (c) the great NEED of those without the gospel and all its spiritual and material blessings. There is some duplication in this group of three and the above group of four ideas but between them they contain a lot of driving power.

THE MISSIONARY MESSAGE. The prevailing opinion concerning other religions had been that they were of the Devil. The true and only revelation of God was to be found in the Bible and our interpretation of it. This western gospel of ours was thought to have been a definite deposit once delivered to the saints some 1900 years ago from whence it was "piped" down by airtight channels through different ages, peoples, and countries, to us white Protestants of today and through whom, in all its purity, it was to be given to the non-Christian nations of today. "Heathen" were to come out from their group, be converted, and by the rite of baptism be joined with another, a foreign, a saved group, which of course, was the Mennonite, Methodist, or some other denomination. No attempt was made or hope entertained to leaven the whole mass.

More recent study of sacred writings of the East brought with it a different estimate of non-Christian faiths. Their best seems to many more Christlike than some parts of our Old Testament. Furthermore, much of our civilization that we once thought to be Christian we no longer are so sure about. More and more missionaries find themselves driven to take the position that after all CHRIST is the essence of our message and that HE is to be given to the world and not western culture or western Christianity. To quote one of these writers: "The most precious gift which our western world has to offer the East is the character of Jesus, and the faith that in the face of Jesus Christ we have the light of the knowledge of the Glory of God. What a pity it would be if, instead of offering this gift, we should offer a theory about the Bible which would appear to provide divine sanction for scientific views which we are deploring, and religious conceptions which we consider naive and primitive. . . ."

Then there is the social emphasis, individuals are to be saved but also society. Some would even go so far as to say that it is impossible to save persons without saving the community. This may be extreme, at any rate many feel that our missionary message must be big enough to save not only the soul of man but also his body and mind, not only the individual but also the group, not only the community but also the state, not only the nation but also the international and inter-racial and industrial relations. The one and only message that is big and virile enough to do all that, it is insisted, is nothing and nobody less than the crucified yet living CHRIST. The message then is to be Christ—not Christianity, God—not a creed about God, Life—not a philosophy about life, Truth—not merely a book or a theory about a book.

THE MISSIONARY METHOD. In part your method of doing anything will always depend upon your attitude. An attitude which implies that we represent God and that all "heathen" people represent Satan, that society cannot be saved but only a specified number of individuals, that salvation consists in mental acceptance of certain statements, such an attitude makes for an individualistic, high pressure evangelistic, somewhat superficial but extreme method—extreme even to the point of "shooting the gospel into the heathen" to teach them the fear of that Lord. The idea that "Christian" nations are duty

bound to back up their missionaries with gun-boats is after all, in part at least, an outgrowth of this general attitude.

If, on the other hand, your attitude is one which implies that although we have light, we do not have it all, they too have a little; that our Scriptures are inspired more thoroughly than theirs but the difference is one of degree, not of kind; that, just as some of the old church fathers recognized Socrates, Plato, and Seneca as minor prophets, we too must recognize that God spoke through Confucius, Gautama, and is even today speaking through Ghandi; that, perhaps, as Bishop Brent suggests, it might even be well to put into one binding some of the representative oriental Scriptures with our New Testament to serve in place of our Old Testament; that, after all, God has not left Himself without witness among any people, and that it is questionable as to what kind of a God He would be if He had. Hence, if anything Christlike is found in so-called "heathen" literature and life it should be attributed to, claimed and used for God.

If, furthermore, the attitude toward our own Christianity is taken that it always has syncretized and sublimated the good and the usable material which it found in its triumphant march through the ages converting non-Christian peoples; that, Christianity not only changed things but that Christianity was also changed by conditions; that, it is the very genius of Christianity to prove all things and hold fast to that which is good, and if there comes a day when what was once good is such no more there is no fear to cast it aside; that Christianity started as a Jewish sect, became a Gentile movement, was influenced by the Oriental Mystery Religions, creedalized by the Greeks into a philosophy, institutionalized by the Latins into an ecclesiasticism, given a certain interpretation of the atonement theory by the Feudal age, grew into a system of doctrine in Germany, made to be the religious side of imperialism in England, "Bruce Bartonized" into a Rotarianism in some circles in America, and that, as Christianity in turn became nationalized, capitalized, and commercialized to today it is becoming internationalized and scientific in order to live and function; that the greatness of this Christ-religion is that it can and will adapt itself without losing itself. This whole attitude will make for quite a difference in method. Of course, not everything in non-Christian religions can be accepted—but is it our business to condemn or to bring Christ and let Him act as a purifying agency? Some forms, customs, and practices can be sublimated by putting new content into them as was done with the Christmas and Easter festivals. Jesus came not to destroy but to fulfill—to fill full of meaning—not only Judaism but also Hinduism and Confucianism, all of which have been school masters toward the more perfect and abundant life which is in Christ Jesus. Christianity is a living, not a dead thing, a growing and changing organism, not a static dead weight. Christ came and is here now not to destroy but to save which means Life.

Enough has been said to indicate the difference as it will work itself out in method—the one is rather antagonistic, the other more sympathetic; the one inclines to be destructive, the other constructive; the one is more exclusively occupied in fighting Satan, the other in building for and with God. Of course, in actual life no Christian will be found on either side exclusively, although each general attitude shows its tendency in method, most Christians are better than their theories. The essence of missionary method will after all be found, as has already been pointed out, in a re-incarnation of the Christ in individuals as a living demonstration that everybody can understand.

THE MISSIONARY AIM AND PURPOSE. The aim, one might say, was and still is to save souls. There is however, a difference if, on the one hand, this aim is conceived to be carried out by a "Paul Revere's ride" through the "heathen" lands proclaiming the gospel with the hope of saving only comparatively few individuals as firebrands so as to fulfill the required number which will make it possible for Christ to return, or if, on the other hand, the object is conceived of as saving individuals not only for the hereafter but also for the purpose of building indigenius, self-supporting, self-propagating, and self-governing, saved communities here in this world, which, along with saving the individual will also mean the salvation of the entire social order, locally and internationally, aiming at nothing less than the more complete realization of Christ's desire as He expressed it when He taught us to pray "Our Father who art in heaven, hallowed be Thy name, Thy Kingdom come, and Thy will be done on EARTH as it is in heaven!" In other words, the one view considers the old cry of "the evangelization of the world in this generation" as aiming at a mere transmission of an unalterable deposit after which our duty is done, while the other view rather inclines to consider the object to be a slow, long, universal, all inclusive, and eternal CREATIVE PROCESS—a cooperating with God in the BUILDING OF HIS KINGDOM which begins but does not end here on earth.

CONCLUSION. In short, back of all the constant practical demands of the missionary enterprise, men in the last quarter century are being forced to work out a new philosophy of missions, a philosophy which will take account of three constituent and fundamental factors whereas formerly one alone was considered basic and formative. Formerly, mission theory was dominated by the conception of divine authority, revelation, and power. The missionary therefore spoke with authority from above and administered in the name of God. In the new century however, two comparatively new factors were intro-

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Keeping the Faith

The Story of the Mennonites During the War.

By C. Henry Smith, Ph. D.*

Opposition to war, to capital punishment, and the taking of human life in any form and for any purpose was one of the fundamental tenets of the Mennonite faith from the beginning. It was to maintain the doctrine of non-resistance that the Mennonites emigrated from Russia to America in the early seventies. The Committee of Twelve was instructed to obtain definite assurance from the American governments that Mennonite scruples on this point would be respected in case of emigration. In Canada this concession was granted by an Order in Council in 1873. But in the United States no such definite recognition could be secured. The tradition that President Grant had given the delegates a definite promise to exempt the Russian immigrants from military service was based on nothing more than the President's opinion that in case of future wars no one would be likely to be forced into military service without his consent. To most of those who settled in the United States the conscription act of 1864 which exempted all from service who had conscientious scruples upon a money payment, seemed an ample guarantee that in the future, too, no one would be forced to do what his conscience forbade. Up to that time wars in America had all been fought by volunteers, and there was no indication anywhere that there would be any radical change from that policy in the future.

To make assurance doubly sure, however, a number of the immigrants to the different western states desired some sort of legal state action guaranteeing freedom from miltia duty. In the absence of a federal conscription act, compulsory military service in time of war and militia duty in time of peace is left to the individual States. Inasmuch as war at that time seemed but a remote possibility, and all western states were engaged in a keen rivalry to secure settlers on their vacant lands, these guarantees urged by railroad companies and eager land departments were not difficult to secure from the legislatures. In fact most of the States of the Union already had in one form or another, either in their constitutions or on their statute books, some sort or recognition of conscientious scruples on matters pertaining to war.

But Kansas was the first of several States to pass additional legislation specifically for the Russian Mennonites. The Wyandotte constitution of 1859 had provided for exemption as later legislatures might direct. In 1865 the legislature had enacted a law providing that all those who had conscientious scruples against bearing arms might secure exemption from militia service by appearing on the first day of each May before the county treasurer, to make an affidavit as to his scruples, and to pay the sum of $30 into the public school fund. This was the Kansas law at the time of the immigration. Undoubtedly it was for the purpose of meeting the wishes of the delegates of 1873 that Governor Osborne in his message to the legislature on January 15, 1874 proposed an amendment to the existinng law. Speaking of the desirability of securing the Mennonite immigrants for Kansas the Governor said:

"It is hoped that large accessions may be made of these worthy settlers, and it may properly be considered whether any class of people who are conscientiously opposed to bearing arms should be compelled to pay an onerous tax to be relieved therefrom. It strikes me as incongruous that such religious convictions should be made taxable by our laws."

The tax referred to of course was the thirty dollar fine payable each May for the privilege of exemption, of which no doubt the Mennonite delegates of 1873 had asked to be relieved. In accordance with this recommendation of the governor's, the legislature on March 9 of the same year repealed that part of the law of 1865 which inflicted the penalty for non-performance of militia service. Otherwise the exemption clause remained the same.

This measure was highly lauded by the friends of Kansas, both Mennonite settlers and state officials; and presented to prospective settlers as an added inducement to locate in that state. Rival sites, competing for Mennonite immigrants, decided on similar legislation. An exemption law had been prepared for the Nebraska legislature in 1875, but before it could be passed the legislature adjourned, and since that body met only bi-ennially it was not until 1877 that Nebraska passed a law similar to the one in Kansas except that the claimant for exemption when he appeared before the county clerk was required to produce two witnesses of his membership in a non-resistant religious organization. Minnesota enacted similar legislation the same year, but added the provision that affidavits need be renewed only every five years instead of each year, as in the Kansas and Nebraska statutes. Dakota, being still a territory, was not competent to pass on legislation of this sort.

There were three states now that exempted Mennonites unconditionally from militia service in times of peace and war. Of course in case of federal legislation such laws would not guarantee them against being drawn into the army. But there was every reason to believe at that time that future wars, judging from precedent, would all be fought by volunteers; or at best the Federal government would do no more than designate the number of troops each state was to furnish, leaving to the states themselves

*Professor of History at Bluffton College, Author of "The Mennonites," "The Mennonites in America," etc.

the method of how the troops were to be raised. In either case these state exemptions would be effective. The Mennonites believed that they had found for all time in America that liberty of conscience in matters of war which had been denied them in Russia.

That the Russian Mennonites took these laws seriously is shown by the fact that they kept a much more careful watch of the political horizon than did the native American Mennonites who had lived here for nearly two centuries; and sometimes scented danger where there was none. It was perhaps only natural in view of the Civil war, which had just closed, and because of their inadequate knowledge of our democratic institutions, that they should be unduly alarmed over the political animosities aroused by the disputed election of 1876. In order to be perfectly sure of their status in case war should arise over this issue, Elder Jacob Buller of Alexanderwohl, and Elder Jacob Wiebe of Gnadenau paid a visit to the County clerk of Marion county on February 3, 1877, to seek an answer to two questions regarding the Kansas exemption law on which they were not clear, namely —Was it necessary for each claimant to appear personally before the clerk to make out the affidavit as to his church membership, or was it sufficient to have the elder send in a certified list of those who could qualify? and secondly, Was it necessary to appear annually?

Evidently the Mennonites thus far had not been availing themselves very generally of the provisions of the Kansas statute; for the clerk seemed to know nothing of the law. But after investigation he answered the latter question in the affirmative; and as to the former he gave it as his opinion that each claimant who wished to qualify must appear in person. He further suggested that a convenient day be set apart both in Alexanderwohl and Gnadenau for him to meet all those interested, and arrange all the necesary details. It was no doubt these same solicitous elders who had prevailed upon C. B. Schmidt, the Moses of the Kansas Mennonites, to inquire of the Attorney General whether the law in question applied to aliens as well as to citizens. The Attorney General replied that in his opinion only citizens were subject to militia duty. It was partly due to this belief that many of the settlers hesitated for many years to take out naturalization papers. The Kansas Mennonites were needlessly alarmed however, over the possibility of trouble arising over the election of 1876. The editor of the Zur Heimath in commenting upon this incident, informs them that there was not the least danger of another civil war.

The first war fought by the United tSates after the immigration of 1874 was the one with Spain in 1898. The older American Mennonites evidently felt no fear that they would be forced to take part in this struggle contrary to their principles; but the Russians did not share this confidence. One of the groups called a special session of the Western District Conference soon after the outbreak of the war to discuss the whole question as it affected their special status. The resolutions adopted by this conference on May 7 confirmed the historic attitude of the church on the war question; but suggested furthermore a willingness to aid their adopted country in any way not contrary to their religious convictions. They recommended especially volunteer red cross work as a service which did not violate their historic faith, a service furthermore which their fathers had rendered most acceptably to the Czar's government in Russia during the Crimean War.

In 1903 when Congress passed a new universal military service act, declaring all citizens between the ages of 18 and 45 subject to such service, but exempting all members of a religious organization opposed to war, the Western District Conference again became interested, desiring especially to know whether the Federal law would exempt such Mennonites as did not live in states which had no exemption laws of their own. A committee of which H. P. Krehbiel was made secretary, was appointed to investigate the relation between the Federal and state laws on this subject. After writing successively to the Attorney General of Kansas, one of the Kansas senators, the Attorney General of the United States, and the President, Krehbiel reported to the conference of 1904 that according to his interpretation of all the correspondence he had with the above authorities Mennonites would be exempt in case of Federal conscription, but if the method of raising troops should be left to the individual states, then conscientious scruples would be respected only in such states as had constitutional or statutory provisions to that effect. But since states as such never entered war

(Continued on Page 190)

Do You Know

1. By what name were the Mennonites first called?
2. Why did this name become popular and familiar and what was the first nickname?
3. When were Mennonites first given the name? By whom?
4. What Mennonite Principle was the first one to be adopted by advanced civilized nations?
5. Which of the early Mennonite principles is first in importance for adoption by present-day nations?
6. What was the first Mennonite Confession of Faith and what important principles were included in it? Who was the author?
7. Which of the numerous Dutch Mennonite Confessions holds the place of first importance?

Note. This department of questions and answers on Mennonite Church History is conducted by Harry F. Weber, Ph. D., Meyerstown, Pa. Suggestions will be gratefully received. The answers are found on another page of this issue.

Manners and Morals

TABLE SERVICE

Elsie Byler Burkhard

The homemaker of today is rightly placing a great deal of emphasis on correct meal planning and tabel service. She realizes that while the purpose of the daily meals is to nourish the body, they can be made to do much more. If there are children in the home, the daily meal can be used as an occasion to teach good manners. It can also be made to be a really enjoyable social hour. So, while her first aim in setting her table is to serve a well-balanced and nourishing meal, she nevertheless takes the time to place a basket of sweet peas—a bowl of pansies, or whatever other flowers are available on her table to beautify it. She knows that an attractively set table is a splendid background for good manners. She selects only the right amount of silver and china necessary to serve her meal. These she lays precisely "thus and so" thereby insuring economy of time and ease in serving. Ease of service means that her family as well as guests will be free to engage in conversation, and that she herself will be free to direct it into interesting and agreeable channels.

Someone has said that successfully setting a table is like drawing a picture. And so it is. Long lines in table linens are placed lengthwise, and shorter lines run across the table. In regard to silver and china, there must be nothing superfluous. Every piece selected should have a definite use and place and every piece should be in its place. If eight covers are laid the eight p'ates should be placed around the table equidistant from each other. Knives, with cutting edge toward the plate, are placed to the right of the dinner plates. Spoons, with bowls up, are laid to the right of the knives. Forks are laid to the left of the plate with tines upward. The water glass is placed at a point about an inch from the tip of the knife. If bread and butter plates are used they have a corresponding position at the tip of the forks. The napkin is laid to the left of the fork with selvege parallel to the edge of the table and fork. In serving food, the English type of service seems to be the best suited to the great majority of American homes today. In this service all the food is placed on the table and the host and hostess themselves serve the family or their guests. At table the hostess is served first, those to her right second, followed by those on her left.

There will, of course, be occasions—formal dinners, perhaps—when the table service used will be much more elaborate than that in use every day in the home. And they are few indeed who can sit down for the first time, without apprehension, to a cover laid with eight pieces of silver and about half as many pieces of china each having its own particular use and place. A safe rule to follow on these few formal occasions is to do as the hostess does. For the benefit of her guests she is always served first. If however, as sometimes happens, the hostess leaves the table temporarily to look after the comfort of her guests arriving late, the best rule to follow in the use of silver is to use those pieces farthest from the plate first and so on toward the plate. A formal meal always uses the Russian type of service. There need be no doubt then as to what food shall be eaten first, second, or last.

Note: Readers are invited to suggest problems for discussion in this column. Address your communication to Elsie B. Burkhard, Tempe, Arizona.

The Quiet Hour

J. N. Smucker

WE OUGHT TO SEARCH FOR GOOD NEVER FOR EVIL IN MEN

We ourselves, being ennobled, see noble things, and loving, find out love. Little touches of goodness, love and courage in men, which, formerly looking for perfection, we passed over, now attract us like flowers on a dusty highway. We take them as keys to the character and door after door flies open to us. The man reveals the treasures of his heart. We find aspiration, penitence, tenderness, in those we thought groveling, hard and selfish. We trust men, we throw ourselves upon the good in them, and they become better, now that they are not suspected of being evil. Driven by our new principle to seek for good and not for evil, and to find it in all, we take notice of ordinary men whom we have passed over, and it is with an exquisite surprise that we become conscious of the vast amount of daily sacrifice done by common men and women, by those whom we call "dull," by those who have to fight a hard battle for the poor.—Let the Lamp of Love shine with tender brightness upon your home, on your friends, on your society, on the comfortable and the poor, on the ignorant and wise, and on your enemies. Let its light be like the sunshine of God which falls on the good and on the evil.

S. A. Brooke.

PRAYER—

Lord, help me to show towards my fellow-men that kindness which I have so often craved from them. May I think of my neighbor not as my rival who would undo me, but as my brother who needs me. Give me the compassion of Jesus that I may never be able to turn coldly from any man who needs me. Make me quick to hear the cry of suffering. Turn my feet toward the house of sorrow. Grant me to know the joy of carrying hope to hearts that have been long strangers to hope. I remember how lonely I have been in sickness; help me to relieve the loneliness of the sick. I remember how often I have longed for the touch of a friendly hand: help me to relieve the heart-hunger of the neglected. Amen. —Anon.

From "A Book of Modern Prayers" by Samuel Mr. Comb.

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

June 10

THE ARREST AND TRIAL

Mark 15:1 - 15

The arrest and trial of Jesus are the result of the betrayal of last Sunday. The betrayal, which Jesus predicted at the time of the Last Supper, had taken place. In that same Garden of Gethsemane, where Jesus was praying, while He told the disciples to watch, He was met by Judas and a great multitude with swords and staves. After the kiss of betrayal, He was taken before the high priest Annas, then before Caiaphas. These were informal hearings and not official. It gave the frenzied crowd an opportunity to revenge themselves with verbal abuse and mockery which they could not do in the Roman court where He must be finally tried.

Our lesson begins with Jesus being brought before Pilate. First, however, the chief priests, scribes, elders and the Sanhedrin held a consultation. This was probably to prepare their charge, so that the witnessing would agree, and that they could make the worst possible case against Jesus before Pilate. They knew that He must be convicted as a criminal under Roman law. If they would accuse Jesus of blasphemy or temple desecration or any of the real charges the Jews held against Jesus, they knew Pilate would not convict Him, Therefore they needed to scheme and consult, so that they could accuse Jesus of some violation of Roman law and furthermfore they needed to accuse Him of an offense for which thermore they needed to accuse Him of an offense for which the punishment would be death. We need to read Luke's account (Ch. 23) to know the accusation against Jesus. There were three to pay tribute to Caesar and, (3) He says He is a King. Pilate would not concern himself with the first charge, but the last two would be cause for investigation. Thus Pilate asks Him the question, Art thou the king of the Jews? The over-anxious Jews interfered with Pilate's examination to make their further contribution to the trial. The chief priests accused Him of many things. We need to use our imaginations to picture this scene. The complete trial of Jesus by Herod is given us in John's gospel, and there we notice that Pilate took Jesus into the Praetorium for private questioning. As long as the Jews were present, any orderly trial was undoubtedly impossible. Here the trial is resumed and Jesus makes reply to a series of questions which so satisfied Pilate that he came to the Jews and told them, "I find in him no fault at all."

Having satisfied himself that Jesus was guilty of no violation of Roman law, Pilate's next move was to somehow satisfy these unruly Jews. He made several compromise suggestions which were all rejected by the Jews as he finally washed his hands "of the blood of this innocent man" the same time granting them permission "that what they asked for should be done".

In studying the lesson we must not fail to notice the attitude of Jesus. During the entire trial He was alone in defending Himself. We read in Mark 14:50, "And they all forsook Him and fled". Truly He bore His cross alone. To the questions of Pilate, especially when Pilate and Jesus were alone, Jesus made reply explaining His position and claims to Pilate. When the babbling of the Jews began, Jesus made no reply. How can a person answer the questions, accusations and prejudices of a mob that is bloodthirsty? Nor is the attitude of Jesus alone interesting. The character study of Judas, Peter, Annas, Caiaphas, Pilate, the high priests could also well claim our attention.

Thus we see the prophecy of Isaiah 53:7 coming true. The silence of Jesus during the trial, "condemns the treachery of Judas, the weakness of Peter, the cowardice of Pilate, the prejudice of the mob, and the hatred of those whom He loved and served".

The lesson may be outlined as follows: (1) The Arrest. (2) The Trial. (3) The Attitude of All Concerned.

He that taketh not his cross, and followeth after me, is not worthy of me.

June 17

THE CRUCIFIXION

Mark 15:22 - 26, 33 - 39.

We are now coming to the end of the life study of our Savicur. This is the last scene of the last act of the world's greatest tragedy. One more lesson follows, (the review) the two quarters' course.

When we think of the crucifixion of Christ, a number of things, in connection with it come to our minds; first, to be sure, The suffering Messiah; second, The last words of Jesus; third, Unnatural evidences, and fourth, The persuaded Centurion.

Our Saviour's suffering was both mental and physical. The desertion of His friends would be cause for mental grief. The betrayal of one, the denial of another and the absence of others, the false witnessing against His character,— these are enough to cause pain. His physical pain was not limited to the actual nails that were driven through His hands and feet. The scourging at the trial, the wine mingled with gall He was offered to drink, the vinegar offered Him when He said He was thirsty were not of the least unpleasant experiences of our Saviour. Everything possible was done to make the last hours of His life as miserable and unbearable as possible. "He bore His cross alone", bears repetition.

The last words of Jesus are memorable evidences of the love and forgiveness of our Saviour, His agony, and His trust in God. His first three statements were addressed to (1) His crucifiers, (2) One who was crucified with Him and (3) to His mother and John. The next two statements reveal His agony, (1) wondering why God has forsaken Him and (2) expressing His thirst. The last two words indicate the end of His life and His final trust in His Father. Somehow we cannot think of Christ's crucifixion without being also reminded of these seven last words He spoke.

Several phenomena occurred that we call unnatural evidences for lack of a better expression. What caused the veil of the temple to rend in two? What caused the earth to quake, the rocks to rend and the tombs to open? Were these accidents? Were there any natural causes? What caused the darkness from the sixth to the ninth hour? These things clearly show the hand of God giving evidence that He whom they crucified was not simply another Jew, not an imposter.

These things together with the statements of Jesus made a definite impression upon the centurion who was in charge of the crucifixion of Jesus. Matthew in 27:54, states the reaction upon the centurion and they that were with him. We can feel certain that he was not alone afraid when the earth quaked and the darkness came over the earth. Even this Roman was persuaded that "this man was the Son of God". We may well wonder what the chief priests thought, those who corrected Pilate's title and suggested that he write "I am King of the Jews", or those who passed by railing on Him, saying "if thou art the son of God", or the malefactor who said, "Art not thou the Christ?"

Are we all persuaded today? Do all who have heard the name of Jesus accept Him as the Son of God? We must admit that He is still rejected, the skeptical are still with us.

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime."

KEEPING THE FAITH

(Continued from Page 187)

upon their own initiative, Mennonites might rest assured, he thought, that their consciences in matters of war would still be respected.

It was not until 1917 that the Mennonite doctrine of non-resistance was put to the test. Nearly all the armies up to that time as already indicated had been filled by volunteers. In the Revolutionary war Mennonites were not forced to join the "associators" in Pennsylvania, Maryland and Virginia, the states where large numbers of non-resistants were found at that time. In only one of the struggles, that of the Civil War, was conscription enforced for a time, in the North in 1864, and in the South in 1862. In the Federal act provision was made for the exemption of those having conscientious scruples upon the payment of $300; the Confederacy provided for a similar exemption upon payment of $500. This latter act was repealed however in 1864, after which such Virginia Mennonites as did not escape into the North were forced into active service. The Federal exemption clause did not arouse the same bitterness against the non-resistants as did the act of 1917, for the reason that the Civil War conscription act permitted all those who were drafted to furnish substitutes, irrespective of conscientious scruples, sometimes for less than $300, and at times for much more, depending entirely upon the bargaining power of the substitute and the intensity of the draftee's desire to be releasd.

By the time of the great world war of 1917, however, the practice of warfare had changed so radically, and that struggle was conducted on such a gigantic scale, demanding the complete and immediate mobilization of all the man power of the nation, that conscription was resorted to from the beginning with a substantial majority in Congress and with very little protest from the public at large.

(To be continued)

TWO VIEWS OF THE MISSIONARY ENTERPRISE

(Continued from Page 185)

duced which disturbed the prior positions of the past. These two factors are: first, the democratic self-assertion of the native church and of the whole non-Christian world challenging the authority of this administrator; and second, the new scientific and historical spirit and method challenging this same authority and demanding a new interpretation of the divine and the universe. Formerly, the so-called "native" was immature; now, he has arrived and claims a voice in the council. Formerly, the historically minded scholar and scientist was chided for his seeming lack of interest in saving souls; today he is found in most missionary circles and feels that he not only more fully understands some things which have been mysterious and so has an indispensable contribution to make, but that his missionary interest and drive is getting to be just as intensive, much broader, more intelligent, and infinitely more far reaching than that of those belonging to the old school. Here then lies the problem of the immediate future as seen from this point of view: How, and to what extent, can the three factors, (a) traditional supernaturalism, (b) democratic self assertion, and, (c) scientific pragmatism, be combined and integrated into one progressive and inclusive, human and divine creative missionary enterprise? The solution of this problem, it is held, involves a revision and enlargement of the past conception of the nature of religion, the needs of the world and the character of missions; all of which rests back upon the requirement of a larger, nobler, more glorious, and more Christlike conception of GOD our FATHER.

We close as we began. This article is not meant to prove or settle anything, but rather to state two views in a general way. Many will not agree with the statement of either viewpoint, and of course with some justification. In the compass of this article many problems could not be touched upon and others only hinted at. The writer would hesitate to identify himself completely with either view, they are however held by many and we do well to frankly face them. Not so much has been said concerning the older position because as Mennonites most of us grew up on those ideas and so are acquainted with them The editor asked that the article be thought provoking, and if that has been accomplished the writer is satisfied. Let us prove all things and hold fast to that which is good.

BIBLIOGRAPHY. For anyone interested in further reading along this line the following books may be suggestive. W. N. Clarke, A study of Christian Missions (1900); Robert A. Hume, Missions from the Modern view (1905); A. J. Brown, The Foreign Missionary (1907); Edwin M. Bliss, The Missionary Enterprise (1908); John P. Jones, The Modern Missionary Challenge (1910); Louise Creighton, Missions; Their Rise and Development (1912); Rolland Allen, Missionary Principles (1913); Julius Richter, Evangelische Missionskunde (1920); G. A. Gollock, An Introduction to Missionary Service (1921); C. Patton, The Business of Missions (1924) D. J. Fleming, Whither Bound in Missions (1924); Kenneth MacClennan, The Cost of a New World (1925); Christian Voices Around the World, Edited by Milton Staufer, including: Voices from the Near East, China Her own Interpreter, Japan Speaks for Herself, An Indian Approach to India, Thinking With Africa, As Protestant Latin America Sees It, (1927); Detroit Student Volunteer Convention Report (1928).

Remember that when you are in the right you can afford to keep your temper, and when you are in the wrong you cannot afford to lose it. . . .

Do You Know

Answers

1. Brethren.

2. The "Brethren" insisted upon Believer's Baptism. Most of the people having been born in the established church had been baptized as infants. Adult baptisn meant that they were rebaptized though the Brethren were not trying to require two baptisms. The name or rather nickname, "Anabaptists" (Rebaptizers) was given to them by way of insult by their enemies but the name became the common designation.

3. Countesse Anne of East Friesland called them Menists in 1544.

4. The principle of Religious Liberty. Separation of Church and State.

5. The Principle of Non-Resistance, or Peace.

6. The earliest known confession of faith was drawn up at a meeting held in 1527 at Schleitheim (which gives the confession its name) near Schaffhausen. The chief author was Michael Sattler, who later met a martyr's death. The chief tenets were: (1) Believer's Baptism, (2) The Ban or Excommunication, (3) Communion, breaking of bread (4) Separation from the World, (5) Ministers to teach and exhort members who shall aid him when in need, (6) Non-resistance (7) Non-swearing of Oaths.

7. The Dort or Dortrecht Confession drawn up at a certain peace conference, April 21, 1632. It is in use more generally than any other, being adhered to at the present time by the American Mennonites, General Conference of Mennonites and the Amish bodies.

CALENDAR OF EVENTS

June 2-6 —
Commencement week at Bluffton College, Bluffton, Ohio.

June 3-6 —
Commencement Week at Goshen College, Goshen, Indiana.

June 7-8 —
Indiana - Michigan Mennonite Conference at the Olive church near Elkhart, Indiana.

June 8-12 —
Pacific Coast District Conference (Old Conference) at Filer, Idaho.

June 10-12 —
Pacific Coast District Conference (General Conference), at Colfax, Washington.

June 11-13 —
Conservative Amish Mennonite Conference at Maple Glen Meeting House, near Grantsville, Maryland.

June 13-20 —
Pacific Coast Young People's Retreat at Colfax, Washington.

June 13-17 —
Young People's Retreat for the Central Conference of Mennonites at East White Oak church (near) Carlock, Illinios.

July 11-18 —
World's Sunday School Convention at Los Angeles, California.

June 22-24 —
First Annual Retreat of Eastern District Conference at University of Pennsylvania Camp, Greenlane, Pennsylvania.

August 1-9 —
Bluffton Retreat, at Bluffton Ohio.

August 23-30 —
Bethel Retreat at Newton, Kansas.

August 28-30 —
Missouri - Kansas Conference at Hesston, Kansas.

* * * * * * * * *

Notice: The editor of The Exponent will be pleased to publish the dates of any important events that are of interest to any considerable group of Mennonites if notice of same are sent in.

PLEASANTRIES

The steamer was just leaving the pier when a man rushed up and shouted, "Hold on a minute, captain. there's a party of fifty coming aboard."

The steamer docked again, and the individual strode up the gangplank.

"Where is the rest of the party?" asked the captain.

"I'm that party! I'm just fifty today." —Christian Register.

* * * *

"What became of that hired man you got from the city?"

"Aw, he used to be a chauffeur and one day he crawled under a mule to see why it wouldn't go!" —Boys Life.

* * * *

Pat Murphy was taking his first flight in an aeroplane. The pilot was taking him over New York City. When they were up about 3,000 feet. the plane suddenly went into a nose-dive. "Ha, ha!" laughed the pilot, shouting to Pat. "Fifty per cent. of the people down there thought we were falling."

"Begorra," admitted Pat, "and fifty per cent. of the people up here thought so too." —Stratford Beacon-Herald.

* * * *

Visitor: "How does the land lie out this way?"

Native: "It ain't the land that lies; it's the real estate agents."

—Good Hardware.

THE CHRISTIAN EXPONENT

is the only All-Mennonite paper published. It has no axe to grind. It is interested in all who call themselves Mennonites in every part of the world. It seeks to deserve your support. The editor welcomes your constructive criticism.

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Notes from Here and There

Rev. P. R. Schroeder, pastor of the Berne, Indiana, Mennonite church, resigned as pastor of that church to accept the presidency of Freeman College, Freeman, S. D. The change in location will be made about August 1st.

Rev. A. H. Leaman, of Chicago, gave the Commencement address at the graduating exercises of the Mennonite Sanitarium at Bloomington, Illinois, May 2. Twelve nurses received diplomas. The exercises were held in he First Methodist Church of that city.

The Mennonite church of Deer Creek Oklahoma, recently purchased a residence to be the parsonage of the church. It is also the plan to remodel and enlarge the church this fall to accommodate more adequately the work of the church and the Sunday school.

On Sunday evening, April 29th, Dr. J. E. Hartzler delivered an interesting and inspiring address at the First Mennonite church, Nappanee, Indiana, on the subject, "Why I believe in the Christian Church". On the following Monday, he also spoke to a large group of Kiwanians of Nappanee at a noon luncheon.

Rev. E. J. Neuenschwander, of Bluffton, Ohio, held a series of meetings at the Aberdeen, Idaho, Mennonite church, April 22nd to May 6th which were unusually helpful in effecting large ingathering into the church. A vacation Bible school is in progress in this church since May 21st.

On Sunday, May 13th Dr. S. K. Mosiman and Mr. Elmer Kennel of Bluffton College, visited the First Mennonite church, Nappanee, Indiana. Mr. Kennel gave a short talk during the Sunday school hour and Dr. Mosiman preached at the church service. The latter gave an interesting glimpse of life among the Mennonites in various parts of the world, touching on some of the leading characteristics found in all groups.

At the request of a number of Mennonite ministers in Chicago, Rev. A. H. Leaman represented them in behalf of twelve Mennonite families wishing to obtain naturalization papers. He spent two days in Washington, D. C., where a conference was called by the Department of Labor, at which he presented his request. He was kindly received and the Department officers suggested an avenue to pursue in obtaining the desired citizenship papers. While at Washington he was received by President Coolidge and also by senators Fess, Locher Walsh and Deneen.

In a writeup in the April 27th issue of The Farmer Exchange occurs the following concluding paragraph: "Goshen College was founded only within the present generation, but her graduates already approach the 500 mark. A number of these have attained distinction. From among this number may be mention Dr. S. T. Miller, Elkhart, Indiana; Dr. W. B. Christophel, Mishawaka, Ind.; Arthur L. Gilliom, Att.-Gen., Ind.; F. S. Ebersole, Goshen Milk Condensing Co., Goshen Indiana; Rev. R. R. Detweiler, Fort Wayne, Indiana; C. B. Blosser, County Agent in Elkhart County; E. M. Hoover Superintendent of Schools, New Paris, Indiana; C. J. Gerber, Superintendent of Schools, Wakarusa, Indiana; Owen J. Yoder, Principal of High School, Nappanee, Indiana; C. E. Sunthimer, for years principal of high school at Bristol, Indiana; J. S. Yoder, Attorney, Goshen Indiana; J. Frank Ebersole, Treasury Department, Washington, D. C., and others."

Items for publication on this page should be addressed to

THE CHRISTIAN EXPONENT
Bluffton, Ohio

The second annual "All Mennonite Sunday School Convention" of the Nebraska Menn. S. Schools was held at the Mennonite Brethren church at Henderson, Nebraska, in the afternoon and evening of May 13th. More than a thousand people were present. The object of the convention is to spread practical information about Sunday school work and to promote a spirit of co-operation and fellowship among the various Mennonite churches and branches in Nebraska. Mr. J. J. Friesen of Henderson, Nebraska served as chairman of the convention.

At the twenty-second annual meeting of the Mennonite Board of Missions and Charities (Old Mennonite) held at the Walnut Creek, Ohio, Mennonite Church, May 6-8, 1928, the following items were included in the financial report of the Treasurer. Total cash contributions for all purposes: missionary, home and foreign; charity and relief, was $254,809.05. Of this amount, about $100,000 was spent in foreign mission work, some seventy thousand in India and nearly thirty thousand in South America. $156,365.37 was spent in building the new LaJunta, Colorado, Hospital. Nearly forty thousand dollars of the cost of the new hospital was received from the sale of the old building and real estate no longer needed. The seven city missions of the Board cost $22,964.51. The two orphans homes expended $6,905.29 and the expense of the Home for the Aged was $4,862.10. In addition to the money expenditures on the city missions, orphans homes and the home for the aged, large contributions of provisions were also made.

Mr. Henry B. Dirks of Los Angeles, California, the field secretary of the Pacific District Conference, issues a monthly news bulletin, giving fresh and stimulating reports from the churches in the districts each month.

Apparently the Mennonite Board of Education (Old Mennonite) is beginning to cooperate with other Mennonite groups in its educational policy. Rev. Gustav Enns, a member of the General Conference Mennonites and former pastor of the Hoffnungsfeld Mennonite church, Moundridge, Kan., and more recently a teacher at Hesston College becomes a member of the Goshen College faculty. Rev. J. B. Epp, for some years the pastor of the pretty Prairie Mennonite church, Kansas, and more recently the principal of the Meno, Okla., Bible Academy and also a prominent member of the General Conference Mennonites goes to Hesston College as a professor. The Bible teachers have always been recognized as the key member of our church school faculties.

The Eastern District Conference announces a Retreat for its young people, June 22, 23, and 24, at the University of Pennsylvania Girls' Camp, Greenlane, Pa. The instructors are Dr. J. H. Langenwalter, Dean N. E. Byers, Rev. A. S. Rosenberger and Rev. S. T. Moyer. An unusually helpful Retreat is assured under this leadership.

Rev. S. M. Rosenberger of Quakertown, Pa., issues a well written and helpful monthly bulletin designed to keep the membership of his churches well informed about the plans and work of the churches of the charge. A fine Christian spirit, free from cant, pervades the bulletin.

Professor A. T. Robertson, of the Southern Baptist Theological Seminary, Louisville, Ky. will deliver the commencement address at Goshen College, June 6th. The baccalaureate sermon will be preached by the President S. C. Yoder the previous Sunday.

On Sunday evening, April 25th, a very impressive Candle Light Service was held at the Zion Mennonite church at Donnellson, Iowa. The music was furnished by a mixed quartette and by several congregational hymns. Rev. J. E. Kaufman is pastor of this church.

Harold S Bender
Parkside

The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

June 19, 1928

EDITORIAL
THE IDEAL CHURCH

WHAT SIN IS
Payson Miller

KEEPING THE FAITH. II.
C. Henry Smith

A KOREAN LOOKS AT AMERICAN YOUTH
Granville Hicks

MANNERS AND MORALS
Elsie Burkhard

$2.00 a Year **10 Cents a Copy**

The Editor's Chat

At this writing I am in the state of Oregon in a town on the Columbia River called The Dalles, being on my way to Colfax, Washington, where the Pacific District Conference will be held and also the Young People's Retreat. I regret that this manuscript cannot wait a few days so that I might include a few impressions of the conference. At Portland. I met Rev. Albert Claassen from Los Angeles and Rev. F. Janzen from Paso Robles. There may be other delegates from southern California but I do not know of any. These two brethren made the trip from Portland to Colfax last night, whereas, I, having my first experience in the northwest, planned my itinerary so that I might make the Columbia Highway by daylight. There being no train service from Portland to Colfax by daylight. I fortunately was able to make this much of the trip, a distance of seventy-five miles, by bus, over the wonderfully scenic Columbia Highway.

Distances are immense in this part of the country. I have found it necessary more than once to revise the impressions that I received from the study of geography in the common school. Washington, Oregon, and California, I had fenced off within too small an area. Los Angeles and San Francisco I had thought of as neighboring cities. As a matter of fact, it required exactly twelve hours on a non-stop limited train to make the distance between the two cities. I am on the fourth day of my journey and when I arrive at Colfax, I will be as far from Upland, Cal., as if I had gone to Kansas.

Owing to the immense distances between the churches of the Pacific conference, combined with the fact that the number of churches is comparatively small the conference will in all probability be small in attendance compared with that of similar meetings in Kansas or Ohio. These same reasons account for the fact that the Young Peoples Retreats on the Pacific Coast amount in reality to sectional meetings. The suggestion has been made that the young people of each of the states of California, Oregon, and Washington, plan an annual Retreat of their own.

I am finding the Northwest very interesting. Oregon is the state where the tall firs grow. For ruggedness and bigness and beauty, the Cascade range exceeds anything that I have seen. It may be that the Canadian Rockies are still grander. I have not seen them. But it is certain that no American needs go outside of his own country to see the magnificent things which the Creator wrought in nature. I have spent some weeks in the Lake District in northern England and was thrilled by the mountains and the beautiful lakes and streams and waterfalls. But a trip along the Sacramento River through the Cascades, is in my opinion a far greater thing than one through the Lake District of England.

Coming into Oregon, one leaves behind the Spanish background which is so evident in southern California. The old Missions the Spanish names of cities, the Spanish architecture of the dwelling houses belong to southern California and I have already accustomed myself to them so that their absence is decidedly noticeable. Lumber being plentiful in Oregon, the houses are built of wood instead of stucco, and they are two-story buildings instead of bungalows, The landscape of Oregon with its heavy timber and green meadows and apple orchards presents an entirely different view from that of Southern California with its citrus and nut groves alternating with desert areas. Each has a beauty of its own.

On the train to Portland I met an exceedingly interestingly young man by the name of R. E. Biggs from Spokane. He is a civil engineer and he had just come from an air plane trip over a wooded section south of Albany where he will soon begin the surveying and building of a log railroad which will make available many millions of feet of lumber. He is also on the committee of the Columbia Irrigation Project and accompanied Secretary Hoover over the proposed site of the dam and the 130 miles of irrigation canal. His heart and soul is in his work. He loves engineering; in fact he said he is simply "crazy" about it. And I suspect that some of the misery in the world is due to the fact that people are compelled to do work over which they cannot be "crazy". They are misfits, having plunged into things without sufficient consideration of their natural bent and talents. Mr. Bigg's enthusiasm was an inspiration to me.

I asked him whether the Columbia River Irrigation project in which he is so much interested will not in the end prove to be a bad thing for the farmer rather than a boon. The project proposes to reclaim two million acres of rich soil. As a matter of fact there is already an overproduction of food stuffs in the United States. He answered that according to Secretary Hoover, consumption of food stuffs is rapidly increasing while production is decreasing; that the curve of consumption is rising, the curve of production in dropping and it will be only a matter of years until production must be increased in order to meet the needs of a growing population. He said furthermore that it will be at least fifteen years before the work could be completed and any of the land settled and farmed and that it would be thirty years before all of the land in the area would be brought under cultivation. Like most westerners, he is out and out for Hoover. He quoted him further as saying that the country is exceedingly prosperous and that it is able to pay for and cught to invest large improvements like the Mississippi flood relief, the St. Lawrence waterway, Boulder Dam, and the Columbia River project; that the country will act more wisely in spending its wealth on such improvements, than in hoarding it. It may be that we shall soon know how much influence Hoover is to have in the carrying out of these projects.

Much of the land which is within the area to be irrigated is now selling from $1 to $5 per acre. How much will that land be worth in thirty years from now. If the answer to that question were known it might start a rush to the northwest. The area was once a lake bed and the soil is said to be 100 feet deep in places.

In the next issue I hope to report the Colfax conference and the Young People's Retreat.

Sincerely yours,

Lester Hostetler.

The Dalles, Oregon.
June 9.

"I've brought that last pair of trousers to be reseated. You know I sit a lot."

"Yes," replied the tailor, " and perhaps you've brought the bill to be receipted, too. You know, I've stood a lot."

—Congregationalist.

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EDITORIAL

OLD-FASHIONED DOCTRINE

Dr. Wm. H. Kilpatrick, professor of the philosophy of education at Teachers College, New York, recently presented to a group of "modern parents" some old-fashioned doctrine regarding the problem of discipline in the home. "Spank when it is necessary." In former days it was the custom of parents to deal out liberal "spankings" to the children.

Except for a few old-fashioned families, the custom has quite gone out. The professor explained that with older children, physical punishment may do more harm than good but he said there were times when "spankings" applied judiciously to younger children, will work advantageously. This word from so eminent authority may result in a moderate spanking revival.

CRIME AND THE LASH

Somewhat in keeping with the theory of Professor Kilpatric is the opinion of Superior Judge Marcus Kavanaugh of Chicago. In his new book on Crime he says that there are about 350,000 men and women in the United States who make their living wholly or partly by crime. He estimates that these criminals last year committed 13,000 murders and took enough booty to pay for the Panama Canal. He makes several recommendations to lower the crime rate, among them the free use of the lash.

DULLED BY ROUTINE

Business organizations have long ago learned that a new-comer in the organization, being unhampered by long familiarity with every day details, often is able to put his finger on wastes that the old hands fail to see. The most progressive companies see to it that there is always someone around whose ideas are not dulled by too much contact with established routine. Let the church learn this lesson. New blood in the organization frequently means the elimination of waste; the launching of new and better things, in short—Progress.

NATIONAL MUSIC WEEK

The week in May beginning with the first Sunday of the month has come to be designated as National Music week. Schools, churches, community organizations everywhere are urged to emphasize during that week especially the importance of music and the need for cultivating musical tastes. This is a fine thing. Good music adds to the joy and the beauty of life. It is a universal language which is understood by peoples of every tongue and nation. Every church will do well to see to it that among its activities there is a program of musical education for its young people.

AMERICAN MUSIC

The National Bureau for the Advancement of Music has published a list of "American Music Americans Should Know." Test your Americanism by your knowledge of the following which appear on the list:

Folk Songs

"Old Folks at Home" ..... Stephen C. Foster.
"Deep River" ..... Harry T. Burleigh.
"Swing Low, Sweet Chariot" ..... Harry T. Burleigh.
"Kentucky Mountain Songs" ..... Bockway—Wyman.
"My Old Kentucky Home" ..... Stephen C. Foster.

"Old Black Joe" ..... Stephen C. Foster.
"Dixie" ..... Daniel D. Emmett.
"Listen to the Lambs" ..... R. Nathaniel Dett.
"Carry Me Back to Old Virginny" ..... James A. Bland.
"Nobody Knows the Trouble I've Seen" .... Clarence C. White.

Choral Numbers

"Hora Novissima" ..... Horatio Parker.
"The Highwayman" ..... Deems Taylor.
"Pilgrim's Progress" ..... Edgar Stillman Kelley.
"Resurgam" ..... Henry Hodley.
"The Sunset Trail" ..... Charles Wakefield Cadman.

THE MAIL AND THE WASTE-BASKET

A certain Mr. Smith who says he has discovered that there is no God used the mails to bombard the Rev. John Roach Straton, noted fundamentalist of New York, with atheistic literature. The Reverend was annoyed; had Mr. Smith arrested and brought to trial. Mr. Smith's defense was that he had hoped to win a noted convert by mail. The court agreed with the Rev. Straton that Mr. Smith used the mail with the intention of annoying, fined him one hundred dollars and gave him a short jail sentence. The affair has stirred up considerable comment. We are of the opinion that Rev. Straton's action was unwise. In these days all of us have large waste baskets and with the elections coming on we will probably need larger ones. It was Rev. Straton's right to throw any mail into the waste basket unopened. Furthermore it would have served the good cause better, if atheist Smith had been ignored and thereby left in obscurity rather than to permit him to have publicity which he has no doubt coveted and which the incident served to bring him persecutions is the surest means of spreading any cause—good and bad alike.

TOO MUCH TO EAT

While portions of the world are suffering from famine and starvation, the principal problem of American agriculture is to keep farmers from growing too much to eat. Over-production results in flooded markets and deflated prices which are ruinous to the farmer. An article in the Pacific Rural Press gives some interesting figures regarding the relation of production and prices of California's principal products.

	Acreage increase during last five years	Change in price during last five years
Almonds	82%	2% Increase
Walnuts	33%	10% Increase
Oranges	7%	27% Increase
Cherries	19%	18% Increase
Figs	156%	44% Decrease
Prunes	14%	37% Decrease
Apricots	55%	Held its own
Peaches	46%	30% Decrease
Pears	48%	20% Decrease
Olives	22%	26% Decrease

The above-mentioned paper recommends the use of the axe on poor trees and promoters.

On the surface it seems as if American growers are producing too much. As a matter of fact the problem is not overproduction so much as distribution. Products for which the producer is compelled to take a ruinous price, are frequently sold so high at the retail market that many consumers cannot and will not purchase them.

YOUNG PEOPLE AND THE CHURCH

About a year ago a large meeting of young people representing at least six different racial groups met in Hawaii to discuss religious problems. They discussed why the young people are not interested in the church service. The reasons they gave show that young pople feel much the same on this subject, whether in Hawaii or in the United States. Here are some of them:

1. Sermons are too dry and too long.
2. Ill feelig exists among church members.
3. Language difficulties form a barrier to understanding.
4. Criticism of the old by the young and vice versa.
5. The young people are not given sufficient opportunity for work in the churches.
6. Sunday amusements draw them away.
7. The conflict between science and religion hinders them.
8. There is too much emphasis on creeds which tend to divide people.

They concluded that there is a way out. Their suggestions are worth considering. They proposed:

1. A program of
   Inspiration
   Cooperation
   Instruction
   Music
2. The Golden Rule as a basis for human relationships.
3. The use of two languages where necessary.
4. Organization of young people within the church.
5. Election of young persons to offices in the church.
6. Bring young and old together in socials and in the church programs where possible.

THE IDEAL CHURCH

The church at Antioch was an ideal church. It was not an imaginary church that had upon it no marks of human imperfection. It was a real church built out of a real human situation which was in its essential respects not different from our own. The church accomplished great things, largely, I think, because it developed within itself certain essentials which are found in every active, wide-awake, and progressive church. What were they?

I. The church at Antioch had strong leadership. There were "prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." (Acts 13:1.) Two of these leaders are well known to us. Barnabas was a man of wide sympathies. It is hard to tell what might have happened to Paul if it had not been that Barnabas defended him against the particularism of the heresy-smellers at Jerusalem. That church is fortunate that is led by men of understanding and wide sympathies. Of Paul's qualities of leadership it is

unnecessary to remark. He and Barnabas worked together in the building up of the church.

Today, more than ever before the church needs leadership. The Gospel still needs exposition, men and women, weary of the week's toil still need inspiration and the uplifting power of Christian idealism. There are great problems arising continually incident to the extension of the borders of the church which require real wisdom and statesmanship. It is well that more and more emphasis is placed upon the thorough training of those whose mission is to lead the armies of the Lord.

2. While the church at Antioch had strong leaders, it must not be forgotten that it too was a democratic church. This is the natural result of the right kind of leadership. Barnabas and Saul and their fellow workers did not constitute the church. The church had a strong body of laymen who cooperated with the leaders and supported them. As a matter of fact the church was founded by laymen. During the time of the persecution the believers were all scattered abroad and they went everywhere preaching the word "except the apostles." That is to say the ordained men. The apostles remained in Jerusalem; the layman went out preaching and founding churches. The ideal church is a layman's church; it is a democratic church; it is a people's church. The large part of the work in extending the kingdom must be done by laymen. There are not enough ordained men to carry it on and never will be. The minister who imagines that he is called to do the religious work of the church labors under a lamentable delusion. He has his work to do but his principal task is to get his lay members to work. And it is wiser to get ten others to work than it is to try to do the work of ten.

3. The church at Antioch was well taught. There were "prophets and teachers." Religious education was emphasized, although that term was not used. The function of the prophet was not to foretell events; it was to explain revealed truth. The Old Testament was taught in this church, the New Testament being as yet not in existence.

The need of teaching in our day is apparent. Our churches will not be ideal until our youth are taught the Bible with the same thoroughness as they are now taught the sciences and literature. The teaching ministry of the church has been sadly neglected in times past. It may be that it will again come to its own. The progress in Sunday School work and the organiaztion of discussion groups are a wholesome sign.

4. The church members at Antioch were consecrated. Here is where the disciples were first called "Christians." Here was a church in which the daily lives of the members was so ordered that it reminded people of Christ. And that counted for much. Evangelism in the church becomes a comparatively easy matter when every member of the church is in himself a good argument why another should unite with them. The spirit of Christ was one of sympathy, of love, of consideratedness, and magnanimity. Except we have His spirit we are none of His, and what right have we to be called "Christians"? The bigotry, and snobbishness, the self-righteousness and selfishness which is exhibited in some of our churches is a sad comment upon our faith. The ideal church is a consecrated church.

5. The church at Antioch was a spiritual church. They fasted and they prayed. They were given to self-denial and to communion with God. There is not much heard of fasting in our day. Every big movement in the church is inaugurated with oysters or ice cream. And it is a matter of common observation that the lower the spiritual life of the church gets, the more oysters it requires to keep it going. It is possible for the church to receive definite commands from God just as definite as the early church received. While they "ministered to the Lord and fasted" the Holy Ghost spoke to them. Prayer puts the church in tune with the infinite so that it is able to receive the messages which God desires to transmit. The churches are groaning under the debts incurred through the erection of fine buildings. The physical necessities for worship and teaching are being well cared for. Is the spiritual life keeping pace?

6. Again, the church at Antioch was a benevolent church. There was a famine in Jerusalem; when the brethren at Antioch heard about the needs in the capital city, they took a collection, and sent it at the hands of Paul and Barnabas to relieve their fellow Christians. Christianity is the mother of benevolence. Wherever there are institutions for the care of the poor and the needy and the sick, one can know that behind it is the work of the Christian church. Christ was interested in the needs of humanity—physical as well as spiritual. His healing miracles were done out of compassion. The church that truly represents Him is a compassionate church. The ideal church will not turn a deaf ear to the cries which arise out of humanity's misery and misfortune.

7. Let us not forget that our ideal church was a missionary church. It was at Antioch where the believers were first called "Christians." It was here also where the first foreign missionary movement was inaugurated. Antioch was the radiating center for the evangelization of the world. It is interesting to note that the Holy Ghost demanded of the church that they give up their strongest leaders, Paul and Barnabas. Foreign mission work is not for those who are a failure in the home church or who can find no suitable position elsewhere. It is for those rather who show the most strength and the most missionary zeal in the home church. The missionary enterprise means the sharing of the good news. Our willingness to do this reveals our appreciation of the treasure which we have in Christ. The sense of missionary obligation in a true way reflects the spirituality of the church.

Lester Hostetler.

What Sin Is

By Payson Miller

(This is the first of a series of three articles on the subject of SIN. The author of the article presents the subject from a fresh point of view and we believe that the careful reader will find the discussions helpful and thought provoking. Editor)

There is a story about President Coolidge, which states that one Sunday morning he attended church without Mrs. Coolidge. Upon his return to the White House, the first lady questioned him about the sermon he had heard. She asked about the subject of the sermon. Mr. Coolidge said the subject had been "Sin". "And what did the minister say about sin?" "He was against it". Now I think Mr. Coolidge's laconic statement of his minister's attitude just about fully describes the attitude of most of us on the question of sin. We have very vague notions as to what sin is, but we do know we are, or ought to be against it.

We must first think a moment about the word "Sin". How do we come to have such a word? We have this particular word, because we live in an English speaking, so-called Christian community, and because the word stands for a universal human trait. We must clearly see that the human trait was the cause for the origin of the word, and that the word was not the cause for the origin of the human trait. Man saw something in himself and others to which he wished to give a name. This name differs in different languages, of course. In our language the word happens to be "Sin."

We can illustrate this further by taking some simple word we all know, and noting its origin. Once upon a time man saw growing out of the ground, into large trunks, branches and leaves something of which he wished to speak to his neighbor. Between the two they finally settled on the sound, "tree", to designate what they had in mind. Now we still say tree when we mean that thing. So man saw in himself and his neighbor, something of which he wished to speak, and finally out of his efforts at expression came what in various languages corresponds to the English word "Sin".

I am trying to impress the fact that the word "Sin" is merely a tool of expression, by means of which we can talk and think about certain characteristics of human nature. Our interest is in human nature primarily, and not in words.

Still further, we must stress this difference, because the word "Sin" has acquired a cluster of all sorts of fantastic and horrible meanings. There is a real meaning back of the word, which we must not lose—neither through befogging it with false meaning, nor through indifference.

The Bible, as must of us know, was written principally in two languages, Hebrew and Greek. The literal meaning of the Greek and Hebrew words which have been translated "Sin", is to "miss" the mark". Sin is that failure, which is missing the mark. "The teachings of the Bible with regard to the doctrine of sin, involve a desire on the part of the leaders of Jewish thought to give a rational account of the facts the consciousness, and the results of human error." Man has at all times wrestled with this consciousness of error and failure. It is a problem in our day, no less than in Bible times. The leaders of Jewish, and early Christian thought were thus dealing with a modern, as well as an ancient problem.

Let me say a few more words about this literal, original meaning of the word "sin", as used in our Bible. "To miss the mark" is to fail in something one has aimed at. One cannot fail in something he has not undertaken. One cannot aim at something without being conscious of it. If he fails in his conscious aim, he will also be conscious of his failure. Do you see to what this bring us? It brings us to this—one does not sin without knowing it.

Now just one word more about the original, Biblical use of the word "Sin". Sin is missing the mark. It is failure. Yes. But not merely failure in insignificant matters, such for example as failing to catch a train. Sin is failure in the things that pertain to God. But what, asks someone, are the things that pertain to God. This is a subtle and important question. Let us apply ourselves vigorously to its solution. God is working in all men, in a common urge to live as they ought. Man's attempt to interpret this urge, to conceive its objective, and to shape his conduct in such a way as to attain it, are his ideals. To make this point clear and practical let me say sharply, that sin is man's failure, in the first place, to respond to the urge within him to live as he ought, and in the second place, sin is his failure to be faithful to the ideals which result from his inner urge. The things of God are an inner urge to dutifulness, and, ideals resulting from this urge. Sin is failure with respect to either one of these.

Perhaps we will be helped to understand what sin is, by making a rapid survey of statements, made by men qualified to speak on the subject. It may be that one or other of these statements will just strike your understanding in such a way as to seem almost like a revelation. "Sin is interruption of communion with God." "Sin is a severance between ideals and acts." "Sin is failure to identify oneself in active loyalty to his highest ideals." Kipling said sin is selfishness; it is having "too much ego in one's cosmos." "To him who knoweth to do good, and doeth it not, to him it is sin. "Whatsoever is not of faith is sin." "Sin is failure to do the good deed as well as the bad." "Sin is conscious non-conformity to ideals

of right, and the tendency to such transgression." "Sin is disobedience to a voice behind us, saying, "This is the way, walk ye in it.'" "Sin is what ought not to be."

Now let us again think our own thoughts on the subject. There are three aspects to sin. In the first place, sin is human error. In the second place it is error in the things that pertain toGod, as stated above. In the third place, sin is conscious error. One does not sin without knowing it. Sin is conscious failure to live as one knows he ought to live.

I believe sin can be still better understood, by comparing it with vice and crime. Sin, as we have said, is a violation of the urge to duty, and the ideals resulting from that urge. Crime is the violation of civil laws. Vice is the violation of socially approved standards of behavior. Of these three kinds of offenses, sin is most to be avoided. Civil law and social standards are imperfect representations of ideals. If the time ever comes when civil law and social standards are perfect copies of ideals, we will truly have a Kinkdom of God on earth.

Sometimes one must committ a crime to avoid sin. Practically all of the early Christians were criminals in this sense. The apostles were frequently imprisoned because they actually were, or were suspected of being guilty of crime. During the first centuries of the Christian era, the Christians almost unanimously refused to obey certain Roman laws, thereby becoming criminals, for which they were despised and persecuted. Moses, the leader of Isreal was a criminal. These men were criminals, because they chose not to be sinners. On one occasion, when the Apostle Peter was accused of disobeying certain commands, he replied, "We ought to obey God, rather than man." Happy are we if we can obey both God and man. When the two conflict, we must place God above men.

Now I am going to make a classification of sins which will bring us more directly to the practical aspects of our subject. There are three kinds of sins. There are, first, those sins which affect primarily oneself. There are, second, those sins which affect primarily our fellow men. I shall leave the discussion of these two for the moment. We will return to them later.

Let us turn our attention at this moment particularly to a third kind of sin. This is the kind of sin which directly affects the relationship between ourselves and God. We may describe this kind by saying it is the deliberate choice to be a sinner; the determination not to live as one ought, and, to destroy all urge within one which would seem to point to better things. This kind of sin is active opposition, or wilful indifference to what one knows to be the best. This is the kind of sin which the New Testament calls the sin against the Holy Ghost; the sin which can never be forgiven because it can dwell only in an unpenitent mind. This kind of sin is a sin against God, because it is the determinate refusal to give Him a chance in one's life. This kind of sin is a denial, either through active opposition or through indifference to the reality of God and the things which come from God. This is the most grievous of all sins. Only a genuine conversion to a new attitude can redeem one from it.

There are very many who commit the kind of sin I have just been describing. The do it not so much through active opposition as through indifference. Oh how different most of us could be; how much better our social and political life if we actively waited upon, and heeded the voice of God within us. Our churches are mere gestures of friendliness to God. They mean little to most of us, because we are in love with our own wills, more than with the will of God.

What I said a few moments ago about loyalty to God sometimes involving disloyalty to man made rules, seems a hard saying to many because they live almost completely on the basis of man made rules. They have never yielded themselves completely to God. While He is within striving to become a vital and powerful influence in their personalities they crowd Him out and heed Him not. This is indeed a sin against the holy influences of God.

Now let us turn back to the first two kinds of sins, which were mentioned a few moments ago—those which affect primarily oneself, and those which effect primarily one's fellowmen. Precisely what deeds may be classified as sins? This is a question each one must answer for himself. What is sin to one person, may not be sin to another. This is true, because while two persons may be equally honest they may not be equally intelligent, or they may not have had equal opportunities. What may be sin under some circumstances, may not be sin under other circumstances. A deed must be judged in its context, so to speak.

While we cannot select a specific list of deeds, and say this is a complete catalog of sins, we can lay down a general principle to guide us. Let me see if I can state this guiding principle clearly and effectively. Anything that is not done in perfect honesty, perfect sincerity, and perfect devotion to the will of God, as concretely represented to us in what we know to be best, is sin. Let me repeat this guiding principle. Anything that is not done in perfect honesty, perfect sincerity, and perfect devotion to the will of God as concretely represented to us in what we know to be best, is sin. Whenever one fails to act on the basis of honesty, sincerity, and devotion to the best he knows, he is missing the mark, idealized in his best self in responce to the urge of God.

Let us go a step further in our attempt to determine what particular acts are sinful. We can now proceed best by asking ourselves a question. What aim or purpose, for ourselves and others, will grow out of our submission to the will of God? I believe an abundant life for all will be one's chief aim as a result of perfect response to the urge of God within.

Now upon what things does abundant living depend? It depends upon a variety of wholesome influences from without, and efficient functioning of body and mind within. From this suggestion we can derive some fairly concrete notions about sin. Acts which I know mar the present or future efficient functioning of my body and mind, are sins, affecting myself directly and others indirectly. Acts which I know mar the efficient functioning of the bodies and minds of others are sins, affecting them directly and me indirectly. Furthermore, failure to do those things which I know I should, to enhance growth in mind and body for myself and others, is sin.

I think it is best for me to stop with these general principles. From them, each one must deduce what specific things he ought or ought not to do. The great sin is, not to heed the urge of God within us. It is also sinful to fail in particular ideals growing out of our response to this urge.

I have tried to show you what sin is, by showing how the idea and the word originated. We saw that the origin of the concept of sin grew out of a problem, which is in our day also a problem, namely, what shall we think or do about the fact of human failure. We saw that sin is failure in the realm of ideals, and that ideals are our attempts to interpret the urge of God within us. Sin therefore is failure in the things that pertain to God. May we from now on, not only be against sin, but seek more and more to know what sin is.

Keeping the Faith. II.

The Story of the Mennonites During the War

By C. Henry Smith, Ph. D.

(Continued from last issue)

For the Mennonites, Dunkards, Quakers and other non-resistant groups the conscription act immediately presented a serious problem. It is the purpose here to recount only the experiences of the Russian Mennonites in meeting this crisis; but it must not be forgotten that other groups of Mennonites as well as the other peace denominations all had similar and common experiences with the Russians. Soon after war was declared in April, and it was rumored that Congress contemplated the passing of a general conscription act, most of the western groups of Mennonites through conference session appointed military exemption committees to represent the churches in such action as seemed necessary to secure recognition of their historic peace principles. The committee selected by the Western District Conference consisted of Dr. J. W. Kliewer, H. P. Krehbiel and P. H. Unruh. Among the active men from the other groups were D. E. Harder of the Krimmer Brethren and H. W. Lohrenz of the Mennonite Brethren.

The Western District Conference committee, with which other committees frequently cooperated, held its first session on April 12, when the Mennonite attitude toward the war was defined by a confirmation of the resolutions passed in 1898 at the time of the Spanish War. The first task of the committee was to work for a satisfactory exemption clause in the coming conscription act. Telegrams were sent to Peter Jansen, a former state senator of Nebraska, who was in Washington at the time, and to Maxwell Kratz, a Mennonite lawyer of Philadelphia to represent the Mennonite cause before Congress. These two men together with P. H. Richert who joined them from Kansas, interviewed a number of Senators and Congressmen including Ramseyer, a Mennonite Congressman from Iowa, urging complete exemption, or at least service that was in no way connected with the military department. In the meantime numerous petitions from various Mennonite bodies were being sent to Congress asking for the same privilege. How much these interviews and petitions influenced the final result it is difficult to tell; but at any rate in consequence of these efforts no doubt together with similar efforts on the part of Quakers and Dunkards and other non-resistant denominations, and following the precedent of earlier conscription acts in both the United States and England, the Committee on Military Affairs proposed this exemption clause in the conscription act which became law on May 18, 1917:

> Members of any well organized religious sect or organization at present organized and existing whose creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said organization. But no person shall be exempted from service in any capacity which the President shall declare non-combatant."

This clause was vigorously debated; several attempts were made to amend it; and one vote was taken in the Senate to repeal it. But it remained virtually as it came from the hands of the committee, and was the law under which a large number of young Mennonites were drafted into service, and taken into various camps during the summer and fall of 1917. Most of these young men had equipped themselves before leaving home with certificates from their local boards showing that they were entitled to be classed as non-combatants. Although the President had not specifically designated what was to be regarded as

non-combatant service for nearly a year, yet about half of the men chose some such service as usually went under that head. With the exception of occasional unpleasantness arising out of the fact that camp officials were under the necessity of dealing with them as a special class, there was little further trouble and we may dismiss all these here without further comment. But the other half, with more tender consciences, and with a keener appreciation of the logic of their position, felt that to be consistent with their profession of conscientious scruples, they could not accept any service whatever which was conducted under the control of the military department of the government. To cook for soldiers who were to fight, or even to heal the sick for the purpose of restoring them to the

(Continued on page 206)

A Korean Looks at American Youth

An Interview with L. George Paik

Granville Hicks

This series of interviews would obviously be incomplete if I did not include an interview with a foreign student. The difficulty, of course, is to find a young man, or woman, who has had enough experience in the United States to make his judgment comprehensive and fair. Personally I was at a loss, but a friend suggested George Paik, a student in the Yale Graduate School. Then another friend suggested Mr. Paik; then another. I was given many names, but on almost every list Paik was mentioned. I wrote him, asking for an interview, and he very courteously granted my request.

Paik is unmistakably Oriental in appearance, but in his spech, his dress, and his manners he is definitely American. In his mental outlook, too, I think, he combines certain fundamental Oriental characteristics with certain markedly Occidental traits. He has become acclimated, but he has not been assimilated. He is a good Korean and a good American, and at the same time, in the strictest sense of the phrase, he is a good citizen of the world.

"I came to the United States in 1916," Paik told me. "I had gone to a mission school in Korea, and had become a Christian. Friends told me about Park College, in Missouri and I decided to go there. Park College, as perhaps you already know, is a school for self-supporting students; every student works three hours a day. I was graduated from Park in 1922 and went from there to Princeton Theological Seminary. At Princeton I stayed three years, taking both my M. A. and my theological degree. Then in 1925 I came to Yale where I am now working for my doctor's degree."

"How has the religious attitude of American students impressed you?" I asked.

"When I came here I was shocked," he answered with a smile. "I will give you an amazing example. The missionaries in my country always encouraged us to bring Bibles and hymn books to church and Sunday school. I had a big Bible, and when I came to Park College I always carried the Bible to chapel. One day a fellow said, 'What do you always carry that for?' I was surprised, for I had supposed it was the thing to do. Pretty soon everybody made fun of the practise, and I stopped. There is a strong feeling in American colleges, I think, against appearing pious. Any outward manifestations of religion are negligible. What goes on underneath we can't very well tell. The war upset the thinking of youth, and then modern education is unsettling. The Bible and comparative religion are taught in such a way that the student thinks of Christianity only as one stage in religious evolution. Such instruction does away with the supernatural and with religious authority."

"Do you think that is a good thing or a bad thing?"

"Oh, it is good on the whole. We learn by trial and error, and there is more freedom now. At least we have done away with blind prejudice. Students are free to recognize the good in other religions. But it has created a freedom of indifference. Then there is the neglect of religion in the family. The schools have to teach religion from the bottom up, and they can't do it."

"I suppose you think that, as we are all fond of saying, this is an age of transition. How is it all going to work out?"

"I'm not a prophet, but I think we are due for a reaction. Buchmanism is a sign. I don't believe in Buchmanism, but I think it is significant. They don't know how to establish a real personal religion, so they resort to mysticism. Yet they suggest a tendency. So does the Y. M. C. A. conference at Milwaukee. They are not discussing war or race; they are discussing God and Christ. On almost every campus you can see evidences of this new personal note. We'll have to wait and see how it works out. Young people in colleges sometimes talk and think very seriously. We have been talking for a long time about the social gospel, and some students are coming to believe that you can't have social reform without having new men. You can't have a regenerated social order without having regenerated men. Social gospelists have been very proficient in suggesting shortcomings, but they haven't been strong on remedies. I personally believe in both social gospel and personal religion. The parable of the feeding of the five thousand, however we regard it historically, il-

lustrates the principle of Jesus. He fed these men and women first, and preached to them afterwards. The two must go together."

"In general," I inquired, "how do you feel about the future religion of the United States?"

'Pretty optimistic. There is a very considerable group of students who think they can serve America through churches. We're in a state of confusion just now, but I think that when we settle down, the church will be stronger."

"You have a good bit of experience in American colleges, having studied in three of them—"

"Four." Paik interrupted. "I spent two summers at the University of Pennsylvania."

"How do you feel about our college systems?"

"I think it's fine. The training in liberal arts isn't worth anything in dollars and cents, but it does help to cultivate a richer life. Then I think the American system of mass production is a good thing. In the Orient and in Europe only a small class is educated, and the rest are neglected. In America a large part of the population go to college. They may not get what they're supposed to get, but they do get something. After all, college is only a means whereby a man can educate himself. Lots of the college students haven't the intelligence or the desire to get an education, and perhaps they ought to be eliminated, but at least there's a chance for every one. The chief trouble with American students is that they lack purpose. If they had a purpose I think the larger colleges, at least, are adequate to give them what they want."

"What," I asked, "have you found to be the attitude of American students toward the major social problems?"

"I don't think many of them are seriously interested. Frequently social problems are forced on the students by outside organizations, but even so the great majority are fairly indifferent. Can you suggest a single reform organization that was initiated and maintained by students themselves?"

I mentioned one youth organization that seemed to me to be really autonomous—begun by young people and carried on by them. "Yes," Paik answered, "admitting all that, where do they get their money? From older people."

"What is the reason for this indifference?"

"The prosperity of American life," Paik replied, suggested the point that most of the young people interviewed have raised. "The wealthy class doesn't care much, and the lower classes are interested primarily in getting into the wealthy class. In the second place, students are for the most part secluded from life; these country club colleges give them no contact with reality. In the Orient it is different. The scholars are the governing class, and the other people take them seriously—even while they are still in school. You have seen how much influence the student movement in China has exerted. Here students are occupied with their personal lives and haven't much concern for their brother man. Some of the fault lies with the colleges, but more with the students themselves."

"Do you think there is or could be a youth movement in the United States?"

"There might be, but it would be unique. In Central Europe young people group around some leader. They go back to nature, try to live the simple life. They are sick and tired of the old order. In America we have no such high ideals, and no such devotion. I am struck by the way in America politics dominates everything. American youths have to have an organization with lots of propaganda. In Europe and the Orient youth movements are not bound up in constitutions and by-laws. It seems to me we must just go ahead and do our work. In the Renaissance men did not say, 'Let us have a movement.' They painted pictures and wrote poetry, and that was the movement that changed civilization. We must do something like that."

"If you had a chance, Mr. Paik, to deliver a message to a large group of American young people, what would you say?"

"I suppose I'd say something like this: We are the world's citizens. and we try to learn the ways and means by which we can live together in the world. If we are to achieve that end we must cultivate understanding. There can be no mutuality and harmony where there is distrust. With this one increasing purpose in our lives, let us be open-minded towards others and willing to learn from them. What I mean is that I have this idea in my mind: When you go back in history, you have civilization centering in the Mediterranean. Then, after the discovery of America, your ancestors were playing around the Atlantic. And now we are facing toward the Pacific. We've got to play together, and if we're going to play fairly we must have mutual understanding. That is why, everywhere I go, I advocate study of Oriental history and languages and philosophy in American colleges. You Americans know nothing about Oriental history and very little about the Far Eastern geography. Can you locate Nagasaki, Chemulpo, Amoy? And everything hangs on that. It is ridiculous, in view of the fact that the next great crisis of civilization will come in the Pacific, that Americans should know nothing about the Orient. That would be my message to American youth."

Very soon now Paik expects to return to Korea to teach. As he finished his appeal for more friendliness and a keener understanding, I could not refrain from voicing the thought that perhaps he had even more to say to the students in America than he had to say to the students of Korea. How much we need men of Paik's type, friendly, tolerant, sympathetic, and, most important perhaps of all, filled with an acute sense of a great problem and a strong determination to contribute to its solution!

From Our Reading Table

The Christian Register reports an interview with William Lyon Phelps, lay preacher, and teacher of English literature for thirty-six years at Yale University, in which he made this remark regarding present day young people:

I have been teaching young people, and observing them for nearly forty years. In my judgment, the youth of today have just as sound physical and moral health as they ever had. I may add that no young men and women I have known have given evidence of more promise for the future.

Who Benefits by Prohibition? The Congregationalist quotes the following conclusions from the Walla Walla, Washington, Bulletin:

Wage Earner's—whose wages were $8,000,000,000 more in 1926 than in 1918, which is an increase of twenty-five per cent, while living costs are reduced eighteen per cent since 1920.

Employees—who benefit by increased production and a reduced labor turnover, by sober workmen, fewer accidents —and no more "blue Mondays."

Farmers—who buy three times as much farm machinery, and who sell forty-five per cent more milk than in 1920—and who rarely have a drunken farm hand.

Bankers—twenty-three million new depositors since 1920 have increased deposits in the savings banks by $9,000 000,000. an increase of sixty percent.

Insurance Men—who have sold $51,000,000,000 of new insurance since 1920, which is a 130 per cent increase. Sixty million persons now hold life insurance.

Real Estate Men—who sold an average of 741 new homes every day last year and who find rents and payments easier to collect.

Manufacturers—manufactured products in 1925 and 1926 reached $62,000,000,000 in value, which is more than the peak of post-war production.

Merchants—who get much of the $2,000,000 000 formerly spent in drink, and who have thousands of buyers where they used to have hundreds.

Everybody's Wife—who shares in all this increased prosperity and rejoices in all it means to her family. Probably she has one of the 612,000 washing machines; surely she has one of the 1,000,000 vacuum cleaners or some of the $900,000,-000 worth of furniture which has been sold each year since 1924. A million farmer's wives are enjoying the 1,000,000 bath-rooms which were put into farmhouses last year.

Everybody's Family—there is one passenger automobile to every one and one fourth families, and one radio set to every five homes in our country. Colleges have doubled their attendance in a few years and schools of every kind are full to overflowing.

Walla Walla, Wash., "Bulletin"—quoted in "The Congregationalist."

Writing in the "Missionary Review" Miss M. A. Livermore, Bulandshar, United Provinces, India, tells of "How We Train 30,000 Converts":

At the beginning of the year we put before ourselves as workers, five leading objectives. The first was Bible teaching in the form of Bible stories. These stories were about sin and its consequences, the Savior, the evils of drink, what prayer does, God's protecting care, worship of God in prayer, and in song, and at Christmas and Easter time the old, old, story of Bethlehem and of the empty tomb. The second objective was to teach every Christian man, woman and child a short prayer. This prayer was: "O God, forgive my sins, make my heart clean, bless my loved ones, bless my village neighbors, For Jesus' sake, Amen." Very short do you say? Well, it had to be short so that the toothless old woman and the lisping grand child at her knee and all the young and old might easily learn it and make it a part of their lives. Our ideal was and is to teach this prayer to every Christian in the two districts. Ten thousand have passed and we are trying to reach the remaining twenty thousand.

The third objective was hymn and lyric singing. The people love to sing and when the singing is accompanied by their drums, violins, cymbals, etc., the effect is inspiring. The great majority of the village Christians cannot read but they can learn by heart these hymns and lyrics which are saturated with Christian truth and teaching. These lyrics with their lilt and rythm and beauty are pushing out the low and unworthy songs learned at mela and bazaar gatherings.

The fourth objective was to teach the life of Christ. As in the short prayer, so with the life of Christ, the aim is to reach the last Christian of the district so that no Christian man, woman or child may be found who does not know the life of Christ in short form.

The fifth objective is the Jalsa or the holding of village meetings. It is easily understood that when people have been prepared in the above four objectives they are ready to take part in a village meeting. The talking is not all done by the preacher, Bible woman or missionary. The people, men, women, and children unaccustomed to public speaking, develop in a surprising way. Again and again when a chaudhri or other villager has recited the Bible story, bringing out the teaching with its Oriental coloring, we have had to exclaim, 'He would have been a great preacher had he found Jesus earlier.'

The "British Weekly" reports the address of the eminent teacher and theologian, Carnegie Simpson, on "Modern Freedom and the Gospel" as he assumed the Moderatorship in the assembly of the Presbyterian Church of England. He said in part:

"Whenever a man is, in any deep and real aspect of his life, truly turned to Jesus Christ, and from there begins to live life with and for Jesus Christ—that I call evangelical conversion. It is the personal contact which is the essential thing, not any prescribed point of contact. Now it is just this inward personal contact which is so lacking in so much of our religion today. We have conferences and schemes without end. Never was the programme of Christianity for international peace, for social justice, for ecclesiastical unity, for a hundred truly Christian ends—more admirably presented and more earnestly advocated than today. But Christianity, while it leads to a program for making a new order of society in the world, is not that in the first place. It is in the first place a conversation of the conscience with Jesus Christ, resulting in a personal allegience to Him. This is indispensable for Christianity, not as a religion, but even as a social program, and where this is lost not only will the churches wither but all good causes will waken; for, after all, it is love and devotion to Christ which supply the deepest and most enduring inspiration for the service of humanity. In this respect we are living today largely upon our Christian capital. A great proportion of those who are most faithfully and sacrificially for the social good inherit if they do not share the traditions and obligations of this personal Christian motive; and I sometimes wonder whether if that motive fails, anything else, even political enthusiasm, will supply its place. It is for the Christian church to see that it does not fail."

Manners and Morals

SOCIAL CONVERSATION

Elsie B. Burkhard.

Important as correct table service and good manners are to successful entertaining they are, however, in the end not nearly so important as one other thing. It is interesting and congenial conversation more than anything else that makes for success in entertaining. Its presence in a group will make all other appurtenances forgotten while its absence, as a rule, only makes everyone and everything unpleasantly conspicuous.

In all entertainment whether at dinner or otherwise, every guest is supposed to feel a certain responsibility for making conversation interesting. But even so, by far the larger share of responsibility always falls upon the host and hostess. They must see that there is conversation. If, in the exchange of ideas, there is any danger of causing embarrassment to any guest, they must try to bring conversation back again to wholesome impersonal channels. There are in every group those who can converse easily and well upon a number of subjects. Occasionally there is danger of these holding the center of attention for too long a time so that those who speak less easily and fluently will have little or no opportunity to speak. Here again the host or hostess must come to the rescue. A tactful question addressed to the less talkative guest is sometimes all that is needed to bring him for his rightful share of attention.

In regard to the subject matter of social conversation, some one has said that it matters not so much what is said as the spirit in which it is said. In a general way this may be true. And yet one cannot be entirely indifferent to subject matter. The purpose of entertainment is enjoyment. Conversation during entertainment must then be in keeping. Incidentally it may instruct and even correct but that is not its aim. For conversation to give enjoyment, then, all subjects which might embarrass any guest should be tactfully avoided. Religious or political views do not lend themselves easily to social conversation. It is impossible for most people to speak of either of these without considerable warmth of feeling. Any discussion of either often leads to much controversy and useless argument.

It is not good taste to discuss the failings and shortcomings of others in public. All that might be said could be perfectly true. But it is easily possible that anyone so discussed might be an object of pity and concern to some in the group and to others merely an object of disgust. Both classes would be unable to retain an impersonal attitude. Both would suffer and probably cause suffering.

It is perhaps trite to say that one should never speak of him or her self in public, or of any particular personal achievement. And yet how often this very thing is done and by people whose social status is such as to warrant their knowing better. It is always an admission, whether they are conscious of it or not, that the one guilty of it has not had quite the social recognition to which he feels he is entitled and is taking this opportunity to further his own self advancement. It is a further confession that ones interests are not broad and inclusive, but that they gravitate for the most part around a constant center.

Note: Readers are invited to send in questions on manners and morals for discussion in this column. Address you communication to Elsie B. Burkhard. Tempe, Arizona.

The Quiet Hour

F. W. ROBERTSON HAS PUT ON RECORD TEN GOOD RESOLUTIONS

To try to be thoroughly poor in spirit, meek, and to be ever ready to be silent when others speak.
To learn from everyone.
To try to feel my own insignificance.
To believe in myself and the powers with which I am entrusted.
To try to make conversation more useful.
To try to despise the principle of the day,—"every man his own trumpeter."
To speak and think less of self.
To contend one by one against all evil thoughts.
To try to fix my thoughts in prayer without distraction.
To watch over a growing habit of uncharitable judgment.

Prayer: For power to serve humanity.

O Love that passeth knowledge, come into my heart with all Thy fullness, that my heart may be made gentle with thy gentleness. Grant me to bear others' burdens that I may cease to live for myself. Come Thou in that I may cease to be my own. Let me share with Thee in the bearing of the sin and sorrow of the vast world, let me take up the crosses of the laboring and the heavy-laden. Fill me with Thyself that I may be emptied of all pride. Fill me with Thyself that I may become the servant of humanity. Amen. ***Geo. Matheson.***—

From "A Book of Modern Prayers" by Samuel McComb.

DO YOU KNOW?

1. What was the first attempt of Mennonites to settle in America?
2. Who were the first people of German blood to settle in America?
3. What was the first permanent settlement of Mennonites in America?
4. Who was the first Mennonite preacher in America?
5. Who was the first Mennonite bishop in America?
6. Who was the first astronomer to measure the distance to the sun?
7. Which was the first Mennonite meeting house in America?
8. Where was the first service of the German Lutheran denomination held in America?

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

June 24

REVIEW: JESUS THE SAVIOUR

Zephaniah 3:14 - 17

Today we conclude our series of studies of the life of Jesus as recorded in Mark's gospel. Usually we have four review lessons per year, one for each quarter and in fact we have so in this case, although the review might well cover the life of Jesus as studied the past six months.

To write or teach a review lesson in rather a difficult matter. So much needs to be emphasized in so short a time and so limited space. The purpose of this review lesson is to fix in our minds more definitely the events in Jesus' life and their order. Mark does not include all we know about the life of Jesus. For instance, his gospel only contains four parables. He has recorded more what Jesus did than what He said.

We suppose an outline of Jesus' Life, adapted to Mark's gospel, taken from Burton and Matthews, "The Harmony of the Gospels" would serve as well as anything for this particular review lesson.

I. The Thirty Years of Private Life. From the birth of Jesus until the coming of John the Baptist.

This period is omitted by Mark. Matthew and Luke alone record it.

II. The Opening Events of Christ's Ministry. From the coming of John the Baptist to the public appearance of Jesus in Jerusalem. Mark 1:1 - 13.

(Mark 1:9 records Jesus coming from Galilee to Judea.)

III. The Early Judean Ministry. From the public appearance in Jerusalem until his return to Galilee.

(Read John 2:13 — 3:36) Mark gives no record.

IV. First Period of the Galilean Ministry. From the return to Galilee to the choosing of the Twelve. Mark 1:14-3:6.

V. Second Period of the Galilean Ministry. From the choosing of the Twelve until the withdrawal into northern Galilee. Mark 3:7 — 7:23.

VI. Third Period of the Galilean Ministry. From the withdrawal into northern Galilee until the final departure for Jerusalem. Mark 7:24 — 9:50.

VII. The Perean Ministry. From the final departure from Galilee until after the Feast of Dedication. Mark 10:1 — 52 also Mark 14:3 - 9.

VIII. The Passion Week. From the final arrival in Jerusalem until the Resurrection. Mark 11:1 — 15:47.

IX. The Forty Days. From the Resurrection to the Ascension Mark 16:1 - 20.

It is necessary to know the history of Jesus' life before we can truly understand Him and appreciate and love Him. As we come to the end of this six-months' study we can well ask ourselves several questions. The first would be, do we know Him better, i. e., do we know more about His life? The second would be, do we love Him more? To know Him means to love Him. To read and study His sermon on the Mount, and His parables; to hear about His miracles; to notice His relationships with all classes of people Zaccheus, Nicodemus, The Woman of Samaria, John, etc.: to hear the witness of His enemies; to go with Him during that last week—to all of this we must conclude, "Truly He is the Son of God!" He is Jesus, the Saviour, as our lesson topic states. If we know Him and love Him, He is Jesus **Our** Saviour, which He deserves to be. He is the Mighty Saviour as Zephaniah prophesied in the lesson text. Be sure and read it.

Choose you this day whether you will serve such a Saviour.

July 1

THE EARLY LIFE OF SAUL

Deut. 6:4 - 9. Phil. 3:4 - 6. Acts 22:3, 27 - 28.

Last Sunday we finished a six-months' study of the life of Jesus, today we begin a six-months' study of the life of Saul, later called Paul. Our New Testament information of Paul is found in Acts and in Paul's own writings. Christ left us no writings. As far as we know all He ever wrote was with His finger in the sand. Paul wrote much, and had much occasion for writing, and these letters can be said to form a good autobiography of him.

Coming then to our first lesson we will notice from the lesson texts that our information is found in fragments. No doubt everyone wonders, upon reading the lesson, what place Deut. 6:4 - 9 has in our lesson. It gives us a background of the religious instruction of the Hebrew youth. Saul received this kind of training—a strict orthodox Hebrew training, as he himself describes it in Phil. 3:5, circumcised the eighth day and a Hebrew of the Hebrews, further than that he was a Pharisee. The religious training of the Jewish youth would be a splendid example for the religious training of the American youth in our day. This was an obligation parents did not shirk. Paul developed into exactly the kind of a Jewish young man he was supposed to—"touching the righteousness which is in the law, blameless." Thus Deut. 6:4 - 9 suggests to us the childhood and boyhood training he received.

The references from Phillipians and Acts give us Paul's own statement that he was a 100 per cent. Jew, to use a recent expression some enthusiasts use in our land today. No one could have been more thoroughly Jewish in his ancestry and environment. To be a Pharisee was the last word in conduct and devotion to the law. Although a Benjaminite he was not born in that province, but in the Roman province of Cilicia at the northeastern end of the Mediterranean Sea, in the seacoast town of Tarsus. That his parents were devoted Jews is proven by the fact that they sent their son, Paul to Gamaliel, regarded by the Jews as one of the seven greatest Rabbis. The Pharisaic school of Gamaliel was considered the best in its day, or possibly any other time. As Paul himself says in Acts 22:3, he was "taught according to the strict manner of the law of our fathers." He was zealous toward God as Pharisees would consider zeal. Considerable significance is attached to the fact that he was Roman born. To be a Jew, Roman born, was for Paul, a fortunate coincidence, as it affected his later life. Had he not been "free born" it is very doubtful whether he would ever have taken the memorable voyage which ended in shipwreck and which finally landed him in Rome. His claim to Roman citizenship permitted him to labor in the service of his Master at times and in places where he would otherwise have been imprisoned if not executed.

The significant point to be remembered about the Early Life of Saul is that **he loved God.** Although his zeal was misguided as we will study later, in fact in our next Sunday's lesson, the fact that he loved God cannot be denied. Paul was zealous in that which he believed and to the extent of his knowledge. He writes in I Tim. 1:13. "I obtained mercy, because I did it ignorantly in unbelief", referring to his blasphemy and the persecution of Christians. This is a fine illustration. If a child is brought up in the way he should go, he will not depart therefrom. Youth is easily guided in the right direction or misguided in the wrong direction.

The lesson can be outlined with three points in mind. (1) The training of a Jewish Youth. (2) Paul's Ancestry. Citizenship. Training and (3) applying the lesson showing the influences that shape the lives of young people.

OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

MORE ON DIVINE HEALING

As the article written on sickness and divine healing was rather long and therefore was sifted and because I feel that three of the essential points were not printed I take the privilege to touch on these points very briefly at this time: 1. In Gen. 3:15, "It shall bruise thy head and thou shalt bruise His heel." There was a bruise ever since the disobedience of man was transacted. Isa. 53:5, "By his stripes we are healed." We need not suffer, He suffered for us. We suffer persecution only for Christ's sake from without. But when we get away from God, Satan oppresses us with sickness. When we get back under the blood there is wonder working power.

2. In John 9:1-7, "Neither he nor his parents have sinned." However sickness is a part of the curse that came through sin. Deut. 28:15 — also the 2nd commandment says "I will visit the iniquity —on third and fourth generation." God's name was not glorified by being blind but by getting well.

3. The Apostle Paul says in II Cor. 12 that the thorn in the flesh was a messenger of Satan. We don't seem to know what the thorn was. But most everybody knows that Paul had a thorn in the flesh and that the Lord said, "My grace is sufficient for thee" and we even know that Paul told Timothy to drink a little wine for his stomach's sake. But let us remember that Paul also was healed one time of his blindness and praise the Lord for that. Paul also healed others.

In addition to what had been written I want to refer to I John 3:8. "For this purpose the Son of God was manifested that He might destroy the works of the devil." May we all grow in grace and trust the Lord more fully.

Your Brother,

Otto G. Risser

Aberdeen, Idaho.

KEEPING THE FAITH

(Continued from page 201)

fighting forces, to their way of thinking, was as much a part of the war process as to carry a gun. These refused work of any sort in the camps, even such as usually was called non-combatant, and generally refused to wear the uniform. They were the absolutists, and finally came to be known as the conscientious objectors, a name borrowed from England. It is of these that we shall deal here.

How Many Conscientious Objectors?

Just how large this group of Mennonite conscientious objectors was, and how many non-combatants there were is not definitely known since complete statistics are not yet available on this matter. A few general statistics concerning both Mennonite and non Mennonite non-combatants here may not be out of place, however, since it will help us to form an approximate estimate of the relative size of the Russian contigent among Mennonites in general who refused to participate in active warfrae. From a rather casual study of the whole Mennonite field of all branches, it would seem that there were all told something like two thousand Mennonite young men in the service during the war. Of this number perhaps about five hundred were the descendents of the Russian immigrants. In the church as a whole the conscientious objectors and the non-combatants seemed nearly equally divided as to numbers. The following random observations which have come under the casual notice of the writer may indicate at least the relative number who chose to follow their consciences to their logical conclusions. The Huterites seemingly were the only group who stood as a unit against service of any sort. The Krimmer Brethren with a membership of about fifteen hundred had fifty young men in camp. Twenty eight of these were conscientious objectors; twenty took non-combatant service; and two enlisted in the regular service, one of whom died on the battlefield. Of the General Conference and the Mennonite Brethren groups in Kansas and Oklahoma over half were conscientious objectors; on the Pacific coast and in Minnesota there were less conscientious objectors, and more non-combatants. There were barely a score all told among the Russian Mennonites who took regular service.

The total number of conscientious objectors from all denominations examined by the special Board of Inquiry appointed by the Secretary of War, according to Major Kellog was twenty-one hundred. Half of these seemingly were Mennonites. Of the whole number above mentioned fifteen hundred were recommended for farm industrial furloughs; eighty for work in the Friends Reconstruction unit; three hundred and ninety for non-combatant service; and one hundred and twenty sent back into the regular service as insincere. The above number does not include thirteen hundred who took non-combatant service in the beginning, nor four hundred who were sent to Fort Leavenworth. An interesting study made of one thousand of the above in twelve different camps by a special psychological board the following distribution according to religious affiliation is indicated.

Mennonites	554
Friends	80
International Bible Students	60
Dunkards	37
Israelites of the House of David	32
Church of Christ	31
Church of God (colored)	20
Seventh Day Adventist	20
Pentecostal Assembly	13
All other denominations	206

(To be continued)

"Wars are precipitated by motives which the statesmen responsible for them dare not publicly avow. A public discussion would drag these motives in their nudity into the open, where they would die of exposure to the withering contempt of humanity."—Lloyd George.

Do You Know

Answers

1. Cornelisz Pieter Plockhoy of Zeirik Zee, a liberal-minded Dutch communist and social reformer, Mennonite descendant and probably one himself, secured permission to plant a group of Mennonites along Horekill creek which flows into Delaware Bay. Settlement was probably made in 1863 but the colony was plundered the next year.

2. Thirteen Mennonite families.

3. The thirteen Mennonite families making a group of thirty-three chiefly from Crefeld, Germany, reached Philadelphia, October 6, 1683, and settled a short distance out in what was named Germantown, now a part of the city of Philadelphia.

4. William Rittinghuysen. No minister happened to be among the settlers, so they decided to choose one, which was done in 1690.

5. Upon receipt of a letter from the Hamburg - Altona (Germany) church, William Rittenghuysen (Rittinghouse) was made elder in 1703.

6. David Rittenhouse, direct descendant of William Rittinghuysen.

7. In 1708, the Germantown congregation erected a log structure for worship. It was replaced by a stone building in 1770. It is still used as a place of worship by the General Conference Mennonites.

8. In the Mennonite meeting house at Germantown.

CALENDAR OF EVENTS

June 19 - 20 —
Ontario Amish Mennonite conference at Poole church near Poole, Ontario.

June 19 - 21 —
Illinois Mennonite church and Sunday school Conference at Freeport, Illinois.

June 19 - 22 —
Dakota - Montana Conference at Fairview church near Surrey, N. Dakota.

July 3 - 5 —
Alberta - Saskatchewan Mennonite Conference at West Zion church, near Carstairs, Alberta.

August 1 - 9 —
Bluffton Retreat, at Bluffton Ohio.

August 14 - 16 —
Ohio - Mennonite Sunday school Conference at South Union ch., near West Liberty, Ohio.

August 23 - 30 —
Bethel Retreat at Newton, Kansas.

August 28 - 30 —
Missouri - Kansas Conference at Hesston, Kansas.

* * * * * * * * *

Notice: The editor of The Exponent will be pleased to publish the dates of any important events that are of interest to any considerable group of Mennonites if notice of same are sent in.

PLEASANTRIES

If a man always caught a fish whenever he baited his hook, the sport of angling would shortly lose its fascination for most folk. After all, the pleasures of anticipation are about the greatest we have. The finest fish are those we didn't catch or the ones that got away. — Los Angeles Times.

* * * * *

"The police think they have uncovered a new murder mystery."

"What are the circumstances?"

"Over at the library they found a man's nose buried in a book!"

* * * * *

Mother, to badly bruised son: "Didn't I tell you to count a hundred before you started fighting?"

Son: "Yes, but Jack's mother told him only to county fifty."

WHY THE CHRISTIAN EXPONENT?

Why should you and I read and support The Christian Exponent? If we shouldn't there is not even so much as an excuse for its publication.

Do you believe in the cause of the Mennonite Church; in the ideals of its founder; in the purpose of its existence; in the unification of the several branches along lines of special service, as for instance Near East Relief and Peace? If you do, there must be some medium through which to work. The Christian Exponent offers this medium and you, as a believer in the cause of the church may offer your sanction and support by being a reader. If you don't, there is all the more reason for being a reader that you may be qualified to criticise justly and constructively.

The Christian Exponent is a unique experiment. It is the only attempt that has ever been made at publishing an all-Mennonite periodical. It has no axe to grind, but is interested in all who call themselves Mennonites in all parts of the world. It exists by the support of its readers and seeks to deserve your support. It does not emphasize doctrinal differences, but endeavorers rather to point out items of common interest to the several branches. Only in this way can the Mennonite church rise to its proper place.

It is your paper. You do not like it? Then what are you doing to make it what it should be? You enjoy it? Does the editor know it? Do those with whom you come in contact and who would enjoy the paper as much as you, know from you that there is such a paper? The paper is what you make it—by reading it, giving your constructive criticisms, and selling the idea to your neighbor by talking Christian Exponent, and at last but not least—by your promptness in caring for renewals. (And just a hint here—it will only cost a dollar to send a new one with it)

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Notes from Here and There

Dr. V. F. Schwalm, president of McPherson College, McPherson Kansas, delivered the class address at Tabor college, May 24th.

Dr. C. D. Eash, Superintendent of the Shantipur Leper Home, Dhamtari, India, and his family expect to arrive in America in September on their furlough.

Rev. Henry T. Unruh of Halstead, Kansas, preached at the First Mennonite church, Bluffton, Ohio, on Sunday morning, May 20th. A large and appreciative audience heard him.

An Ohio--Indiana Young Peoples Conference was held at the Salem Mennonite church, Dalton Ohio, June 9th and 10th. The object of the conference was to encourage and assist the young people in their C. E. and Sunday school work. Good audiences and interesting session characterized the conference throughout.

THE SEMINARY CLOSES YEAR

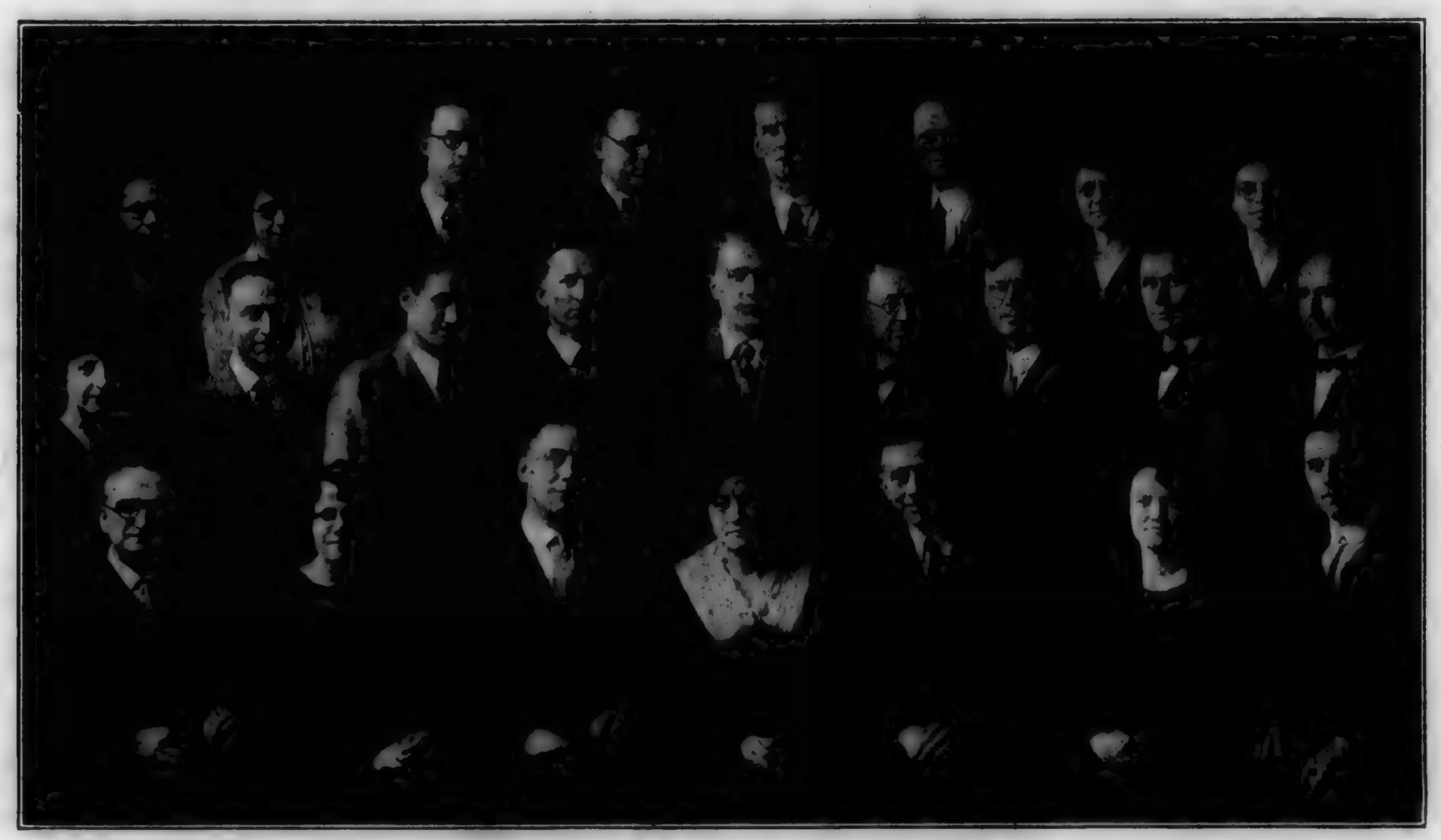
Witmarsum Seminary closed an unusually good year's work with the commencement exercises on the evening of May 24th. The commencement week activities consisted of four major events, a communion service, the baccalaureate service, the alumni luncheon and business meeting, and the commencement exercises. Late in the afternoon of baccalaureate Sunday, May 20th, the students, alumni and faculty gathered in the chapel of the Seminary building for a communion together. Rev. Henry T. Unruh, pastor of the Mennonite church at Halstead, Kansas, was in charge of the service. The service consisted of the singing of a few appropriate hymns, scripture reading, prayer and a brief sermon or meditation on the significance of the Lord's Supper with emphasis that the fellowship in a small circle of kindred minded people is akin to that which was present in the upper room when the Lord's Supper was observed for the first time. The service was heartsearching and helpful.

Immediately after the communion service occurred the baccalaureate service at the First Mennonite Church. A large audience was present for this service and entered heartily into every part of it. "The Church's One Foundation" was sung as a processional as the students, faculty and board members present marched into the church. Rev. Amos E. Kreider then read an appropriate scripture lesson and lead in prayer. President J. E. Hartzler preached the sermon, choosing as his theme: "Sharing the Purposes of Jesus." He pointed out that the only kind of Christian service that really shares the purpose of Jesus is an unselfish and self-sacrificing ministry. One feature of both the baccalaureate and the commencement exercises, that was greatly appreciated, were two quartets, composed of Seminary women and Seminary men. The pianist was also a Seminary student.

At five o'clock in the afternoon of May 24th the Seminary family, students, faculty and board members, were the guests of the alumni at a luncheon. Forty-four sat down together to enjoy the last occasion of its kind for this Seminary year. Both quartets furnished music which was greatly appreciated. There were three short talks, surveying the Seminary from the field, from the student angle and from the view-point of the faculty. Many interesting and helpful things were said about the Seminary and its work in these talks. The nine graduated who are taking degrees this year presented one hundred dollars to the Seminary at this luncheon to become the nucleus of a student loan fund. It is believed that this hundred dollars will in time grow to be an important factor in making it possible for students to study at Witmarsum who would be deprived of this privilege without the help of such a loan fund.

At eight o'clock the same evening occurred the commencement exercises. Rev. J. E. Amstutz, secretary of the Board, read the scripture lesson and led in prayer. Rev. Emanuel Troyer, the president of the Board, delivered the address. It was a fitting and earnest message to the young men and women who graduated. His subject was, "The Fundamental Christian Motive and Message." Rev. Troyer pointed out that Christ is both the motive and the message of Christianity and no one can be a fully qualified minister of His unless he incarnates this in his own life and transmits it to others. After the degrees were granted came the congratulations and good-byes as graduates and students prepared to return to their homes or places of work. It was a good year that we had together.

Paul E. Whitmer



"Students of Witmarsum Seminary, 1927-28"

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

July, 3, 1928

Harold S. Bender
Portland

EDITORIAL

KEEPING THE FAITH III

C. Henry Smith

WHAT SHALL I DO, LORD?

J. W. Kliewer

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The Editor's Chat

At this writing I am on my way from Spokane to Seattle, thence to California, returning from the church conference and Retreat which was held at the Onecho Mennonite church, near Colfax, Washington. Our train has just left Othello, a little village in the heart of the Columbia River basin. We stopped for ten minutes and a sign board invited us to look at the country around, calling attention to the fact that the land is level, the soil deep, summers pleasant, winters mild, and the climate healthy. It is a vast stretch of what was once a lake bottom but now is dry and bare except for the sage brush that grows on it. A fellow passenger remarked how uninteresting it all looks. I suspect there are others passing through who are thrilled with the possibilities that lie in this basin. Surely the traveller through here in fifty years from now will see something vastly different if the Columbia Irrigation Project will materialize.

The inspiration and happy fellowship which the various sessions of the Pacific District Conference of churches and the Young People's Retreat brought to us was dimmed by the news of the sudden and tragic death of our brother and co-worker, the Reverend D. D. King from Lind, Washington, in an automobile accident. Rev. King left us on Saturday before the close of the Retreat in order to take care of his Sunday services at Menno and Ruff churches where he was the pastor. On Tuesday evening, upon returning from Spokane where he had gone with his wife and son to take Miss Catherine Niswander to the train, they encountered loose gravel on the road which caused his car to swerve and collide with another car. Rev. King was killed instantly, Mrs. King suffered a fractured collar bone, while their fourteen-year-old son, who was at the steering wheel, escaped uninjured. Rev. King had done most of the work in planning the program of the conference and was elected moderator for the coming year. During the days that he was present at the Retreat, he led the morning devotional services. The news of his sudden death came as a great shock to us all and the sympathy of the conference members and the young people, who were at the Retreat, go out to the bereaved widow and children of the family.

To many of us, the conference and Retreat afforded the occasion for our first experience in the state of Washington. Colfax is a town of three thousand. It is not a city on a hill, but a city surrounded on all sides with hills. The church is located twelve miles away in the open country, at what is known as the Onecho district. One reaches it by following a picturesque, up and down road which goes in all directions. What direction the church is from the town, I will not even venture a guess. Washington hills in this section are piled closely together and three times as high as those among which I grew up in eastern Ohio. And wherever possible to do so they are plowed and sowed to wheat. The ingenuity, if not the adventuresomeness, of the farmers who cultivate these hills as well as the wonderfully fine wheat which they grow on them was the subject of much comment on the part of those who found themselves in the community for the first time. Every two years these fertile hills are made to yield a crop of wheat, the yields frequently being as high as fifty and sixty bushels per acre. It being a dry country during the summer months, the practice of summer fallowing has become common and necessary in order to get a good seed bed. The soil thus is allowed to "rest" every second year. But whether this kindness compensated for the practice of burning the straw and indifference to other fertilizer, is yet to be seen.

Having said this much about the hills and the fields, let me say a word about the church itself. In my opinion, the Mennonite church at Onecho is an ideal country church. I do not mean that it is a perfect church. But it contains the essential elements of a live Christian church. In the first place, it has good leadership. Rev. P. R. Aeschliman has labored in this field for over thirty years. His practical insight into human problems and his Christ-like spirit have been woven into the building of this church. In his address on evangelism which was given at the conference he made the remark that the preaching of Christ has never yet divided God's people while the preaching of special doctrines often has. Again here is a church of broad sympathy and fellowship. Its ministry is not to one class or group, but to the entire community. Methodists and Mennonites have worked together here for years in complete harmony and understanding. The result is one live church instead of two competing and dying churches. The hope of many another community lies in similar cooperation and fellowship. It is a mistaken notion that the people of several denominations cannot work together without the sacrifice of ideals. There are conditions especially in small country communities where it becomes a question whether Christ really owns a faith whose ideals prevent cooperation and fellowship with other evangelical people. The church at Onecho is a benevolent church. Two years ago they dedicated a new building practically free of debt which cost in the neighborhood of fifteen thousand dollars. In view of the small membership (65 Mennonites and about 20 Methodists) it is readily seen that the spirit of giving was necessary to bring this building program to a successful completion. One should also mention the spirit of hospitality and love. This was manifested during every day of our conference and retreat. To provide for the care and comfort of a conference gathering is not a small task but the membership at Onecho did this superbly as everyone present will testify.

The conference was well attended and the addresses centered around the general subject of "Evangelism". Rev. M. J. Galle from Aberdeen, Idaho, served as moderator and preached the conference sermon. As to the Retreat, over fifty were registered. The young people took an active interest in the discussions and are to be especially commended for their faithful attendance until the closing session. The principal courses given were "The Ten Commandments", by Dr. J. W. Kliewer; "The Life and Teachings of Jesus", by Rev. Lester Hostetler; and "Paul's View of Salvation" by Prof. Jacob Quiring. Miss Emma Ruth gave several very

(Continued on Page 224)

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EDITORIAL

LYNCHING IN HOUSTON

Houston, Texas, with the national political spotlight turned upon it, is chagrined because of the lynching of a negro which took place a few days ago. It is the first case of lynching that occurred in the city during fifty years. The victim was a twenty-four-year-old negro, who at the time was in a hospital in a critical condition and charged with murder. Eight men covered the attendants, bound the negro hand and foot, and hanged him from a bridge outside the city.

—o—

CALIFORNIA VS. NEW YORK

By an overwhelming vote, Herbert Hoover, Californian, was nominated for the presidency by the Republican party. What the Democrats will do is not known at this writing, but it looks as if the presidential contest would be between California and New York. Governor Smith remains wet and the Anti-saloon League announced that if the Houston convention nominates him, it will throw its support to Hoover and Curtis. Talking to reporters about a beer bill introduced in congress by a New York senator, Smith said: "I would be glad to go down and help him put over his bill if that will get us somewhere we can put a foot on the rail again and blow off the froth." There are many people who say they will not vote for a Catholic or a wet, how many, we may find out in November.

—o—

PREFERRING THE COUNTRY

It is natural for human beings to want to live together, just as natural as it is for birds to go in flocks and animals to go in herds. Human beings crave companionship. But it is a mistake to think that living in a city of six thousand or six million will necessarily mean that one does not get lonely. New York City has many inhabitants who are desperately lonely, and provincial too, for that matter. And so has every other large city. One may be lonesome in the city and one need not be lonesome in the country. Each has its advantages. But country life is no longer what it once was. The automobile, the radio, the public library, the social centers, have taken the loneliness out of country life and many wise people prefer it to city life.

—o—

JAZZ AND HEALTH

The tuberculosis death rate for girls between fifteen and nineteen is about 75 per cent. higher than for boys, according to Miss Jessamine S. Whitney, statistician for the National Tuberculosis association. Among the reasons attributed for the many deaths of girls from tuberculosis were jazz parties, late hours, scanty clothing and dieting fads.

—o—

OUR IDLE BOASTING

"We must cease our idle boasting, we must curb our foolish pride, and in contrition and humility face the grim fact that, unless we can find some secret to build up the weak places in our civilization, to check the tendencies which make for disintegration and death, we are doomed to take our places in history with Nineveh and Tyre, with Babylon and Greece and Rome, with the civilizations which have ceased to be."

So spoke Dr. John Mackay, president of Manitoba College, Winnipeg, to the Kiwanis of Seattle. Our material prosperity as a nation is so great that we are in danger of forgetting the need of morals and idealism without which a civilization cannot be permanent.

MISSIONARY BECOMES VICTIM

A press dispatch states that Dr. Arthur L. Piper, a Methodist medical missionary in Africa has fallen the victim of sleeping sickness, the disease of which he has made the subject of special study for many years. Careless of their own safety and comfort, and with the desire to serve Christ uppermost in their minds, our foreign missionaries of all denominations have gone out on their mission of service. The Christ-like spirit of Christian missionaries is the best that we can offer to the peoples of other nations and is needed more than ever in a time when they are copying our industrial civilization.

GERMAN FURY AND AMERICAN GENEROSITY

A new library building costing one million dollars, designed by an American architect and paid by money subscribed entirely in the United States, is soon to be dedicated in Louvain, Belgium. "Furore Teutonico diruta, dono Americano restituta", which translated means "Destroyed by German fury, restored by American generosity" is the inscription which was to be placed upon the balcony of the completed edifice. The architect insists upon placing it there while the rector of the university opposes it on the ground that it revives war hatreds. The sentiment of the inscription harks back to the days of the war when it was believed that Germany's motive was destruction, and that America entered the war out of sheer altruism. That fiction should not be perpetuated in a building which stands as a symbol of truth, as a library building is supposed to do.

THE POWER OF IDEAS

Sir Donald MacLean, of London, has been saying some pointed things in the United States on the subject of peace. "Reduction in armaments is vital," he said, "but the real hope lies in reduction of the arsenals of the national mind and the abolition of hostilities of the individual soul." Ideas are mightier than battleships and the hope of world peace lies in the building up of a community of feeling among men and women in all parts of the world. Regarding the American peace proposal, Sir MacLean is reported to have said:

"I know that I speak with authority when I say the British commonwealth of nations welcomes with affectionate pride this new lead given by the American people. Together we hold a greater part of the world's surface and represent a greater number of the dwellers upon it than any power in the world. History and geography have imposed upon us different responsibilities and burdens, but, if we are united in determination and in action that peace shall prevail throughout the world, it can and will be done."

NOISE AND NERVES

What effect has a noisy home or a noisy schoolroom upon its occupants? Recent experiments show that the rattle and racket of the street, the rumbling of traffic, the tooting of horns and the call of street venders tends to make people nervous and irritable. The extra fatigue caused by the noise produces toxic poisons which are a drain to the nervous system. The solution is the use of celotex and other sound-deadening materials in the construction of homes and schools. A civilization which demands hurry and noise will finally learn how to protect the nerves.

THE OBSERVANCE OF SUNDAY

What to do and what not to do on Sunday, is a question that is seriously asked by many Christian people. What may a Christian do with a good conscience and what ought he to refrain from doing on the Lord's day? This is a question which every individual must pretty largely answer for himself but before answering it, it is well to bear in mind the origin and purpose of the day. The Christian Sabbath is a memorial day. Upon the first day of the week, Jesus was raised from the dead and ever since that time Christian people have observed the first day in special remembrance of the resurrection of Jesus. Our Lord's day is not the Old Testament Sabbath. It began with the New Testament and must always be associated with the central truth of the New Testament, namely, the resurrection of Jesus. It meant spiritual re-creation in the first instance and this, we believe, is its highest purpose still.

The tendency is to devote the day to the needs of the physical body. People who work hard and long during the week are glad for one day that they can give to sleep or rest, relaxation, amusement, joy-riding, or sport. The physical body needs all of this, but the question for the Christian to ask on Saturday night is, "What is my **greatest** need and how can I make the morrow minister to my **largest** self in the **highest** way?" With all of our physical tension and weariness, it still remains true that our greatest needs are spiritual. Thousands of people are satisfied if Sunday brings to them physical reaction; only, I think, because they do not realize the need of spiritual re-creation. If the poverty of the soul were as evident as the needs of

the body, the Christian Sabbath would be hailed more generally as an opportunity for the cultivation of the spiritual life. "I wish above all things, that thou mayest prosper and be in health, even as thy soul prospereth." So wrote an elder of the first century church. (III John 2). We are in danger of losing our sense of proportion and thereby emphasizing the needs of our physical health at the expense of our soul's prosperity.

The solution of the Sunday problem, then, must be governed, first, by the consideration of its historic origin in the resurrection of Jesus, and, second, by the opportunity it affords for the cultivation of the spiritual life. There are many ways of observing the Sabbath and being helped by it but at its best it seems to me that the activities one engages in must be consonant with the spirit of the resurrection morning, and they must minister to our highest spiritual needs. Church and Sunday School attendance, the reading of the Bible or of biography or poetry or any other good literature, the singing of hymns, visiting the sick, the writing of helpful and probably long neglected letters, friendly and wholesome social intercourse, are legitimate and purposeful Sunday activities. The list sounds dull and puritanic to some. It is true that Sabbath keeping, intended to be spiritual, can easily degenerate into something gloomy and obnoxious. Let it be remembered, however, that religious exercises such as named above are not inherently dull. They only become so when conducted by formalists or in the presence of people who have no appreciation of the higher and better things in life. That the Bible is thought of as dull reading is a sad comment upon those who do read it and teach it. As to hymn singing, we have only begun to touch the hem of the garment of its possibilities. Christian hymnody is a large field of rich treasures. The fact is that only a few know the field and avail themselves of its stores of inspiration and guiding power. And it is due partly to the habit of bartering away the Sabbath for a mess of pottage. Again the world is full of lonely people, sick and discouraged. The thrill of visiting them and giving a word of encouragement is known only to those who have practiced it. Our week days are too busy for such services of kindness and helpfulness. What an opportunity the Sabbath brings! Surely the first day of the week is intended for a higher purpose than mere physical relaxation or selfish amusement.

The command to keep the Sabbath holy was not given by a jealous God who needs anything we can give Him on that day; it was given rather by a loving God who saw that His children, who give most of their time to the acquisition and cultivation of physical things, will need one day in seven for the special cultivation of the things of the spirit.

Lester Hostetler.

Keeping the Faith. III

The Story of the Mennonites During the War.

By C. Henry Smith, Ph. D.

(Continued from last issue)

(This is the third installment of the last chapter of Dr. Smith's most recent book on Mennonite history, "The Coming of the Russian Mennonites, An Episode in the Settling of the Last Frontier," which is just off the press. Dr. Smith, who holds the position of professor of history at Bluffton College, is also the author of "The Mennonites" and "The Mennonites in America." Editor.)

Many Russians

Three hundred and seventy one of the above were courtmartialed, and sent to Fort Leavenworth for terms of from ten to thirty years. Over one third of these, one hundred and thirty to be exact, were Mennonites. Of the Mennonite contigent, seventy six were from the Russian groups. This is a much larger number than that furnished by any other branch of the church. The Old Mennonites representing largely the descendents of the Pennsylvania immigrants of two hundred years ago, claimed only thirty of this number although the constituency represented by these thirty was more than twice that represented by the seventy-six Russians. The reason for this unusually large relative number of Russians among the Mennonite absolutists is due to the fact no doubt that the former have always been more vitally concerned for their non-resistance than other groups—having made three treks in their history for conscience's sake; while the Pennsylvanians were never forced to suffer exile because of their peace principles. The fact, too, that the Russians spoke the German language quite generally, and were concentrated in western camps may have had some bearing on the matter.

War Department Puzzled

The War department found the conscientious objector a puzzling problem. No provision had been made for him in the conscription act; and his appearance evidently had not been anticipated by the law makers. For a time he was left entirely to the tender mercies of local camp officials, who often had little knowledge, and still oftener less sympathy for the law that granted him even non-combatant privileges. Few of those in authority had any appreciation for conscientous scruples. The President's neglect to define

non-combatant service tended to further complicate the whole status of the absolutists. In all the camps throughout the country wherever Mennonites and and other objectors were found, they were subjected to abuse and ridicule, and were considered fair game for any army chaplain or Y. M. C. A. secretary who cared to take a hand in his "conversion" into a regular soldier. Especially those who refused to wear the uniform were often severely handled by under officers, sometimes encouraged by those higher up. In Camps Funston and Travis especially where most of the Russians were mobilized the most flagrant abuses prevailed. The situation finally became serious enough to induce the War department just before the armistice to remove two of the officials, a major and a captain for permitting rough treatment of the conscientious objectors, much to the disgust of the Kansas City Star which continued throughout, and after the war to be the most rabied antagonist of any leniency shown those having religious scruples against participating in war, as well as the most unreliable reporter of any news concerning them. Some of the men in Funston were brutally handled in the guard house; they were bayonetted, beaten and tortured by various forms of water cure; eighteen men one night were aroused from their sleep and held under cold showers until one became hysterical; another had the hose played upon his head until he became unconscious. Standing at attention on the cold side of their barracks, in scant clothing, subjected to the abusive language of passerby, for hours and days at a time; chased by guards on motorcycles across fields, under the guise of taking exercise, until they dropped in their tracks from sheer exhaustion; spending days in the guard house on a bread and water diet—all these were the common experiences of even the most pliable of the conscientious objectors. Major Kellog, in his book, "No Conscientious Objector," is authority for the statement that most of these hazings as he calls them were under taken in the spirit of fun, and on the whole did little harm to the objector. In view of the fact, however, that most of these unnecessary cruelties were perpetrated with the consent of and at the command of those in authority they could hardly be classed as innocent and harmless hazing. Whether the following treatment of four Huterites, three Hofer brothers, John, David and Michael, and Jacob Wipf can be said to have been undertaken in the spirit of fun, and whether it did the objectors no harm—the reader is left to conclude for himself. The story is told here by one who was not a Mennonite, but who heard it from the lips of two of those who passed through the ordeal and survived.

"The attitude of the Huttrian Brotherhood with regard to participation in warfare is perhaps the most uncomprising of all the various branches of the Mennonite church. Their treatment by the military authorities has therefore been unusually harsh.

When the four young men, three of whom were married, left their home in South Dakota for Camp Lewis their troubles commenced on the way on account of their beards. The other boys on the train amused themselves by jeering at the bearded objectors, and even cutting their hair and beards with a clipper, to make them appear ridiculous when they would arrive at camp. They wept over these indignities, suffered at the very start, anticipating what might be in store for them. This treatment of members of religious sects whose religion includes the wearing of the beard has been a common experience during the war. When they arrived at Camp Lewis they were asked to sign a card, promising obedience to all military commands. Being absolute objectors to war service on religious grounds, they refused to sign. They likewise refused to take up any line of military service in the camp. They were commanded to step into line and march along with the rest to the drill ground. This they also refused, and refused to put on the military uniform in place of the peculiar homemade garb which they were wearing like all Hutterian Mennonites. Hence they were put into the guard house in close confinement. The cursing and reviling that was heaped upon them by the guards was especially painful to them.

After two months in the guard house the four men were court-martialed and sentenced to 37 years which, however, was reduced to 20 years by the camp commander. The place of confinement was to be the military prison on the island of Alcatraz in San Francisco Bay. Chained together two by two they were sent there in charge of four armed Lieutenants. By day the fetters on their ankles were unlocked, but never the handcuffs on their wrists. At night they had to lie flat on their backs, doubly chained together. Little sleep did they have two nights of the trip only moaning and weeping.

When they arrived at Alcatraz prison they were forced to take off their outer clothing and ordered to put on the military uniform, which they again refused; whereupon they were taken to the dungeon and placed in solitary cells, down below in darkness, filth and stench. The uniform was thrown down by their side and they were told: 'There you will have to stay until you give up the ghost, if you do not yield—like the last four that we carried out of these cells yesterday.' They were left in their light underwear.

During the first four and a half days they received no food whatsoever, and only half a glass of water every twenty four hours. During the night they had to sleep on the cold, wet concrete floor without any blankets. The next one and a half days they had to stand with their hands extended above their heads, crosswise, and were in this position manacled to the bars so high that they could barely reach the floor with their feet. The strain was such that David, the discharged man who is now at home says he still feels the effects in his sides. At times he tried to

lessen the terrible pain in his arms by working the chamber pail nearer with one foot so as to be able to get up on the pail with his feet and thus ease the strain. The men were not placed near enough together to speak with each other; but once David heard Jacob cry out: 'Oh have mercy, Almighty God.'

At the end of five days they were taken out of the 'hole' and brought into the court yard, where a number of other prisoners were standing. Some of them were touched with compassion at the pitiful sight of the sufferers, and one of them said with tears in his eyes: 'Isn't it a shame to treat men like that?' for the men were covered with scurvy eruptions, were insect bitten, and their arms had swollen so badly that they could not get their sleeves of their jackets over them. They had also been beaten with clubs down in the dungeon, and Michael had once been beaten so brutally that he fell to the floor unconscious.

When they got out of the dungeon at noon on the fifth day they did not get any food; not before evening, when they got their supper. Then they were taken back to their cells for close confinement by day and by night, not being allowed to speak with each other. Only on Sunday did they get one hour for exercise in the open air of the stockade, under continuous close guard. In this manner their confinement continued at Alcatraz prison for four months. About November 24, 1918, they were transferred from Alcatraz island to Ft. Leavenworth, chained together again, two by two in charge of six armed Sergeants.

The journey went down through Texas and lasted four days and five nights. They arrived at Leavenworth at 11 o'clock at night, and were driven through the middle of the street, under much noise and prodding of bayonets, as if they were swine. Chained together at the wrists, carrying their satchels in one hand, and their Bible and an extra pair of shoes under their arms, they were hurried on in a cruel manner up the hill toward the prison.

When they reached the gate they were covered with sweat, so that even their hair was wet,—and in this condition in the raw winter air, they were again compelled to put off their outer clothing, while the prison garb was being brought to them. It took two hours, till one o'clock at night until they were taken into prison, and by that time they were chilled to the bone. In the morning they were called at five o'clock, and had again to stand and wait out in the cold. Joseph and Michael Hofer broke down and had to be taken to the hospital at once.

Jacob Wipf and David Hofer were sent to solitary confinement because they refused to take up prison work under military control. They had to stretch their hands out through the bars, where they were manacled together, and thus they had to stand nine hours a day on a bread and water diet. This continued for fourteen days, after which they would get regular meals for fourteen days and so on alternately.

When Joseph and Michael Hofer became ill, Jacob Wipf sent a telegram home to the wives of the two sufferers who took the next train at night accompanied by a male friend, to go and see their husbands. Both had small children. To make matters worse the depot agent insisted that the telegram had come from Ft. Riley, not from Ft. Leavenworth and sold them tickets to the wrong place. So they lost a day by going to Ft. Riley; and when they finally reached the military prison, at 11 o'clock in the evening, they found their husbands so near death that hardly a word could be spoken. When they came again early in the morning, Joseph was already dead, and his body in charge of the undertaker. He could not be seen any more it was said; but his wife, Marie, pushed the guards aside, pressed on through various doors, until she reached the Colonel, where she pleaded in tears to be allowed to see her husband once more. She was conducted to the place where the corpse had already been prepared and laid in the casket. She eagerly looked in through tears; but alas, they had clad her husband's body in military uniform which during his life he had so valiantly refused to don because it was objectionable to men of his religion.

Michael died a few days later, and was fitted out in his civilian clothes at the special request of his father who had meanwhile arrived. When dying he stretched forth his hands and said: 'Come Lord Jesus, into Thy hands I commend my spirit.'

(To be continued)

Do You Know

1. When and where was the first Mennonite school established?

2. Which was the first Mennonite College in America?

3. Which was the first educational institution for the American Mennonittes?

4. Which Mennonite body first undertook mission work?

5. Among whom was the first mission work conducted?

6. When and where was the first mission established?

7. Who was the first foreign missionary among the Mennonites?

8. Which were the first foreign mission stations and who supported them?

9. Who were the first Mennonites to come to America from Russia?

10. What was the first city mission?

11. Who was the first superintendent of the city mission?

Note. .This department of questions and answers on Mennonite Church History is conducted by Harry F. Weber, Ph. D., Meyerstown, Pa. Suggestions will be gratefully received. .The answers are found on another page of this issue.

What Shall I Do, Lord?

J. W. Kliewer

Acts 22:10

(Baccalaureate Sermon preached at Bethel College at Newton, Kansas, May 27, 1928, by President Kliewer.)

This is a question asked by a young man who was just stepping into life or who had just stepped into life. He was a young man of more than average family connections. Through his father's efforts more than average social privileges had come to him. Our text gives the question asked by the great apostle Paul just as he was going through his conversion experiences.

His home city, Tarsus, vied with Athens and Alexandria in learning and philosophical research. The youth had developed a keen intellect, refind tastes, a broadened outlook, and more extensive sympathies. His leading religious teacher had been a fine example of moderation. Early this young man rose to distinction. His ambition made him zealous. And, as is not infrequently the case his religious zeal made him a fanatic. He veritably raved against what he called the defamers of the Jewish religion, the Christians.

At the stoning of Stephen it may have dawned upon him that those people were not so bad but that they were maligned. An evil conscience may have haunted him, but he fought it like an angry ox kicking against the goad that is used to drive him on. On the road to Damascus, whither he went to persecute the Christians, Christ appeared to him and identified himself with the persecuted. The wrong of past conduct flashes across Paul's mind. The turmoil of his soul smites him to the ground and he is stricken blind. In the anguish that grips his soul he cries: "What shall I do, Lord?"

Some of these experiences of Paul are analogous with those of our graduates, though, of course, not identical. Your parents have done something for you that has singled you out for a broader career than would otherwise have been your lot. For a few years you have spent your time in an atmosphere of learning. As a result your intellects are keener, your tastes more refined, your sympathies broader, your ambition has been aroused, you have learned to make a living, your religion has burst into a brighter flame. However, Paul had all of this, and yet he was on the wrong way. A definite committment of his will to the Lord was necessary. This becomes doubly necessary when one's life and opportunity enlarge. A person must come to the conviction that all his success, unless having the stamp of approval of the Eternal One, is still but failure.

"What shall I do, Lord?" The answer given Paul is simple. He shall go into Damascus and it will be told him. He shall learn. He shall learn from one who is himself still a learner, a disciple. It is at least permissible to think that Paul may have thought of his two diplomas that he received at his two schools: the one at Tarsus and his theological diploma at Jersualem. It required humility to go to Damascus to learn when he had intended to dominate over others in matters of faith. A step of humility, however, is never humiliating.

Maybe that is the first answer that may come to some of our graduates of tonight when they ask the question of the Lord what they shall do. Learn more. Learn more not necessarily from people whose scholastic standing is higher than your own, but perchance of people who have not as many degrees and diplomas as you have—your father, mother or brothers and sisters who had to earn while you were spending.

Then there came to Paul the answer that he should learn a lesson not taught either in the schools of Tarsus nor by the noted Gamaliel—that his acquired knowledge and the vision that he had had were not merely for his own spiritual delight. "For thou shalt be His witness unto all men of what thou hast seen and heard." God's gifts to men are never for mere selfish purposes. He has built this world so that when His gifts are shared they are preserved and increased. Selfishly horde them and they are lost. God's truth is ever intended for universal application. A narrower application vitiates it. Paul was to bear the Lord's name before the gentiles, kings and the children of Israel.

"What shall I do, Lord?" Learn that following me will mean suffering for you. (Acts 9:16) How true this came in Paul's life is indicated by his own words later on: "Of the Jews received five times forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethern; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

A standard bearer of truth will often have to go a lonely way or even be opposed. This will be true not only when one is the standard bearer of religious truth, but often also when he advocates a new secular truth. The experiences of men like Galileo, Copernicus and even Columbus amply verify such a statement. Such a statement does not warrant the assump-

tion, however, that all suffering by the hands of other men will come to you only because you are faithful as a standard bearer of truth. Some suffering comes to men—good men at that—not because of their faithfulness but because of their foolishness. They should claim no credit for that kind of suffering.

"What shall I do, Lord?" "Open your eyes, and turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." The great work of educated persons is just this. So many eyes are blind to truth—religious truth and secular truth. So many lives are lived in darkness, because the shutters of their souls are closed. Many persons serve devils instead of God because superstition drives them and and not faith. Many have not experienced forgivness of sins, because the burden of sin has never rested as a load upon their conscience. Others know nothing of the sanctified state that comes by faith, because there is nothing anymore that is sacred in their lives.

Our day needs the help of educated people to call attention again to three things among others that are sacred but are not always treated as such. Reference must be made to the Word of God in this connection. Neither an individual nor a people can lose sight of the sacredness of the Word of God without suffering loss of spiritual values. We may not all be ready to subscribe to the same theory of inspiration, and that does not matter, for these theories are man-made, but we must see in the Bible a spiritual power that no other book possesses, explain it as we may.

We need to be assured anew that our spiritual life will suffer irreparable loss if we do not have a day definitely set aside as a sacred day when our absorbing concern shall be the culture of our souls without the intrusion of everyday business and pleasure. This is not a suggestion to return to the old type of Puritanic Sabbath observance. Civilized society, however, can ill afford the loss of the influences that have come from a day regularly observed as a sacred day of rest and worship. We should find it a reasonable religious duty to oppose the secularization of such a sacred day.

We are confronted by situations today that call for a renewed emphasis of the sacredness of wedlock. Family life undoubtedly is the basis of all other wholesome group life and the corrective of manyills to which group life is prone. Our Creator has seen fit to use the mystery of sex in the propagation of family life. The sexes should therefore treat each other with a holy reserve. But this reserve is rapidly losing ground in our society today. With this reserve gone, marital ties must inevitably snap. If educated Christians, like Paul, hear the call to bring to others the thought of sanctification, they will have to assume their share of the duty to emphasize the sanctity of wedlock, of the holy day of rest, of the Word of God. Without holding these three sacred there can scarcely be a holy life.

It is worthy of our notice that when Paul asks what is his duty, the outline of his obligations is not given him in its entirety at the first hearing. He is told that he will be made a witness "both of these things which thou hast seen, and of those things in the which I will appear unto thee." To a living soul duty and a program of work must ever be a growing thing. When we see in Paul's life afterwards what he did and read what he taught, we get some idea what these new revelations that he received must have been.

Soon after his conversion, if Paul asked what he should do, the answer must have come to him that he should retire to a place for quiet meditation. He went into the wilderness of Arabia. We find that Christ felt the same need. Moses also was not ready for his great work until after a long period of retirement. So you should not lament, if instead of getting into a coveted position in a populous place you should be compelled to spend a sort of an apprenticeship in an out-of-the-way place. Do not be afraid of a period of quiet meditation, though we Americans have lost the art of meditation. We confuse noise with activity.

Somewhere in his career the Apostle must have heard the admonition not to support a movement when it was merely intended to further his cause. At least when an attempt is made at Lystra to do him homage as becomes a deity he resents it with consternation. When the church at Corinth is divided into various factions and the leading one wants to claim him as its leader he disappoints it by reprimanding all factions alike. One of the tests of character that you will have to endure will be when temptation comes to compromise your conscience and accept the thing that flatters instead of the thing that lies in the path of duty. If you then honestly ask, "What shall I do, Lord?" the choice will become easier.

At another time in his experience there came to Paul the conviction that he should be tolerant in nonessentials but should set his face like a flint when essentials were concerned. When he finds in Rome that some persons are preaching to cause him annoyance he does not get very much agitated over it. On the other hand, when he finds out that someone is preaching a false gospel to the Galatian church, then he goes almost to the limit in his terms of disapproval. So it will behoove you to be tolerant in the one case and intolerant in the other. Maybe you would like to have someone tell you once for all time when to be the one and when the other. But he would not be your friend who would thus make intellectual laziness possible to you. Repeatedly you will have to ask the Lord's will in this matter.

Just how the answer came to him we may not know, but if Paul ever asked the question just to what

extent joy depends upon physical things he undoubtedly got the answer that he should not expect too much from them. To his beloved friends in the church at Philippi he writes that they shall rejoice always. He writes while in prison and not knowing whether he will be released or executed. He writes to a people suffering many hardships and among whom he himself had his back beaten bloody by a cruel jailer. To you who have learned higher ideals will come the challenge to combat the erroneous notion that happiness and joy can be found only where there are wealth, comfort and health. Joy is not to be defined in terms of physical things, but is a state of the soul.

As Paul traveled from country to country he may have asked what distinctions he should make between man and man because of race and social standing. And he must have received the answer that he should make no distinction. He writes, as he describes the state in Christ, "Where there is neither Greek nor Jew, Barbarian, Scythian, bond nor free". This leaves no room for an unsympathetic nationalism that often parades under the banner of a narrow patriotism. How this fits into the modern world situation. With the present interdependence of nations we must quit the silly habit of nagging each other because of difference of race, nationality or speech. We must yield to the conviction that cliques and clans and fraternities that separate instead of uniting are not of Christ. We trust that during your four years in college you may have caught some of this spirit.

Paul was afflicted with some malady. The question may have come to him just what mention he should make of it to his friends and how much he should use it as an excuse for any shortcomings in his work. The answer must have come to him that he should speak but sparingly of it. And he has said so little about it that he has kept the theologians and commentators guessing all these years what his trouble may have been. So if you have any troubles that stubbornly refuse to be removed do not whine about them to enlist someone's sympathy, bear them heroically and your strength to bear them will increase.

At some time in his career Paul must have heard the answer to the question what to do, namely he should have confidence in his religious experiences. No opposition by individuals or group could shake his convictions. He knew that matters of faith are not decided by majority votes, not by resolutions of meetings as they are recorded, but by what God writes into human hearts. So it is to be hoped that your religious experiences have been definite enough that you do not have to live in constant fear lest what you say or do does not square with what the crowd holds to be true or with resolutions passed by this body or the other.

It is to be hoped that through your school years there have come to you repeated challenges to do what the Lord wants you to do, and that you have often received an answer to the question what to do. But this question never comes with such finality that it need never to be asked again. The things already seen must ever be supplemented by the things in which the Lord will still appear unto us, if we would be found His will.

From Our Reading Table

John Timothy in "Every Day Religion" discusses the sense of humor. He says:

No one doubts the reasonableness and attraction of a cheerful disposition, but the stern fact remains that some do not possess it, and a joyful attitude towards life is not easy to cultivate without it. Everyone, however, may aim to look upon the bright side of life , and where there is a sense of humor it is far easier to do. There are individuals who seem to lack this sense completely, but we assume that the number of such is far less than supposed, and that there are few who may not cultivate it aright if convinced of its value. In the old cathedral at Chester, a prayer is engraved which is noteworthy:

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
With grace to keep it at its best.

Give me a healthy, mind, good Lord,
To keep the good and pure in sight,
Which, seeing sin, is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh.
Don't let me worry overmuch
About the fussy thing called I.

Give me a sense of humor, Lord,
Give me the grace to se a joke,
To get some happiness from life,
And pass it on to other folk.

This unique old prayer implies that health (both physical and mental), digestion, tranquility, cheerfulness, high ideals, and humor are related. The man who can see a bit of fun in life no matter what the problem or pain, is the one whose life helps the other fellow, and proves a general blessing. Humor acts as a lubricator for the machinery of human society. Without it friction and irritation are sure to injure if not to destroy.

LEARN FROM YOUR MISTAKES

Learn from your mistakes but do not cry over them.
He who never makes mistakes never makes anything.
The trouble with the man who never makes a mistake is that he does not know a mistake when he makes one.
Wise men make mistakes; fool continue to make them.

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

July 8

SAUL AND STEPHEN

Acts7:54-60; 8:1-3; 22:3-4, 19-20

Although we are studying the life of Paul, the main character in our lesson is Stephen. The first we hear of Stephen is where he is one of "seven men of honest report, full of the Holy Spirit and wisdom" chosen to minister unto the needy of the church. Thus he was one of the first deacons in the Christian church, and he is the only one of the seven of whom it is recorded he was "full of faith and the Holy Spirit." (Acts 6:5), and in verse 8 we read "And Stephen, full of faith and power, did great wonders and miracles among the people." We can safely conclude that he was one of the pillars of the Jerusalem Christian church, and that this fact made him the one the Jews singled out for persecution. This began when the leaders of the synagogue began to dispute with him and they were not able to resist the wisdom and the spirit by which he spoke. He was accused of blaspheming and his defense (chapter 7) should be read by everyone and this brings us to the lesson, for this defense aroused the envy and enmity of the Jews. He was led out of the city and stoned to death.

It was this martyr scene that we have the first recorded meeting of Saul and Stephen, although it is quite possible that they had met before. Christianity brought Saul and Stephen together for this incident (although in spirit they were very far apart) and it was Christianity that later made them alike in spirit. They were both full of the Holy Spirit and they both suffered a martyr's death—at least it is supposed that Paul too was a martyr.

However in these things they were not alike at the same time. When Stephen was being stoned as a blasphemer, when he was in fact a devoted Christian, Saul was one of the persecutors, later when Paul was being persecuted Stephen was a saint in heaven. Coming to our lesson we notice that Saul played an indirect but active part in the persecution of Stephen. In the first place Saul was consenting to the stoning of Stephen, and in the second place he watched the clothing of those who were throwing the stones. In these two ways he was assisting in the death of Stephen. He can be compared to the man driving the car for a band of bank robbers.

Our lesson discussion would not be complete without reflecting upon the influence of Stephen on Saul. After Stephen's death we read that "Saul laid waste the church, entering into every house, and dragging men and women committed them to prison." He himself admits that he beat and imprisoned those who believed on the Lord. Nevertheless Stephen had a great influence on Saul but not until a later time. At this time Saul was still in his spiritual blindness, later spiritual vision came to him just as it had come to Stephen at an earlier time. Paul never forgot his persecution of Stephen and other Christians and he regretted it. Surely Saul compared the dying remarks of Stephen with those of the Savior. The same spirit of forgiveness is expressed in the two statements "Father forgive them for they know not what they do" and "Lord, lay not this sin to their charge." Or again he compared the other two statements, "Father, into thy hands I command my spirit" and "Lord Jesus, receive my spirit." The Christian faith in which Stephen met his death was forever remembered by Saul. No doubt it strengthened him as he was stoned and left for dead, or the other occasion when he suffered bodily harm, before the time when we think he too met a martyr's death.

Study the lesson with the three suggested points in mind (1) Stephen—who he was, and his character. (2) Saul's part in Stephen's persecution, (3) Stephen's influence on Saul.

Commit thy way unto the Lord; trust also in Him.

July 15

THE CONVERSION OF SAUL

Acts 22:6-16.

We read in Acts 8:1 that, due to the persecution in Jerusalem, the Christians sought refuge and freedom of worship in the regions of Judea and Samaria and we know too that they fled to more remote regions. Thus we read that Saul desired to go to Damascus, up north in Syria, about 150 miles from Jerusalem to search for heretics. The heresy hunters were not contented to stay within the hordes of their native land but they extended their search wherever Christians might be found worshipping Jesus as Lord.

This is the reason and occasion for Saul's journey to Damascus, but a journey which changed the life of a man, and not only one man but many others through him. It is well for us to notice the zeal and determination that was characteristic of Saul as a persecutor and also of Paul, the apostle to the Gentiles. We might well suppose that many of the Jews were content to maintain the orthodox Jewish religion within the limits of Jerusalem, so that the temple should not be desecrated by these Christians. But Saul was not satisfied. He was more aggressive. He took the initiative and desired letters from the high priest to go to Damascus and secure the assistance of the Jewish leaders in the synagogue there in finding Christian converts, those who followed "this way," and bring them bound to Jerusalem for trial and persecution. The discontent in Paul's nature urged him to go where others would not. That same discontent led him, in later years, to Ephesus, and to Corinth, etc. on a different mission.

Thus we have Saul headed for Damascus, but Saul never arrived there—it was Paul who saw Damascus and it was Paul who "preached Christ in the synagogues, that he is the Son of God." It was about Paul that they said "Is not this he that destroyed them which called on this name in Jerusalem" and came here to arrest us and take us to Jerusalem as heretics? Saul was born again and now he is christened Paul. The conversion scene itself should be read as Luke himself records it in Acts 9 and also as Luke quotes Paul describing it in Acts 22. The story of his conversion is one of the most interesting in the gospel records, or any other records, and next to the incidents in the life of Christ is the greatest epoch in Christianity.

In studying the lesson we must notice the conversation between the voice and the convert. The statement of condemnation "Saul, Saul, why persecuteth thou me?" could not be answered. He had no justifiable reason. Jesus tells us that when we do good to others we also do good to Him; when we do evil to others we do evil also to Him. Compare Matt. 25:40 with Acts 22:7. Paul made no reply to the question defending himself, he knew it was the Lord speaking to him and he asked a question showing he wanted to know. He asked for more information when he asked "What shall I do, Lord?" These two questions well indicate the honesty and sincerity of Paul. He lived in the light that he had, but he never prevented more light coming to him. When he thought he might be in the wrong he opened his mind to truth, and when he was convinced he was wrong he followed it consistently.

We have in today's lesson (1) Saul, the persecuter of Christianity and (2) Paul, the convert to Christianity.

Meeting Jesus Causes a sinner to become a Christian.

Manners and Morals

MANNERS AND MORALS IN JAPAN

What follows is a little first hand sketch of politeness in Japan. It would be interesting to know to what extent this people's fine manners are the natural expression of fine morals and to what extent they are the inheritance of centuries of cultivation in this respect. The clipping also is representative of courtesy among the middle and lower classes—not the official class where one would naturally expect to find manners at their best.

"The Japanese are polite. I have been in homes where a bow to the floor accompanied by an 'Honorable father, good morning' or 'Honorable mother, good morning' is plainly a daily occurence. The words of the Bible, 'In honor preferring one another' and the story of the man who sat in a higher seat than he should have, had practically no meaning to me before I came here. Every Japanese house has its high place. It is near the beautiful shelf found in every home. The door is the lowest place and is the place the guest must sit near until he has been urged sufficiently to go up higher. When I go into a home I eventually am in the most high place. Sometimes I sit a little lower, but it only wastes good time. A host or hostess never sits in a better place than his or her guests do. Neither ever turns his back to a guest. A Japanese will never show that he is bored. I have sometimes thought that alone is one relief from it.

Telling what we call an untruth is preferable to being impolite. Contractors are rare who will give a correct estimate. They prefer to make it low and then add little by little to it. People are laughed at for being simple enough to believe that a servant who has requested a day off will return. Important things of all kinds are arranged through the middle men. It would be practically impossible for a Japanese to speak freely otherwise. We are negotiating for some land at present through a middleman.

I have gone into a shop and have had a man offer to send a clerk with me to find something he did not have in stock. And I can speak Japanese and follow directions as well. Yesterday I stood at a street car stop and talked to a girl I had been wanting to see for some time. Of course let several cars go by. The officer in charge stopped traffic and came to me to see what line I wanted. It is practically impossible to get off at the wrong place.

Olive and I went to Sendai during spring vacation. It is on the mainland and we had to wait for a boat to cross the straits coming back. We decided to write a thank you letter while we waited. We wrote it and then could not, either of us, remember the second character used in writing Sendai. We set out to get it, going in and out, looking at all the signs and train schedules. After a while a man we had seen in the office upstairs came to us and asked if he might do something for us. He very kindly supplied the wanting character and mailed the letter for us. I could not imagine an American ticket agent doing it for a foreigner there.

In both government and mission schools, the teachers are treated with courtesy and are obeyed. In my own classes the girls bow before we begin and after we finish the lesson. I substituted in a government school for a few weeks since I am back. It was in the English department. The first day the boys did not understand me; they are so used to Japanese English. They were too polite to tell me and so did not get much from the class. I let them know that I thought it was terrible to waste my "honorable words," and we got along famously the rest of the time.

The subject of missionaries is rather a delicate one. And these remarks perhaps should not be printed. Japanese have unfailing courtesy for ill-tempered missionaries. They are beautifully Christian to the missionaries who are less Christlike than they themselves are. They are kind to the missionaries who are dissappointed in finding Japan quite civilized. Missionary work is not what it was in the days of Livingstone and Taylor and some people fail to see it when they come here. This may be more true of Japan than of other countries, yet the same note is in all missionary literature. I believe that missions still have a work to do in Japan. Missionaries are very human and unfortunately bring their faults with them to the field. In evening up I sometimes think it is the Japanese who do the most "overlooking."

Personally I think it would be well for us, I mean Americans, to practice courtesy. To me, politeness is not necessarily putting on airs. It seems to me to have a close relationship to Christian living. We are apt to excuse our unkindness by saying that we say what we think, as though that were a valid excuse. Telling someone what 'I' think is just not done here. And everybody is happier for it, and better too I believe."

Note: Readers are invited to suggest problems in manners and morals for discussion in this column. Address your communications to Elsie B. Burkhard, Tempe, Arizona.

CALIFORNIA MENNONITE SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONFERENCE

For many weeks we look forward to such an event as a convention. We work, hope and pray for a time of great spiritual refreshing. Then suddenly, like a flash it seems, we are transported to the other side, where we view it only as a memory. If God has been gracious to us in giving us His blessing inspiring memory and we delight in reviewing the events.

Aside from the convention program, the hospitality and wholehearted co-operation of the Los An-

geles people, and their beautiful new church with its splendid accommodations were outstanding factors in making the convention what it was. It was a pleasure to be in their family homes and in their church home during the three days we were in session. It seemed everything we wished for was at hand.

The theme of the convention was 1 Cor. 3:9 "We are laborers together with God." This thought pervaded every session. The four main addresses centered around it, Rev. Lester Hostetler of Upland, giving the opening address on "Our High Calling". Roy Creighton, Los Angeles County C. E. Field Secretary, spoke on "Our Responsibility as Co-laborers", and Dr. W. A. Hillis, Moody Bible Institute representative, on "Our Field of Service". The closing address, "Our Objective-Soul Winning", was given by H. B. Dirks of Los Angeles. The inspirational part of the convention was truly a blessing thru these messages.

One is inclined to feel that to be led in thinking great and deep truths about God and our relationship to Him, is the most important part of a convention. But when one considers the practical side of life, a great cry goes up for training in methods, especially among the young people. We inspire them to serve the Master, but how can they without being trained. The two must go hand in hand. That is probably one of the greatest needs today and is being met in various ways. At the convention, Saturday morning was given over to Sunday School and Christian Endeavor conferences, each continuing for one hour. Departmental classes were held simultaneously, the delegates choosing the ones of special interest to them. The display of handwork prepared by Sunday School classes and Miss Neufeld's exhibit anl talks on China were instructive.

The saying is that a thought is not our own until we have given expression to it. Of almost equal importance are the opportunities for expression in a convention. The Quiet Hour periods each morning were times of intimate exchange of thought. Perhaps even more important were the discussion groups on young people's problems, led by C. F. Mueller. These were confined to the college and high school people. They were somewhat of an experiment, but the testimonies given at the Sunday night C. E. meeting, and the numerous favorable comments made by the young people, assure discussion group periods on future convention programs.

The business session is sometimes looked upon as a necessary part of a convention program, but one to be escaped if possible. This is hardly a correct estimate when we consider that it is really the workshop of an organization, since out of it must come the new plans which lead to progress. A year ago definite steps were taken to hold first mid-year executive meeting. This purpose was carried out in September, and for the first time in the history of our conference, the members of the executive committee sat together for two days, deliberating upon the problems of the organizations they represent. Because of the success and value of this meeting, the mid-year meeting will become a permanent part of the years program.

Steps of equal importance to the future of the conference were taken this year. By an amendment to the constitution, the program committee, which was always more or less out of touch with the work, has been eliminated, and the executive committee made responsible for the convention programs in the future. The need for training in methods was felt to be so great, that a recommendation was adopted, instructing the executive committee to lay plans for a California Leadership Training Conference in 1929. Since this will touch only a limited number of young people a further recommendation to the Pacific Conference was adopted, requesting them to secure a suitable person to visit all the churches in the conference and hold classes in Sunday School and C. .E. methods. With such a program before the California Mennonite Sunday School and Christian Endeavor conference, the future looks promising and we can await great things from the hand of God if we take Him into our council.

Emma Ruth

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

UNITY PLEAS

Editor Christian Exponent:—

For above thirty years I have been a member of the Mennonite church and do not recollect of ever having listened to a sermon, discourse or public prayer within that church the sole burden of which was the unity of all believers. Do we think this is as it should be?. Is not the burden for the unity of all true believers fundamental? Why should it not be freely expressed, stressed and prayed for?

During this period, however, I heard and read more than one plea for unity within this denomination and to me they are usually disappointing. Never was it a plea for the unity of all believers. Seldom for the unity of all within the denomination. Mostly only for the unity of those who happen to belong to one branch of the denomination and that even at the expense of a wider cleavage between that and other branches of the same denomination! The Mennonite denomination, it will be noted, is no exception to the rule insomuch as it is divided into a dozen or more branches, certain of which at time are more at variance with one another than the denomination is with other denominations.

Moreover, these efforts were sometimes such as to leave one to feel that the object sought was not really the unity of members but loyalty to and support of certain platforms or programs, the product of ecclesiastical machinery concerning which there was a felt difference of mind. Not saying here that such loyalty and support is in no case permissible or even obligatory. The plea was never based on any such substantial basis as Christ's plea for the unity of the disciples providing room for a plea broad enough to include all but upon selections of scriptures frequently which seemingly were made more with a view to persuade than to convince.

The teaching in these endeavors was that a church member regard it a foremost matter to be in sympathy with all that the church stands for. If that is impossible the member should join a church in which it is possible. If none such can be found he should get himself a following and found another church. And that a minister or Christian worker's prospects for winning influence and power depends upon his willingness and ability to prove himself thoroly loyal to his particular church, a hundred percenter there so people know where to find him.

I frankly confess that from the beginning such teaching to me was confusing. And that after years of reflection I am able to see in them elements of truth, but that on the other hand, taking them as a whole I find them aside of the gospel line.

So long as we have closed communions and communions otherwise given to various forms of exclusiveness making it impossible for them to fellowship and cooperate with other communions these teachings necessarily proclaim a divided Chirst. The Savior's late hour thrice repeated prayer for unity of all His followers, above referred to, was in order that the world may know He was sent by the Father, Jh. 17:-20-23. It is not clear to us all that Christians of various sects unhesitatingly recognize each other as such and at the same time unblushingly contending that for one or other reason they cannot consistently commune together at the Lord's table, is damaging to the faith of many both without and within? No doubt there is more than one explanation for this condition but I presume a leading one is the fear on the part of many that cannot in the open successfully hold their viewpoints against opposing viewpoints. At any rate, if the loyalties that perpetuate a situation like this are essential then Christianity is essentially divided. I furthermore encounter difficulty with the idea of a person intellectually capable, free and honest allying himself or herself with any one of the several hundred Christian bodies and there pretending a hundred percenter to the exclusion of all that were to be found in other groups.

It were more clarifying to me to see it being urged that time is here for us to set our faces toward Christian unity and to let the emphasis fall upon the essentials on which we agree instead, upon nonessentials on which we differ; that by our conduct and attitude we help present to the needy world a united Christ, kingdom and front instead of divided ones; that the several truths of which we deem ourselves the special guardian have more chance of winning universal recognition when released than when pent up within an exclusive sect; and that to these ends we owe our supreme loyalty to those principles of the widest range of application which in turn will yield us the freedom of thot and speech enabling us to see and speak about much that is commendable and some not so commendable to be found in every sect, branch or group, that of our own not excepted.

It were also clearifying if those among us interested in fundamentalist conferences would take to this as a vital fundamental with a vast undeveloped territory lying directly ahead of it. And especially so if during the intervals between conferences these good brethren were to be found with sleeves rolled up and hard at work developing this field.

It is already sufficiently clear to us that we must not seek unity at the sacrifice of principles and convictions. On the other hand, it is also quite clear that the spirit of exclusiveness between Christian bodies will not pass as a Christian principle, but will put us in danger of virtually dividing the Kingdom to a greater degree than our cause justifies.

I trust I may be able to reveal my burden somewhat more clearly by the following quotation from a sermon published in the Christian Exponent of Feb. 27, 1925, under the caption "The Unattained Fundamental," by Rev. C. F. Wishart, which sermon I recommend for a rereading believing it well merits the survival of the century.

"That this (unity) is a neglected fundamental in the modern church is evident, not so much from the fact that we have not attained it, but from the fact that seemingly we have no passion for it. The Church is not culpable because she has not succeeded. Her shame and sorrow lies in her lack of desire and determination even to make the attempt. Of course many difficulties beset the way. Human nature, as we are perennially reminded, is human nature. A young couple of my acquaintance who had been engaged for ten years without becoming married explained that they had agreed to become one, but could not decide which one. This tendency is abundantly evident in the timid and halting overtures which have occasionally passed even between denominations most closely allied in faith and practice. The late Doctor Strong used to quote the message of a Baptist Convention to a Methodist Conference. 'When you brethren are ready to come under we are ready to come over.'"

Hervey Schnell.

Orville C

Do You Know

Answers

1. The first Mennonite school in the world was founded at Amsterdam in 1735. It continues its existence at the University of Amsterdam.

2. "The Christian Educational Institution of the Mennonite Denomination" opened its doors January 2, 1868 at Wadsworth, Ohio. It continued for a decade.

3. Elkhart Institute, Elkhart, Indiana, became Goshen College at Goshen, Indiana in 1903.

4. The General Conference of Mennonites.

5. Among the North American Indians.

6. In 1880, among the Arrapahoe Indians near what is now Darlington, Oklahoma, by S. S. Haury.

7. Eusebius Hershey in 1887 went to Africa. He was a member of the Mennonite Brethren in Christ but at first supported himself. His church later became actively engaged in the cause.

8. The first foreign mission station of the American Mennonites was opened by Dr. and Mrs. W. B. Page and J. A. Ressler in India, 1898. The Bruedergemeinde also established one there that same year. The General Conference of Mennonites founded their station in India in 1900 with Mr. and Mrs. P. A. Penner and Mr. and Mrs. J. F. Kroeker as missionaries.

9. Bernhard Warkentin and several others came in 1872. Cornelius Jansen and David Goerz came in 1873.

10. The American Mennonites from enthusiasm stirred up at an outlawed General Sunday School conference held at Bluffton, Ohio, opened up mission work in Chicago in 1893. This was eventually known as the "Home Mission."

11. Menno S. Steiner.

CALENDAR OF EVENTS

July 11 - 18 —
World's Sunday School Convention at Los Angeles, California.

August 1 - 9 —
Bluffton Retreat, at Bluffton, Ohio.

August 23 - 30 —
Bethel Retreat at Newton, Kansas.

August 28 - 30 —
Missouri - Kansas Conference at Hesston, Kansas.

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Notice: The editor of The Exponent will be pleased to publish the dates of any important events that are of interest to any considerable group of Mennonites if notice of same are sent in.

PLEASANTRIES

The following is a bishop's description of the kind of preaching sometimes addressed to fashionable congregations: "Brethern, unless you repent, in a measure, and be converted, as it were, you will, I regret to say, be damned, to some extent." — Christian Register.

* * * * *

The stout old gentleman rushed along the platform, just missed his train, and returned puffing and blowing, to be greeted by a porter with the question:

"Missed your train, sir?"

"No," was the reply, "I didn't like the look of it, so I chased it off the platform." — Birmingham Post.

* * * * *

Lady: "I asked for a dozen oranges and you've given me only eleven."

Hawker: "That's all right, lady. One was bad and I threw it away for you."— Congregationalist.

* * * * *

"Ah, my dear young lady!" exclaimed the attendant at the awesome entrance of the silk-hung room. "You wish to consult Madame Maharajah, the great mystic of the Orient?"

"Yep," replied the caller. "Tell her that her kid sister's here and ma wants she should get a couple pounds Hamburg steak on the way home." —Exchange.

EXTENSION CAMPAIGN

The Christian Exponent in every Mennonite home in America! That is our goal. What will you do to assist in this gigantic undertaking? The very least that you can do is the giving of fifteen minutes of your time and a two cent stamp to send in a list of prospective readers in your community who are not, and should be, readers and subscribers.

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Notes from Here and There

On May 27th the Wadsworth C. E. Society rendered a program at the Salem church, after which Rev. Wilmer S. Shelly delivered a sermon.

Rev. A. E. Kreider of Witmarsum Seminary, gave a series of Bible Lectures at the Salem Mennonite church, Dalton, Ohio, June 10 - 17.

Professor Paul E. Whitmer held a series of evangelistic meetings at the Sterling Ave., Mennonite church, Kitchener, Ontario, June 3 - 17th.

The Silver Street Mennonite church, Goshen, Indiana, observed an all-day membership rally, June 17th. It was designed to secure as nearly a hundred percent attendance as possible. Rev. Allen Yoder is the pastor of this church.

The Ontario Mennonite Conference (Old Mennonite) was in session at the East End Mennonite church, June 6 - 9. Routine conference business was transacted. Bishop C. F. Derstein is pastor of the East End Mennonite church.

The Zion Mennonite Church at Donnellson, Iowa recently organized a Bible dramatization class for young people between the ages of six and fourteen. The junior choir and the Bible class gave a joint program on May 9th which was very much enjoyed. These young people manifest considerable interest in their choir and Bible work. The Bible is made more real to them when they have an opportunity to express in words what it really means to them.

The Evangelization Committee of the Middle District Conference has arranged to have four young men visit all the churches of the conference in the interest of young people's work. They will begin their work on June 7th at Wadsworth, Ohio and make a complete circuit among the churches in Ohio, Indiana, Illinois, Missouri and Iowa, closing at Berne, Indiana on June 28th. The schedule provides for at least one day at each church. During the day they will have conferences with the C. E. Officers to discuss ways and means of improving the work among the young people of the church. In the evening there will be public meetings at the church to which the whole congregation is invited. Naturally the talks will be of particular interest to the young people whose problems they discuss but there will also be musical numbers of unusual interest, both vocal and instrumental. The young men will make the trip in a Ford and will cover about two thousands miles by the time they have visited all the churches of the conference.

The dedication and public reception in connection with the completion of the new high school building at Donnellson, Iowa, was held on May 8th. Rev. J. E. Kaufman, pastor of the Zion Mennonite church was the speaker of the afternoon.

The May 30th. issue of the News Bulletion, published by the Field Secretary of the Pacific District Conference, contains an outline map of the district which indicates the location of all the churches and missions of the district. The map is exceedingly informing.

Rev. and Mrs. John H. Lohrenz, missionaries to central India under the Mennonite Brethren Church mission board, are at present in America on furlough. He was present at the Tabor College commencement and gave several much appreciated addresses to student groups.

The Central Conference also provided its young people with a Young Peoples Conference (also called a retreat) at Carlock, Illinois, June 16 and 17. Throughout the several branches of the Mennonite church there seems to be a deep interest in the young people and their work at this time. Large returns are expected from these special efforts in behalf of the young people.

Rev. and Mrs. W. F. Unruh of Newton, Kansas, have been appointed as missionaries to India to begin their term of service this fall. Rev. Unruh is a graduate of Bethel College and Witmarsum Seminary and has been engaged in teaching the past two years at the Hillsboro Bible Academy and the Bethel Bible School. Miss Loretta Lehman, who is in America on furlough at this time, will return to her work in India in the fall at the time that Mr. and Mrs. Unruh make their initial trip to India.

Plans are rapidly maturing for the Bluffton Retreat, which is to be held this year from August first to ninth. Among the courses to be offered this year are studies in Mennonite History and Principles, Old Testament, Pauline Teachings, Missions, Religious Perplexities, Life Work Problems, Christianity and Home Relationships, Christianity, the Church and I, etc. The following leaders have already promised to be present. P. E. Whitmer, A. E. Kreider, J. E. Kauffman, S. J. Goering, J. H. Langenwalter, Esther Smucker, E. E. Troyer, J. M. Regier, J. N. Smucker, C. H. Sprunger and George Collins. The latter is the gifted and experienced Open Forum leader who was so well loved by the Retreaters of the First Retreat, and we are indeed fortunate in having his promise to be with us again for this year.

The Pacific District Conference of the General Conference opened a city mission at Portland, Oregon, with Miss Cassie Niswander, for many years a missionary in the Chicago Mission Home, in charge.

One of the interesting features of the endowment campaign of Goshen College for the required endowment to make the college a standard institution is a "Young People's Section" which is designed to enroll 3,000 young people who pledge themselves to pay five dollars per year for three years. If the plan succeeds it will bring $45,000 to the endowment in three years.

Rev. Emanuel Troyer of Carlock, Illinois conducted a series of evangelistic meetings at the Sugarcreek, Ohio, Mennonite Church April 12 to 22. The meetings were interesting and inspiring. Rev. W. W. Miller of Columbus, Ohio, the pastor of the church, is instructing a class of five in preparation for church membership. Rev. N. O. Blosser of Williamstown, Ohio, was with the congregation on May 20 at which time he officiated at the regular spring communion service.

Rev. A. M. Fretz observed the spring semi-annual communion with the churches of his charge as follows: Deep Run, May 13, at which time ten new members were added to the church, eight by baptism and two by letter. Four children were also consecrated at the same service; Perkasie, May 13, when one new member was received by baptism; Springfield, May 20; Bowmansville, May 27, at which time Henry J. Unruh was elected deacon to fill the vacancy caused by the death of G. L. Bowman, deacon for forty-four years. The ordination is to take place on July 5th. On June 17 Rev. Fretz, as Conference president; observed the Lord's Supper with the guests of the Mennonite Home for the Aged at Frederick, Pa.

THE EDITOR'S CHAT

(Continued from Page 210)

helpful discussions of the work and organization of the Christian Endeavor. One hour each afternoon was devoted to the Open Forum led by Rev. Lester Hostetler. The Retreaters suggested the agenda of subjects discussed which included Sunday Observance, Movies, Amusements and Recreation, Young People and the church, and Young Men and Young Women. The discussions were lively and the time usually too short.

A fuller report of both the conference and Retreat will be given in a later issue.

Sincerely yours,

Lester Hostetler.

Upland, California.

The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

July 17, 1928

EDITORIAL

CHRISTIAN PATRIOTISM

NURSING AS A LIFE WORK

Lena Mae Smith

THE STORY OF CREATION

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The Editor's Chat

On my return from the Pacific District Conference and Retreat which was held at Colfax, Washington, I stopped with Rev. W. B. Stover pastor of the Brethern church at Seattle. Rev. Stover was one of the first Brethern missionaries to India. I had met him on several previous occasions. After attending his Wednesday evening prayer service he took me six or seven blocks down the street to see a group of people who designate themselves "The Seventh Church of Israel." They were dancing before the Lord. We entered the room and watched the performance. There were about forty in all, mostly men with long hair and whiskers, and they marched to and fro, keeping step to the tune of some of the gospel songs. After the dance, Rev. Stover and I had a conversation with the founder of the sect, an elderly man by the name of Daniel Sawlt. "We do not expect to die", he said "but we expect to go to heaven as Elijah did without experiencing the death of the body." He has persuaded himself and his followers that he is a great prophet to whom God, Christ, the angels, and departed friends appear in person. Christ and the angels have often been present with him in body and talked with him as old chums would. I asked him what they talked about. He said the conversation touched a large number of subjects but principally religion. I was struck with the idea that he had been with Christ, ate with him, talked with him but apparently had received no word of any importance from him. This is the trouble with most people who claim to have direct communication with the spiritual world. They never reveal anything of any importance.

The purpose of this sect is to gather together the 144,000 saints who are to rule, according to a literal interpretation, of Revealation, in the next world. It is an alluring prospect. These followers of Sawlt are very ordinary men with nothing to distinguish them except their long hair and beards. They feel helpless in this world and hopelessly outnumbered and of little significance. In the time to come, according to their faith, things will be reversed. They will sit upon thrones and rule multitudes.

Here is a perversion of Christianity. The religion of Christ is capable of producing everything that is sweet, and noble, and useful in man. But when that faith becomes perverted, when it falls into the leadership of blind and ignorant leaders, how crude and coarse, and sensual it becomes! We inquired whether none of their number had died. "A few" answered Sawlt, "but they came to us only after the doctors had given them up." Their God has no power over the decrees of doctors. The old man is bent and pale, his voice is feeble and his hearing impaired. There are no suggestions of immortality in his body. There is nothing in the appearance of Sawlt or his followers which would seem to make the everlasting continuance of their bodies desirable. "I have often thrust my hands into the bodies of the angels and they are cold like ice water" Sawlt explained. He said these things in all seriousness and his followers stood around us in reverent silence and rapt attention. catching every word of wisdom that fell from their leader to instruct his visitors. Rev. Stover had been in India for over twenty years and had seen similar admixtures of devotion and sincerity and superstition. But we were in America. in enlightened America!

Los Angeles is a wonderful city. A multitude of people make it their business to show visitors around and acquaint them with the wonders of the city. On every street corner is someone who will offer you a free ride and free dinner. The real estate men have learned that it pays. Seven years ago the city of angels had a population of 500,000. Now it has over 1 300,000. During this time it has gained more people than New York City, Chicago, and Boston combined, if the word of boosters can be trusted. The movie industry, the agricultural products of the surrounding community, the new factories that are being erected, the fine harbor, the ideal climate, all conspire to attract people from all parts of the world. The income from tourists alone is guessed to be no less than $300,000,000 yearly. This is counted easy money. It is no wonder that Southern California and Los Angeles in particular is kind to tourists and sees well after their comfort. Every body is welcome in this country but those who have money to spend are doubly so. The most handsome buildings, the finest resorts the healthiest climate, the most elaborate amusements, the most people, all are to be found in Los Angeles. But what of it? I asked myself. Man does not live on weather and nice things to look at, or fine homes or big business. After listening for three hours to a staff of real estate boosters one feels like asking "And where are your great men?" Are you producing one Pasteur or a Lincoln or a Washington. or a Florence Nightingale, or a Socrates, or a David Livingstone? It happens that all of these came from small towns, from Dole, Hodgenville, Bridges Creek, Florence, Athens Blantyre. All of them are royal cities but none had many people. The true measure of any city is the quality of manhood which it produces.

The annual Conference of the church of the Brethern was held at LaVerne, seven miles west of Upland, June28 to July 3, on the campus of LaVerne college. It was a large gathering and brought people from many parts of the country. Among the delegates was Rev. J. I. Byler who with Mrs. Byler and ten children made the trip from Ohio with two automobiles. En route they gave some twenty musical programs in various churches which netted a total of over $500. The family group sings quartets. duets, solos and choruses. They sang a number of selections at the conference sessions. The Bylers were formerly workers at the Mennonite mission at Youngstown, Ohio.

We are looking forward to the World's Sunday school convention which will be practically over by the time this gets into print. We hope to meet some members of the Exponent family there.

Sincerely yours,
Lester Hostetler.

Upland, Calif.

NOTES FROM HERE AND THERE

Mr. Arnold Funk of Witmarsum Seminary served the Grace church in the regular Sunday services while Rev. J. M. Regier was absent attending the Home Mission Board meeting in Canada.

Delbert E. Welty was unanimously elected pastor of the Summerfield, Illinois, Mennonite Church at a congregational meeting on Sunday, June 10. Mr. Welty graduated from Witmarsum Seminary with the B. D. degree at the recent commencement, May 24th.

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EDITORIAL

ANOTHER RECORD BROKEN

Airplane records are broken nearly every day. This time the honors go to two Italians who took off from Italy and made a non-stop flight to a little beach ten miles north of Natal, Brazil. The distance is 4600 miles which is the record distance for sustained flight..

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WORRY AND WEALTH

The richest man in Belgium is no more. Capt. Alfred Lowenstein whose income last year was $250,000,000 dropped out of the back door of the wash room of the airplane in which he was traveling from London to his home in Brussels and his body is afloat somewhere in the English Channel. Whether he disappeared by accident or by choice is not definitely known. It is known that many of the stocks in which he was interested suffered severe reverses and that the magnate was worrying about his finances. It is not likely that he was unfamiliar with the doors in his private airplane and that he would accidentally walk out the back door of the wash room thinking that it led to the main compartment. The theory of suicide cannot be proved but it seems to be correct. There are many people who imagine that they would be happy if they possessed wealth. Only the wealthy know how deceitful riches are.

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JUSTICE DELAYED

It is six months since Hickman killed twelve year old Marion Parker in Los Angeles. Instead of receiving prompt punishment for his crime, he is still waiting while lawyers and courts are deciding what can be done with him. The California Supreme Court has decided unanimously that he must go to the gallows but his lawyers have intimated that they will carry the case to the United States Supreme Court for final decision. This will mean further delay and expense. The experience of California with the notorious murderer furnishes another argument against capital punishment. If life imprisonment had been the punishment for his crime, he in all probability would have started his sentence many months ago.

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FRIEND OR FOE?

Is Senator Heflin the friend or foe of the Roman Catholic church? He is a big man with a loud voice and makes long speeches in which he attacks the Roman Church and the pope. A few days ago he received a check of $25 from a prominent Catholic in New York, "in appreciation of the Senator's anti-Catholic speeches." Mr. Maloney, the sender of the check stated that Heflin's speeches are of great service to the Catholic church because of the effective way in which they "make bigotry appear unlovely and mendacity sound absurd." It frequently happens that foes turn out to be in reality friends in disguise but their services are seldom so promptly and materially rewarded.

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THE KINGDOM BY FORCE

Another fundamentalist pastor feels that he is right and is insisting upon his rights. It is the Reverend Earl Anderson, pastor of the Fundamentalist

Baptist Church of Dallas, Texas. He is building a tabernacle in the residence section of the city and was found guilty of "contempt of court" when he refused to obey a temporary injunction ordering him and others to cease building. Property owners has protested that the structure violates the city building ordinance. The pastor was fined $100 and sent to jail where he intends to remain until "the nation has heard his protest."

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THE CAMPAIGN IS ON

The political parties had no difficulty in naming candidates. Hoover and Smith were nominated on the first ballots. Both are striking personalities and it is this that will make a lively campaign. The party platforms are of little interest to the mass of voters. Both of them are lengthy documents. They were read at the conventions but very few people have read them since. The whole interest is in the candidates. They indicate what the party stands for, more accurately than the platforms. The candidates are so colorful that even the party names will be forgotten. At the coming election, if ever, people will vote for the man rather than the party. Both men have done distinguished public service, and both have a clear record of personal honesty. Both have come from the common people, Hoover working in a mine when a boy, and Smith working the sidewalks of New York, selling papers. But the two men are very different. Hoover is a Quaker; Smith a Roman Catholic. Hoover is trained and experienced in practical affairs, being an expert civil engineer; Smith has always been in public life and has made politics a profession. Hoover has been over the world has rendered great service in foreign countries and is favorably known in foreign countries; the public service of Smith has been confined to his own state. Hoover is dry and favors the enforcement of the Eighteenth Amendment; Smith is honestly wet, drinks cocktails every day, and openly announces his conviction that the Eighteenth Amendment ought to be modified. Smith is a good public speaker, an expert politician, a good vote getter. Hoover is no politician and his public speech makes a poor impression. It is only a few years since Hoover has decided that he is a Republican and not a Democrat. In fact the Democrats had counted on him strongly before he decided to be a Republican. Smith is a man of his party, a product of Tammany Hall. The emergence of these two striking personalities will mean an interesting campaign and voters who are unable to comprehend any difference in the parties will at least be able to see something to choose from in the candidates.

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CHRISTIAN PATRIOTISM

After the noise an tumult of the fourth of July it is well to reflect upon the question of patriotism. Who is patriotic? It is obvious that noise and patriotism are not synonimous although on the fourth of July the two seem to be greatly confused. The use of firecrackers results each year in the loss of life and property. This year is no exception. Every daily paper in the land will bear witness. The common method of celebrating the great national holiday with its fire and explosions, in itself, shows no devotion to country and little consideration for the feelings of thousands of countrymen.

Stephen Decatur's slogan,—"My country, right or wrong"—appeals to many and it is carried at the masthead of the editorial page by several daily papers. It sounds patriotic. But if support of country, whether in the right or in the wrong, is the test of patriotism, then some of the choice souls which have graced this earth were not patriots. Jeremiah found himself in constant opposition to the government of the country which he loved. Jesus went into the Temple and overturned a part of the recognized, existing order of things. The government of any country is conducted by a comparatively small group of people. They are liable to err and frequently do so. A love for country sometimes demands that one opposes the policy of those in authority. The right to do so is a fundamental principle of democracy. In an autocracy the government is sovereign and controls the people. In a democracy the people are sovereign, and control the government.

One hears a good deal about the duty of the Christian to go to the polls and vote. Does voting make one a patriot? It all depends, I think, upon how one votes, and whether or not one arrives at the polls out of worthy motives and with the character and understanding necessary to cast an intelligent ballot.

Can a Roman Catholic be a true patriot and should one vote for a Roman Catholic for high office? Much has been written on this subject and much more will be written during the next few months. It is well to remember that Roman Catholics fought side by side with Protestants in every war in which this country has been engaged; their loyalty and devotion has not been questioned. It must be remembered too that almost any statement that one can make regarding Catholics does not apply to all Catholics. Some are wet but they are not all wet. Prohibition has many ardent supporters among Roman Catholics. Some Catholic priests are immoral but they are not all so. Many of them are men of culture and refinement and possess genuine Christian sympathy and character. The Catholis church loves money and the priests know how to get it. But the whole church is not governed by selfish motives. Some of the finest hospitals and other charitable institutions in the country are owned and supported by Catholics.

The greatest objection to the Catholic church is its organization. The people have no part in it and no voice in it. The hierarchy is everything. The priest, the bishop, the arch-bishop, the prelate, the cardinal,

and finally the pope—these constitute the church. It is an autocratic organization, an efficient organization, and many think a dangerous organization. During its long history it has used the organization for political ends and there are many who believe that it can and will do so again.

Another objection to the Catholic church is their parochial school system. Our free public schools are an American institution. We believe in them. They have been the common leveler of society, bringing the youth of all classes together and giving them equal opportunities. The Catholics do not believe in public schools. They will not send their children to school with Protestants. They put up their own schools and support them, and only Catholics can teach in them. They give their youth not only instruction in the secular branches but also in religion. Every Catholic is taught that the Protestants are not of the true church but are rebels, outcasts, heretics, deceived and deceiving, who have left the fold of the true church. These schools therefore keep the children of Protestants and Catholics apart and prevent their understanding one another. They grow up each thinking that the other has horns.

The Catholic church snubs Protestants, she does not recognize a Protestant church as a real church, or a Protestant minister as a real minister; and will not admit that the sacrament of the Lord's Supper as observed by Protestants is of any value. The government of the Roman church was molded after the government of the Roman Empire. Our hope is that the church will change, that fewer and fewer Catholics will swear allegiance to the Italian in Rome who is recognized as the pope, and that fewer and fewer will believe that theirs is the only true church. Those who share the conviction that the organization of the church is un-American and who believe that a Catholic in office will help fasten the organization upon us, will not vote for a Catholic candidate.

Patriotism begins with the individual. Whether one votes, or what one's attitude is towards Catholics, are secondary matters compared with personal character. The best patriot is the best character and the best traits of character are clearly revealed by Jesus. Jesus was condemned as a traitor. But he nevertheless taught by precept and example those basic virtues which make the highest type of citizenship. Let us enumerate a few of them:

1. Generous judgment of others. "Judge not that ye be not judged." Such an attitude would solve the questions of group hatred. One should dwell upon the best there is in others rather than upon the worst.

2. Love of enemies and not of all mankind. Here is the hikhest type of patriotism possible. The militarists who imagine that they are patriotic are in fact violating the highest law of good citizenship. Patriotism means a love for country and a love for the people of the country. A person whose attitudes and actions are governed by motives of love can never be seriously accused of being a traitor.

3. Non-resentment. This seems to some to be a negative, passive virtue. As a matter of fact it requires more courage and manhood to turn the other cheek than it does to use the fist. Pugnacity is no gift and requires no accomplishment. Every child has it. Every bull dog has it. It is a childish trait, which upon growing up one should put away if possible.

These and others Jesus illustrated. He was the perfect character and therefore the perfect patriot. His close followers have found it necessary to obey God rather than men. Obedience to God is the first duty of the Christian citizen.

Choosing a Life Work — Nursing

Lena Mae Smith.

Sister Lena Mae Smith is on the staff of deaconess nurses at the Bethel Deaconess Home and Hospital at Newton, Kansas. This article on nursing is the seventh of a series on choosing a life work.—Editor.

What is your aim in life? What are you preparing for? These are questions frequently heard among young people, and they are vital questions, for each one of us must at one time or another choose for ourselves the road we will take. It is evident, too, that the real value of our life will be determined by this decision. To judge so important an issue is not easy and many hesitate, bewildered and baffled, because there is no one on whom they can rely to direct them aright.

Two things to be considered in choosing a life work are: Can God in this profession fulfill His purpose in my life? Will I thus fulfill the purpose for which I was created? God's purpose in my life is well expressed in Ephesians 2:7, "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." My purpose, "That I should be to the praise of His glory" is expressed in Ephesians 1:12. A profession that puts me into a position where God can through me show the riches of His grace to us and where I will honor and glorify Him should be an ideal profession. Let us consider nursing, especially deaconess nursing, as a possible profession that meets both of the above named conditions.

What is deaconess nursing?

Deaconess nursing is a profession in which the nurse is a servant of Jesus Christ; one who, for His sake, devotes her time and effort to serve those who are sick. She cares for them and serves them as a

Christian would that they may regain their health and find joy in salvation through faith in Jesus Christ. The word nursing is derived from the Greek word meaning to nourish. The nurses' work is that of cherishing, treasuring, and building up health. In speaking of health, I apply to it the definition given by Dr. J. F. Williams of Columbia University, New York, namely, "Health is that quality of life that renders the individual fit to live the most and serve the best."

In nursing one has many opportunities to show to mankind the riches of God's grace and at the same time to glorify Him. If God's love is shed abroad in our hearts, we manifest this love in our attitude toward our fellow-beings; and a nurse has occasion to serve men from every walk of life. Her service is needed by men, women, and children of every race and class of people. She also meets them in every possible circumstance. Some are sad and depressed, others are cheerful and optimistic; some are lonely and discouraged; others have all their heart desires. Some are poor, others are rich. Some are young and inexperienced; some are in the prime of life, while others are aged and decrepit. The nurse has the glorious privilege to meet them all, and to render a service which will be helpful to them. Sometimes physical distress is relieved. Sometimes worries and fears are removed. Sometimes sympathy and love give comfort and relief. The nurse must needs be sister, brother, father, mother, child or servant as occasion demands. She is called upon to give her cheer, hope, and courage; to render that service that will help the weak and the faint to face life anew. The nurse is at the bedside in those critical moments when one's life is in danger, and in those sacred moments when God alone can comfort and give life. The opportunities for service are unlimited, and all this because of His grace. Such service of love will honor our Lord and make possible the highest enjoyment of life. What a privilege!

Young women might well consider devoting their talents to this type of service. However there are qualifications to be met.

(1) The first requisite is LOVE. A young woman who loves God, loves her fellow beings, and loves to serve, possesses the fundamental requirement for all service. To love God and to love one's fellow beings is not so difficult when one is surrounded by one's own folk; but to love all men in all conditions of life is not so easy. Yet it is essential. Love makes us humble, willing to serve in any capacity. Sometimes it is necessary to attend only to the needs of the patient; at other times it becomes necessary to cook, wash dishes, launder clothes, scrub floors, etc., all for the welfare of the patient. But no service is menial if done in the spirit of love. Paul's attitude in his service, as expressed in II Cor. 12:15, is the attitude of the nurse. "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

(2.) Besides love, the nurse must possess skill and expertness in nursing procedures. These are acquired through training. Devotion to the work at hand is essential. To concentrate on a work such as nursing for a period of three years, as is required in practically all nurses' training schools, requires a strong body, sound health, and a mind to learn.

(3.) The third qualification is that of a good general knowledge. High school, college, and university graduates need not feel that nursing is an inferior profession. Their education is fundamental and will be an asset in their nursing career. In fact, many who have not had at least four years of high school find nursing too difficult and too great a mental strain. A broad general knowledge coupled with good common sense is essential to good nursing.

(4.) Another requisite, that I would mention, is the ability to keep confidential things confidential. A good nurse will not resort to gossip under any circumstances. She must win the confidence of her patients and retain it unshaken.

(5) Last, and probably most important, a deaconess nurse has accepted the Lord Jesus Christ as her Saviour. She has the desire to see all men brought to the saving knowledge of the Lord Jesus Christ.

In considering nursing as a probable choice for one's life work, the question naturally arises, "What do I get out of such a profession, what is my reward?"

The greatest reward, I believe, is that of joy, peace , and satisfaction. These are of untold value and are given to him who offers a willing hand in time of need. The nurse experiences that it is more blessed to give than to receive. It is true she must sacrifice, but who would be willing to withdraw the sacrifice and give up the joy and peace that accompany sacrifice? Some one has well said, "When we cease to bleed, we cease to bless." One characteristic of all true Christian service is the willingness to bleed or sacrifice in order to bless. (2) Deaconess nurses also have the assurance that their material needs will be provided. They have a home, food and clothing, peace and joy in their heart, and personal care when needed. (3) That God can use nurses to show His riches in grace to mankind and to glorify His name is indeed a great reward. (4) The nurse's salary is an important item with many. According to recent investigations by the grading committee of the nursing profession, the nurses as a class are rather poor financially. But a good nurse, who works steadily, will be able to live comfortably on her salary if she invests her money wisely.

We hear much today about the keenness of competition and the overcrowding in some professions —teaching, for example—but the good nurse will always find room at the top. She is in demand. The more she has to offer to suffering humanity, the greater will be her influence in bringing about the greatest possible good for those in need. She will be a real blessing to those with whom she comes in contact. Nursing is a wonderful profession and I count it a

privilege to be a "Sister" in this great work. May the young women who read this article, and who have not found their particular work, face the question squarely: "Is the Lord calling me to become a deaconess, a nurse?" I can be happy anywhere, if I am in the center of His will.

Keeping the Faith. IV

The Story of the Mennonites During the War

By C. Henry Smith, Ph. D.

(Continued from last issue)

This is the fourth installment of the last chapter of Dr. Smith's recent book on Mennonite history, "The Coming of the Russian Mennonites, an episode in the Settling of the Last Frontier," which is just off the press.

Dr. Smith, who holds the position of professor of history at Bluffton College is also the author of "The Mennonites," and "The Mennonites in America."—Editor.

When the relatives had gone home with the dead, David, who had been permitted to be at the death of his brother Michael, was again sent back to his chains in his solitary cell. He says: 'All the next day I stood there and wept; but I could not wipe away my tears, as my hands were manacled to the prison bars.' No one seemed to have any pity for him. The next morning, however, one of the guards was willing to go to the Colonel to ask a favor in behalf of David. He begged to be transferred to a cell where he would be nearer his friend Jacob, and could at least see him, even though he be not allowed to speak to him. The guard took the message to the Colonel. In an hour he returned and told David to pack his things, for he had been discharged. This, however, was too sudden for him, and he could not believe it. But the guard took him along to the Colonel who affirmed the statement and gave him his discharge papers. A request to go and take leave of his friend Jacob was not granted. So he went out through the gate into the outside world. Here he again hesitated, doubts arising whether all this were a reality , or only a dream. Thus he remained standing until a guard came along and asked him what he was waiting for. 'They tell me I am discharged, and I can't be sure of it!' he said The guard replied, 'You can be sure of that for no one gets out of here who is not discharged.' David then said that he would very much have liked to say goodby to his friend Jacob. The guard told him to write a few lines on a paper, and he would bring the note to Jacob the same day, which the guard did, as can be seen from Jacob's next letter to his wife in which he wrote: 'Katherine ask David. He will tell you everything better than I can write it!' From this it is plain that he already knew of David's release.

On the 6th of December the Secretary of War issued an order prohibiting further handcuffing of prisoners to iron bars and other cruel corporal punishments. When, however, some of the Hutterish Brethern about five days later went to see Jacob in his solitary cell, he was still handcuffed to the bars for nine hours a day. He got his bread and water at seven in the morning; at noon he was released from the bars for 30 minutes to eat his dinner of bread and water; and at 6:30 he was again released and given the same fare for supper. Although he still had to sleep on the concrete floor, he had four blankets now; but there was vermin(especially bed bugs) without number. Jacob sent the following message home with his friends: 'I sometimes envy the three who have already been released from this misery. Then I think: Why is the Lord so hard on me? I have always endeavored to be faithful and industrious. I have given the Brotherhood little cause for worry. Why should I now have to suffer so much longer singlehanded? But then it is a source of joy to me, when I realize that the Lord considers me worthy to suffer for His sake. And I must concede that life here is like in a palace in comparison with our former experiences.'

From this the reader can form a conception of the experiences of these men in Alcatraz. If standing hand-cuffed for nine hours a day, on a bread and water diet, and sleeping among vermin on a concrete floor, was like a palace by comparison, it is no wonder Jacob finally felt that to be released by death would be preferable to a long continuation of life in that living grave at Alcatraz.

On December 12, pursuant to Secretary Baker's order above referred to, handcuffing to the bars was discontinued at the military prison. The solitary prisoners were also given planks on the floor to sleep on, which made it warmer for them at night than sleeping on the bare concrete floor. Further relief was given about New Year, after the monster petition for the release of the C. O.'s had been laid before the Secretary of War. About this time Jacob became ill, and had to be removed to the hospital, whence his story (which corroborates fully David's account) was first given to the outside world. Jacob was not included in the 113 conscientious objectors who were released and discharged from the Disclipinary Barracks at Leavenworth on January 27, 1919, in pursuance of an order of the Secretary of War dated December 2nd. (Jacob Wipf was released at last April 13, 1919).

Meanwhile most of the Huterites have emigrated to Canada.

The case of these Hutterish Mennonites is one of peculiar severity; but hundreds of Mennonites and other non-resistants have suffered similar indignities and cruelties in the camp guard houses and military prisons. If any one has the nerve to call these men 'cowards,' let him do so. At any rate they are living examples of what harmless religious people have to suffer in this enlightened day because their views and convictions do not correspond with the rest.

Chicago, Ill., February 1919. —Theo. H. Lunde.

This moving story reads more like a page from the martyrology of the European Mennonites in the sixteenth century, than an actual experience in America of the twentieth. It is only fair to say, however, that most of the abuses described above were perpetrated by local camp officials without the full knowledge of the War department at Washington. As already indicated several officials had been removed from one of the camps for negligence in protecting the group of absolutists from unnecessary brutality. Both the President and the Secretary of War showed a sympathetic spirit toward the sincere objectors and were bitterly criticized by the rabid militarists and intolerant ultra-patriots for their leniency toward this class of citizens. Secretary Baker stretched the conscription act to its limit to meet the situation. The government at Washington was rather slow, however, in working out a satisfactory policy of taking care of the conscientious objector; and it was largely the uncertainty of his status that was responsible for the abuses he suffered.

A Layman's Understanding of the Story of Creation

By N. G. Fankhauser, Berne, Ind.

The following interpretations of the story of creation as chronicled in Genesis 1-2:4$_a$ is not given to the readers of the Exponent with a view of imparting information to, or teaching, them on this subject. It is rather given as a sample of how a layman is apt to interpret Scripture to himself in the absence of more reliable and authoritative knowledge on any given Biblical subject.

As in the case of the Biblical story of creation, there are all shades of more or less orthodox, or heterodox, interpretations,—so that with regard to authoritativeness of information the writer is at a loss which to accept as reliable—, so he is compelled to form his own interpretation of the story in the light of knowledge, Biblical and secular, he happens to possess. And in the necessity of this case such knowledge is decidedly "lay" knowledge; thus his interpretation is just as decidedly "lay" interpretation, and therefore lays no claim to reliability with respect to authoritativeness, and hence is not intended to teach any of the readers of the Exponent on this subject; rather, the writer lays himself knowingly and deliberately open to correction on the same.

I.

I believe that (II Peter 1:21) "Holy men of God have spoken" (written), "inspired of God;" and (Heb. 1:1) "God has spoken through His holy prophets." I therefore certainly believe that the writer of the account of the Creation story in Genesis was "inspired of God," to do so.

Just what my conception of inspiration is will be shown in the following treatment of the subject in hand. At the outset I will say that by the above statement I conceive that the Spirit of God has "urged" the writer of the Biblical account, a "holy man of God," to write it and communicate it to posterity. As to who this writer was I see no insurmountable difficulty in believing that it was Moses the traditionally accepted author of the Pentateuch, though I know of no internal evidence that such was or was not the case and the acceptance of the traditional view neither adds, nor would its rejection subtract, any from my belief of the divine inspiration of the writer of the story.

I believe, however, that the writer was permitted by the Spirit to put the story into his own words, embodying the divine revelation of the truth that God IS the Creator, into his own interpretation and language, and was in no way verbally dictated to, to write the way he did. The writer's diction was therefore entirely spontaneous. The divine inspiration of the Genesis story of Creation consists in the overwhelming truth expressed in the first verse, that GOD, i. e. an infinitely wise and omnipotent personality, CREATED the universe. This first verse is a comprehensive introduction to what follows in detail. (Some Bible teachers try to divorce that statement from the body of the chapter, claiming that this verse refers to a former "creation" of the heaven and the earth, separated epochally from the rest of the chapter by the second verse, the "chaos" statement. Such an interpretation, to my mind, does violence to the common rules of rhetoric, employed everywhere else in the Bible, as well as in every other well written book. It is obviously done with a rather puerile attempt, it seems to me, to "harmonize" the literal statement of Genesis with the plain teachings of geology and geography,—the very teachings for which scientists a few centuries ago suffered martyrdom as "heretics,"—in order to save the face of the "verbal inspiration" doctrine).

Every succeeding verse and statement in the entire chapter is, as it were, the writer's interpretation of the "how" of the great inspired truth stated in the

first verse. In the second verse, the Spirit of God is said to brood over chaos, probably meaning that the Spirit, or immanence, of the Creator was, as it were, imbuing chaos with the principle of the coming life forces.

II

Verses 3, 6, 9, 11, 14, 20, and 24 open with the statement, "And God said, let there be," etc., followed by "and it was so," or "it came to pass so"; or "and the Earth brought forth" (12); or "God made", or "created." The idea seems to be that when God "spoke" it simply came into existence So, where it says, "And God made," it must obviously not be imagined that He had to exert physical force to "make" those things, like a man makes things. No, it obviously means, that when God "spoke" it invariably came spontaneously into existence. Certainly this is what is meant in verses 3, 9, and 12, where it expressly says so. I have no reason to doubt that where it says "made" as in verses 7, 16, and 25, or "created" as in verses 21 and 27, it means the same thing. Upon God's command all things, in their order, spontaneously came into existence.

As to how "God said" it seems obvious to me that He did not necessarily speak with a physically audible voice. The Hebrew text is said to use the plural name "Elohim" for what in modern languages is translated as "God", so we may conceive the writer of this account picturing to himself the Deity, as a plural personality, as communicating His Will to create the universe to His own personal plurality. However that may really have been the vital point is that God, as the infinite personality, **willed** to create the world, and His **willing** to do so was equivalent to His **saying** so; and was spontaneously followed by the world **coming** into existence.

This conception of spontaneity of the coming into existence of natural phenomena, as taught by science presents no barrier whatever to my belief in a personal Creator. It rather enhances my wonder and amazement in His infinite resource of wisdom. For, however natural I conceive of creation, I can not, even if I were purposely desiring to do so, free myself of the consciousness of the presence of purpose and design in nature. Does not every contemporaneous phenomenon in nature, the appearance of every blade of grass, the sprout of every tree, seem as spontaneous as its design and purpose is evident? Then why stumble at this apparent fact as a hindrance to faith in a living, personal Creator?

As to the six successive daily steps of creation, the Divine Spirit permitted the writer to picture the process of Creation according to what was probably among his contemporaries a common concrete interpretation of how the world came into existence; in other words, the Spirit "stooped to" the intelligence and contemporaneous conception of the manner of Creation, as of secondary importance to the great central fact itself of the Divine fiat of Creation. It is, however, significant that the Bible story seems to wonderfully agree with astronomy and geology in its general outlines,—first, light; in its first stage a gaseo-luminous nebula, for those of us who are inclined to believe the nebular hypothesis of the cosmos; second, a collection of solids, liquids and gases into planets; third, a coordination of the solids into "land" and the liquids into "sea", and the gases into the atmosphere, followed by the appearance of vegetation. By this time, the concentration of the central nucleus of the erstwhile nebula into the sun of our solar system on the "fourth day" and the clearing of the "firmament" (celestial space) of most of the nebular matter, (comets, meteors, etc.) into the various planets, made possible the "appearance" in the clear sky of sun, moon and stars; fifth day, as a natural sequence of sunlight and heat, the appearance of animal life, first in the waters, and "creeping things" (reptiles) on the land; sixth day, the higher vertebrate fauna of the land, culminating in the creation of man as the "image" of Divinity.

III

As to the length of the "days," or eons, of creation, there is not the slightest doubt in my mind that the writer was permitted to embody his own interpretation of this factor, which without doubt was the current interpretation of his contemporaries, into his creation story, as in the great purpose of God a matter of secondary importance. A scientifically accurate revelation of this matter to the writer would obviously have been meaningless to him and his contemporary readers. On the basis of such an interpretation of the "days" in the creation story there is therefore no mental difficulty whatever as to the limit of duration attributed to these "days", be it a literal day as the writer probably understood it, or millions of years, as the scientist estimates it. For the former conception it may be said there is, of course, no limitation of duration impossible to Him who brought this world into being; but in favor of the latter interpretation it must be granted that it is obviously the Creator's method to take time to create things. He takes months to produce an ear of wheat or corn, years to grow a man or beast, centuries to rear a sequoia, and He apparently never has changed His method; then why should He not take millions, or billions, or trillions of years to produce a universe? But each individual, believing in the same infinite Personality we call God is at liberty to construct His own system of cosmogony, to suit his own horizon of intelligence.

As to the theory of evolution, which is, at this late date, causing so much disturbance in the minds of believers, I frankly confess, independently of my belief in the Divine hand in the Scripture, I am not clear to what extent to believe or not believe it. That there is and has been evolution of some kind in the organic world, as well as in the inorganic, there is little doubt in my mind, but as to how far, is a question. I am certainly not inclined to believe that man has at any stage of development been a monkey, or a

fish, or an amoeba. Modern biologists seem to become increasingly skeptical of the Darwinian theory of the evolution of species. A man, at certain embryonic stages, looks like an amoeba, and a fish, and a monkey; but there is no positive evidence at hand that a real amoeba ever extended its development into a fish, thence upward into a monkey, and thence into a man. An amoeba, though apparently identical in structure to a human germ at its earliest stage, has to the extent of the knowledge of biology always remained an amoeba and nothing more; an embryonic fish, identical to human foetus at a certain stage, has never been known to evolve into anything but a fish; likewise, a monkey, near birth very similar to an unborn infant, has never been known to advance beyond its specie; and no human infant has ever been known to develop into a full fledged monkey. Therefore, the Darwinian theory is still awaiting proof of the extent of its assertion.

Nevertheless, however undeveloped the proofs of the theory of evolution still remain, that there is and has been **some** evolution in the process of creation can not very well be doubted by any well informed man, and if that has been God's method of creation, as a God of supreme order, why should we worry? The theory of evolution, far from presenting a stumbling block to my faith, infinitely enhances my amazement at the supreme orderliness of the Creator's method.

Do You Know

1. Who was the first permanently stationed missionary worker in city missions among Mennonites?
2. What was the first Mennonite conference in America?
3. What was the first regular conference?
4. When and where was the first Amish church house erected?
5. When and where was the first General Amish conference of America held?
6. How did this first important branch of Mennonites come into being?

Note. This department of questions and answers on Mennonite Church History is conducted by Harry F. Weber, Ph. D., Meyerstown, Pa. Suggestions will be gratefully received. The answers are found on another page of this issue.

BUILDING

We are building every day
In a good or evil way,
And the structure, as it grows,
Will our inmost self disclose.

Till in every arch and line
All our faults and failing shine;
It may grow a castle grand,
Or a wreck upon the sand.

Build it well whate'er you do;
Build it straight, and strong, and true;
Build it clean, and high, and broad;
Build it for the eye of God! **I. E. Dickenga.**

The Quiet Hour

THE DAILY ROUND

J. N. Smucker

And as thy days, so shall thy strength be. Deut. 33:25.

No day without its duty; no duty without strength to perform it. Thus we face the daily round of toil and strength. Oft-times, wearying of the toil, we forget the promised strength. Or perhaps fretting about the tasks we forfeit the strength our Father meant to impart. But the daily round need not be a tiresome round. It only becomes irksome and discouraging when the "round" is broken and we chafe under the toils. But with the task is given strength and with strength is given the task; the two supplement each other and form a perfect circle, and as we go nobly about our God-given tasks the circle swings upward and outward. The daily round becomes for us joyful service, increasing day by day in its inclusiveness and upward trend.

Nor need we bear "the strain of toil, the fret of care" for more than one day at a time. We have learned a great and helpful truth when we fully comprehend this. For one day, - one hour, - I can live bravely and nobly. My Lord will give me strength for today, and as the morrow is in His hand I need not live it now, so with the faith that extends through eternity and strength sufficient for the day, strength from unlimited resources, I will do my part in the Master's cause.

Forenoon, and afternoon, and night! Forenoon and afternoon and night! Forenoon, and—what! The empty song repeats itself. No more, Yea, that is Life: make this forenoon sublime, this afternoon a psalm, this night a prayer, and Time is conquered, and thy crown is won.—E. R. Sill.

Oh, do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers; pray for powers equal to your tasks! Then the doing of your work shall be no miracle; but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

The day returns and brings us
The petty round
Of irritating concerns and duties.
Help us play the man!
Help us to perform them
With laughter and kind faces.
Let cheerfulness abound with industry.
Give us to go blithely on our business
All this day.
Bring us to our resting beds
Weary, and content, and undishonored.
And grant us in the end
The gift of sleep. Amen.

Robert Louis Stevenson.

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

July 22

SAUL'S EARLY MINISTRY

Acts 9:19-30; 11: 25-26.

As we read and study the lesson text, we notice that Paul's early ministry took place in three different cities — Damascus, Jerusalem and Antioch, and that may well serve as our lesson outline, noticing the conditions in each of the three centers and the results of Paul's ministry in each.

We all know how Paul happened to be in Damascus. We remember that from last Sunday's lesson. However, instead of persecuting the believers of Jesus Christ, Paul is now preaching to the believers of Jesus Christ. We must notice the skepticism on the part of the Christians. They were amazed to hear Paul doing the exact opposite of what they expected him to do. We cannot blame them for fearing it was a trick method of securing evidence against them. It took some time to convince them that he was now their friend instead of their enemy. However, he was "not disobedient to the heavenly vision" but "straightway in the synagogues he proclaimed Jesus, that He is the Son of God". Nor was it alone the Christians who were surprised over the great change in Saul. When the Jews realized that their co-persecutor had deserted them their energies and evil intents were all directed against him. Consequently, we notice the escape of Saul from Damascus. His ministry was thus ended although not until "many days were fulfilled".

Three years after he fled from Damascus we find Saul in Jerusalem. The three years interim is an uncertain period as far as our information goes. We are told he fled to Arabia, but where the Arabia of that time was, or what he did there we can only conjecture. The most logical conclusion is that it was a period of preparation.

The circumstances of Saul's Jerusalem ministry are very similar to those at Damascus. The Christians doubted his sincerity and the Jews and Greeks again plotted against his life. It remained for Barnabas, who later became a co-laborer of Paul's, to reconcile the Christians to Saul and convince them of his sincerity and conversion. Just as the Christians at Damascus had assisted Saul to escape, so now at Jerusalem again the Christians came with him to Caesarea and sent him to his home in Tarsus.

The third place of Saul's early ministry is in Antioch, where Barnabas and he labored together one year. Having heard that in these northern provinces the Christians, who were scattered abroad at the time of Stephen's persecution, were continuing to preach the Lord Jesus, the Jerusalem Christians became concerned about them. Thus Barnabas was sent to encourage them to "cleave unto the Lord" and remain steadfast. It was on this mission that Barnabas went to Tarsus and took Saul with him to Antioch. Saul and Barnabas were very successful in their work at Antioch and that city became an important center of Christianity. The term Christians was here originated and it shared with Jerusalem in importance as far as the Christian church was concerned.

In each of the three places in our lesson, we notice the central theme of Paul's preaching. At Damascus we read that "he preached Christ — that He is the Son of God". At Jerusalem, "he spoke boldly in the name of the Lord Jesus". As we read verse 26 we can conclude that he continued to preach the same message at Antioch. This point is strengthened as we read Acts 13:1-3.

All Christian preaching must be that Jesus is the Son of God.

July 29

THE FIRST FOREIGN MISSIONARIES

Acts 13: 1-5, 13-15, 44-49.

In last week's lesson we referred to Antioch as becoming an important center of Christianity. Our today's lesson further indicates its relation to the Christian movement. Not only was the first Christian church founded at Antioch but now we are informed that the first Christian missionaries were sent from Antioch and in fact the missionary movement was conceived here. The Holy Spirit requested that the prophets and teachers at Antioch send Saul and Barnabas which they did after fasting and prayer and a blessing given them. Thus we are introduced to the beginning of foreign missions, instituted by God Himself through the Holy Spirit to the Christians, and still we have people who call themselves Christians, opposing Christian missions. Isn't this in fact opposing God!

The course of missions extended westward. From Antioch they went to the seacoast town of Seleucia and then sailed (80 miles) to the native country of Barnabas, We read in Acts 4:36 that he was from Cyprus. Could this fact have influenced them to begin their missionary work at a place where they were not entirely strange?

To understand this first missionary journey we should read the entire thirteenth chapter of Acts. Here we read the first recorded sermon by Saul, or Paul, as he is now called. (13:9) which we can well consider a typical missionary message. Tracing the religious history of Israel Paul preaches Jesus as the fulfillment of God's promise to the Jews and "that through this man is preached unto you the forgiveness of sins and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses". This message was not kindly received by the Jews. The Gentiles, on the other hand invited them to stay and preach again the next Sabbath. After this first missionary venture, Paul and Barnabas were again compelled to flee for their lives just as Paul did at Damascus and Jerusalem.

This lesson should be studied and taught with a distinct missionary message and motive. Very much the same circumstances exist today, where our missionaries are, as existed at the time of Paul and Barnabas. Wherever missionaries go there are those who hunger and thirst after righteousness and want missionaries to stay and tell them more of the gospel of Jesus Christ and the blessed hope it offers. There is also the same opposition. Wherever Christianity is preached and it undermines some one's prestige and influence it is opposed. Wherever it frees those who are shackled by superstitions and virtual slavery it is opposed. by those who benefit by the superstition and overlordship.

Furthermore, the Holy Spirit is still "separating" men and women for the work of Christianity. Men are still being called. Men are likewise still responding. In our own denomination they are responding faster than we are able to send them. The vast unchristianized areas are still in need of such a message as Paul preached at Antioch in Pisidia.

The same results are today being realized. Just as these converted Gentiles were glad and glorified the word of the Lord and believed so do missionaries today report joy and happiness in those who were led from darkness to light.

May we today observe all things whatsoever He commands us.

Resolutions Passed by the Church of the Brethren

At the 130th Annual Conference Session Held at LaVerne, California, June 26 to July 3, 1928

This is the 130th General Conference of the Church of the Brethern under Grace held at LaVerne, California, 1928 Resolved:

1. That we express our feelings of gratitude to our Heavenly Father for the privileges of spiritual development and blessings of Christian associations afforded by the LaVerne Conference.

2. That we record our appreciation of the untiring efforts of the Committee of Arrangement, and the hearty support given by the people of LaVerne and surrounding communities, the Chamber of Commerce, the daily press, the college authorities, and by all the other agencies which contributed toward the splendid success of the Conference.

Further be it Resolved:

3. That we urge our membership to observe the Lord's Day with becoming reverence, attending the public worship and engaging in holy meditation, and refraining from activities which detract from the sacred nature of the Day.

4. That we recognize the growing tendency toward extravagance and frivolity, amusement rather than instruction self-indulgence rather than discipline; therefore, we urge all our people to spare no pains in creating and maintaining the ideals of the simple life, to uphold and make them desirable and thereby create an atmosphere in which the principles of simplicity become the normal life of the follower of Christ.

5. That we regard the frequency of resort to the divorce courts evidence of a breaking down of the Christian ideals of family life; therefore, we urge diligent teachings to the end that the marriage relationship is sacred and indissoluble.

6. That we urge and teach that the Christian family is the foundation of Church and State. In order to glorify God in the home, and to conserve and perpetuate a deep religious consciousness, we further urge that every family express thanks at meals and maintain the daily family altar.

7. That we urge the faithful cultivation of the principles of stewardship of life, as set forth in the Holy Scriptures. We commend the industry and thrift of our forefathers as a worthy example, and we further recommend the systematic and proportionate giving of not less than one tenth of our income as a means of grace.

8. That, being a Missionary church, our first work is the advancement of the Kingdom of God in all parts of the world as the Lord directs. We recognize Christian Education, Evangelism, and Medical service as part of the missionary program, and we encourage out people to a hearty support of the same both in daily prayer and in proportionate giving.

9. That we appeal to our preachers to recognize the necessity of presenting the whole Gospel adequately to the Church. Most of the fads and eccentricities of religion are due to the fact that people have not been fully grounded in the Faith once delivered unto the saints. We therefore urge our ministry to master the great Doctrines of the Faith, and the Symbols of the Church, that loyalty may be based on insight and conviction.

Be it Resolved:

10. That we believe the use of tobacco, in any form, is detrimental to the physical, mental moral and spiritual welfare of all people of the land, and is a real hindrance to character buildings and development in the religious life; therefore we urge a continued campaign against the use of tobacco in all forms.

Further, Be it Resolved:

11. That we believe the Church of Christ is a holy institution, founded on love, peace and brotherhood and therefore cannot bless warfare, or endorse the killing of our fellowman.

12. That every effort be made to foster the altruistic spirit among the nations and peoples of the world; that all propaganda tending to mislead peoples and create prejudice and misunderstanding be discouraged; that selfish economic imperialism by individuals or corporations be condemned as unrighteous and out of harmony with the Christian spirit which has been a cardinal principle of our American life; that military armament and preparations for war be abolished by the outlawry of war through peace treaties, and that only such forces be maintained as may be needed for police protection; that we advocate the settlement of all international differences by peace conference and arbitration; that compulsory military training in universities, colleges and high schools, being un-American and un-Christian, be discontinued.

And further, be it Resolved,

13. That the Church of the Brethern reaffirms her position on the Temperance issue; that we oppose any attempt to modify impair or weaken the Volstead Act, or any attempt to nullify the eighteenth amendment of our Constitution; that we support only such candidates as are in sympathy with the amendment, and who favor a faithful enforcement of the law. Furthermore, we urge a continued campaign of education concerning the evil effects of liquor and alcoholic beverages, that the people may come to realize that the mere passage of laws will not assure the desired end.

14. Finally, Be it Resolved that as a Brotherhood, we diligently maintain the unity of the Church, seek in all things the guidance of the Spirit, uphold peace and good-will among ourselves and our neighbors, make self-sacrifice and self-denial our mode of life, that we live for others and make Jesus our Lord indeed, to the end that His joy may remain in us and our joy may be full.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

NOT FOR HOOVER

To the Editor of the Christian Exponent:

In the May 8th issue of the Exponent, you expressed yourself in favor of Herbert Hoover of the Republican possibilities. I think a goodly part of your readers are a rural people many in mid-west. We are not for Hoover. President Coolidge has ignored the farmer, contrary to his promise to give him a square deal. And we see nothing better in Herbert Hoover. Lowden is the man for the place. The East has been sitting on us long enough and we are squealing for equal rights.

Yours

F. E. Risser.

Danvers, Ill.

A Pennsylvania subscriber sends us the following clipping from the Philadelphia Ledger which we are pleased to reprint here.

WANTS TRUTH ABOUT WAR

Editor of The Record:

Thirty-seven million lives and $362,500,000,000 was the cost of the world war according to the "Record" of a recent morning. This is only the direct cost and does not embrace

(Continued on page 238)

The Pacific Coast Conference and Retreat

—Held at Onecho Church, Colfax, Wash.

The sessions of the conference began on Sunday morning, June 10, and continued until Wednesday afternoon. The Washington state Christian Endeavor and Sunday school convention was interjected on Tuesday afternoon and Wednesday forenoon, Wednesday afternoon being given to the business session of the conference. The conference represents a membership of approximately 1800, in various churches of California, Oregon, Washington, and Idaho. The largest church in the conference is located at Reedley, Calif., with a membership of around 400 and the second is Upland, Calif., with a membership of 300. Conspicious by his absence at this conference was Rev. H. J. Krehbiel pastor of the Reedley church for over twenty years and heretofore active in the work of the conference. Due to sickness he has been incapacitated since last fall. The conference passed a resolution expressing appreciation of his long years of service and sympathy in his illness. The addresses at the conference were all based upon the general theme of evangelism. The home, the Sunday school the special revival meetings the layman, all were mentioned as having an important place in the work of evangelism. With the sanction of as well as some financial aid from the General Conference Mission Board, the Pacific District conference expects to open mission work in the city of Portland as soon as arrangements can be made for the same. Miss Catharine Niswander who has been connected for many years with the Chicago Mission is to have charge of the work.

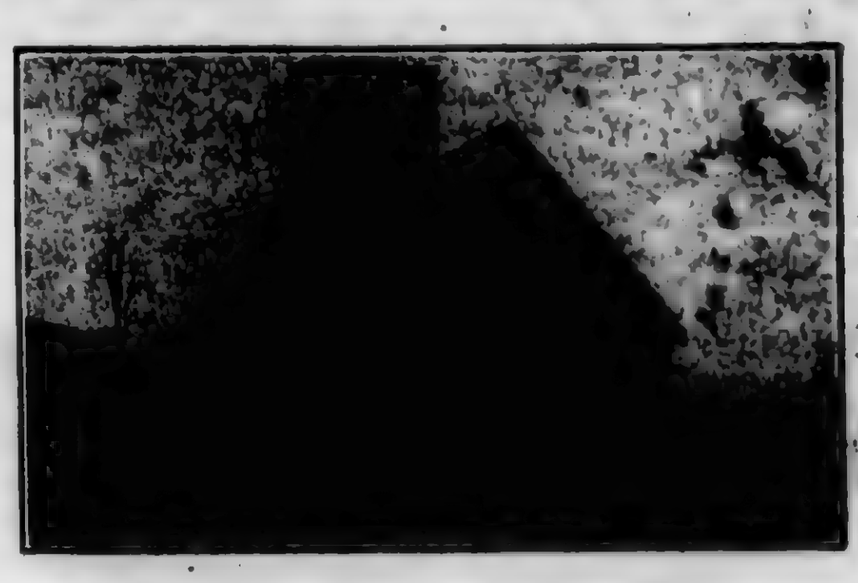
THE YOUNG PEOPLE'S RETREAT

Held at Colfax Washington

The sessions of the Young People's Retreat began on Thursday morning, June 14 and continued until the following Tuesday. The total regristration numbered seventy-one. Some of these were not able to attend all of the sessions but the majority of them were regular in attendance and continued until the close. P. C. Jantz from Odessa, Washington, and Rev. M. J. Galle, from Aberdeen, Idaho, were the committee members present who had charge of the sessions. L. J. Horsch, from Upland, chairman of the committee was unable to be present. Three regular courses of instruction were given as follows: THE TEN COMMANDMENTS by Dr. J. W. Kliewer; THE LIFE AND TEACHINGS OF JESUS by Lester Hostetler; and PAUL'S VIEW OF SALVATION by Prof. Jacob Quiring. Discussions of these subjects occupied the forenoons. In the afternoon Miss Emma Ruth from Reedley Calif. gave several very helpful addresses on the work and organization of the Christian Endeavor. An hour of each afternoon was devoted to Open Forum discussion led by Rev. Lester Hostetler. The Retreaters cooperated heartily in these discussions. The subject matter included such questions as Sunday Observance, amusements, and recreation, young people and the church, young men and young women. There was some question at first as to whether the young people present would manifest enough interest in the open forum to justify announcing it. We soon discovered that they not only wanted open discussions but that the time allotted for it was usually too short.

In the evening Dr. Kliewer addressed the assembly on the subject of foreign missions, closing with a graphic account of his experiences while visiting the various mission fields. These addresses were preceded by half-hour vesper services, led by Miss Catharine Niswander and others. One should also mention the morning devotional period at the beginning of the sessions, conducted by Rev. D. D. King while he was present with us, and by Rev. M. J. Galle after Rev. King left.

The courses were so arranged that all of the Retreaters as well as the leaders attend all of the various sessions. This made quite a full day but the attendance and interest was kept up to the end. The social events which were planned by the committee added a lot of wholesome fun and good fellowship. The acquaintance social was held at the home of Alvin



Mennonite Church, Colfax, Wash.

and Leslie Rubin at which time the community band furnished music, out door games were played, and light refreshments served. Every afternoon a few hours were spent in hiking and other diversions. On one occasion the whole group were taken by autos to the town of Almota, a beautiful little village on the banks of the Snake River. Here they were entertained at the home of one of the families of the church Mr. and Mrs. Gilbert, who spent twelve years in China in Civil service. They arranged an elaborate display of curios and souvenirs which they brought with them from China. This we found to be interesting and instructive. Miss Talitha Neufeld, returned missionary from China, also entertained the group on several informal occasions with displays of souvenirs from China.

A fine spirit prevailed throughout the Retreat and all came to the closing sessions feeling that it was good to have been there. The fine little church nestled among the hills furnished an ideal setting for a Retreat. That the young people of the church gather together and enjoy a week of serious discussions of serious questions speaks well for them and the future of the church.

Names of Pacific Coast Retreaters

(Names marked with * were registered for part time only)

Almota, Wash.

Aeschliman, S. R.; Aeschliman, Mrs. S. R.; Aeschliman, Stella; Aeschliman, Frances; Aeschliman Flossie; Aeschliman, Irvin; Aeschliman, Rev. P. R.; Aeschliman, Mrs. P. R.; Aeschliman, Blanche; Ensley, J. S.; Ensley, Mrs. J. S.; Ensley, Grace; Ensley, Mildred; Ensley, Thelma; *Aeschliman Rupert; *Aeschliman, Mrs. Rupert; *Aeschliman, Wm.; *Aeschliman, Mrs. Wm.; *Roulet, Mrs. Harry.

Colfax, Wash.

Aeschliman, E. A.; Aeschliman, Esther E.; Aeschliman, Foster; Miller Emma; Rubin, Mrs. Rosa; Rubin, Alvin; Rubin, Harvey; Rubin, Pearl; Rubin, Emma; Schloneger, Mary; *Aeschliman, John; *Rogers, Mrs. H. D.; *Hilty, Pearl;

Odessa, Wash.

Jantz, Jennie; Jantz, Josephine; Jantz, Esther; Jantz, Joe; Jantz, P. C.; Jantz, Mrs. P. C.

Lind, Wash.

Krehbiel Harry; Krehbiel, Elsie; Krehbiel, Rose; Krehbiel, Ruby; Krehbiel, Robert; *Krehbiel Naomi; *Krehbiel, A. J.; *King, Rev. D. D.; *King, Herbert.

Ruff, Wash.

Siemens, J.; *Dirks, C. H.

Monroe, Wash.

Stucky, Marie; *Kliewer Katherine.

Aberdeen, Idaho.

Bartel Linda; Toews, Theodore; Galle, Rev. M. J.; Galle, Mrs. M. J.

Bluffton, Ohio.

Amstutz, P. B.

Schrag, Wash.

*Franz, Arthur; *Franz, Edward; *Franz Othelia; *Dyck, G.

Portland, Oregon.

*Niswander, Catherine.

Reedley, Calif.

*Krehbiel, D. C.; *Krehbiel Mrs. D. C.; *Krehbiel, Lucile; *Krehbiel, Winifred; *Krehbiel, Clara; *Ruth, R. H.; *Neufeld Talitha; *Ruth, Emma.

Dinuba, Calif.

*Unruh, Julia.

OPEN FORUM

(Continued from page 236)

the loss to the institutional and economic life to the combatant nations. It does not include, pensions.

It does not contemplate private loss of life, health and property resulting from war. It takes no account of the incalculable economic loss involved in the diversion of millions of people, to the preparation and execution of the means of war. What a price to pay for human stupidity!

Stripped of all the bedtime stories which are fed to a gullible public to create morale, war is a conflict between two groups, each of which attempts to kill and maim as many as possible of the other group in order to achieve power or economic supremacy.

This is such an obvious fact that there appears to be no room for dispute, yet to express it publicly is to run the risk of forfeiting one's head to the "100 per centers". Sad as this is now that the world is "safe for democracy" (witness Italy, for example!) it is even more depressing that the so-called organs of public opinion suppress the truth about war and aid those who believe that the welfare of a nation can only be secured by horrible sacrifices.

I can not conceive of human hearts so steeled to human woe as not to be moved by a picture of the forces of hell unchained, the earth shaken and the heavens on fire. Everywhere the crash and ruin of destruction. Men facing downward! Battlefield, hospitals and destroyed cities! One who has witnessed the carnage of battle can neither think nor speak with moderation about war, nor should such a one undertake to do so.

Let the truth about war be known and the war-makers' day is doomed! Does that sound like foolish idealism? Well, it is certainly worth trying. No foolish scheme of the wildest idealist can possibly drag civilization into more trouble than the schemes of statesmen and militarists.

Let us do what we can to impress the popular mind with the barbarities and horrors of war and relegate to obscurity the splendor of its deceitful accompaniments. J. C.

Philadelphia, May 4, 1928.

Manners and Morals

BEING A GUEST

Elsie B. Burkhard.

While a hostess is supposed to be responsible for a house guest's entertainment, it is always a guest's duty to do all she can to make her stay mutually pleasurable.

Upon receiving an invitation either for a short or an extended visit she can be prompt in answering whether she accepts or declines the invitation. If she accepts, her reply should specify the time and place of her arrival and these should then be punctiliously observed.

Once at her destination, a guest should try to fit into the daily routine of her friend's household. Although meals may be served at hours to which she is unaccustomed, she should not fail to be there regular and on time. If they are served in a more simple or a more formal manner than she has been accustomed, she should try to adapt herself to the new situation without making any comment or attracting any attention. Little irregularities are bound to occur in the best regulated families, especially where there are children. Since a guest can seldom be of assistance in correcting these, she should never notice them. On the other hand, whatever is of interest to the host or hostess or any member of the family should be of interest to the guest if they wish her to share their interests them.

If, during a guest's stay in her friend's home, the host and hostess attend public services or programs of any sort and invite her to accompany them, she should do them the honor of joining them even if she does not habitually attend such programs or services. Sometimes a hostess takes a guest out into the homes of a few of her most intimate friends. Occasionally she prefers inviting a few friends into her own home to meet a guest. In either case the guest should try to be friendly, enter into the spirit of the occasion, show interest in the conversation, and do her share in introducing new topics of interest to all.

A guest should always be appreciative. If a hostess prepares any food of which she knows her guest is particularly fond, it should not pass unnoticed. Just kindly mention of its excellence will be sufficient. Before her guest's arrival the hostess has probably seen to it that the guest room is immaculate and the linens daintily fresh. A thoughtful guest will use the linens carefully and as much as possible leave the room as she found it.

After her visit is ended no amount of polite persuasion should keep a guest from leaving at her appointed time. It is not nearly so often done as it once was to write a little thank you letter after reaching home, but it is still a very kind way of letting a hostess know that one considers it a privilege to have been in her home and that the visit will be a treasured memory.

Do You Know

ANSWERS

1. Melinda Ebersole, who gave twenty years of her life to the work at the "Home Mission". She resides at Sterling, Ill.

2. Perhaps the first conference in America was a meeting of the Mennonite ministers of Pennsylvania in 1725 called for the purpose of deciding upon an English translation of their confession of faith.

3. The first organized conference was likely that of the Franconia district. There is a record of a conference held in 1727 and glimpses of subsequent meetings. It meets semi-annually on the first Thursdays of May and October.

4. The first Amish church house was built in 1853 at Rock Creek, five miles north of Danvers Illinois, by the congregation in charge of Jonathan "Yony" Yoder. Its successor, the North Danvers church is a member, in fact the Mother church of the Central Conference of Mennonites as founded by Joseph Stuckey.

5. The first session of a series of Amish conferences in America was held in a big barn in Wayne County, Ohio, in 1862 with Jonathan Yoder as moderator Seventy-two ministers were present from Pennsylvania, Maryland, Ohio, Indiana, Illinois and Iowa. Annual sessions were held until 1878.

6. The Amish, the first important division from the main body of Mennonites, originated in Switzerland. Jacob Ammon from which the name Amish is derived a minister of the Emmenthal congregation insisted upon a rigid application of the Ban and shunning. This developed into a quarrel with other Swiss ministers and eventually Amman was separated from the body in 1693.

CALENDAR OF EVENTS

July 11 - 18 —
World's Sunday School Convention at Los Angeles, California.

August 1 - 9 —
Bluffton Retreat, at Bluffton Ohio.

August 23 - 30 —
Bethel Retreat at Newton, Kansas.

August 28 - 30 —
Missouri - Kansas Conference at Hesston, Kansas.

* * * * * * * * *

Notice: The editor of The Exponent will be pleased to publish the dates of any important events that are of interest to any considerable group of Mennonites if notice of same are sent in.

PLEASANTRIES

In the old fashioned days there was once a parson who preached a sermon from that text: "Thou art weighed in the balance and found wanting."

The day was very hot and the sermon was very long, and now and then some wearied members of the congregation rose and made their way to the door. Finally the parson lost patience, and as two stragglers wended their way down the aisle he said:

"That's right, gentlemen; as fast as you are weighed, pass out!"

The rest of the congregation kept their seats until the end of the sermon.

—The Lutheran

No wind serves him who has no destined port. —Montaigne.

A little fellow left in charge of his tiny brother called out, "mother, won't you speak to baby? He's sitting on the fly paper and there's a lot of flies waiting to get on." —The Open Road.

A little girl at the dinner table was given a dish of noodles. The mother noticed that she was eating nothing but soup, leaving the noodles. She asked her why she did not eat the noodles too,

Concernedly, she answered, "Can't catch 'em."—Detroit Free Press.

EXTENSION CAMPAIGN

Two thousand new homes receiving The Christian Exponent for the first time this issue! This means that our present circulation will be almost tripled for a few weeks. This means that these folks are being given an opportunity to become acquainted with the features and policy of the Exponent. This means that perhaps a goodly number will see fit to send us their names for the permanent list to receive the paper regularly.

A goodly number of these names have been sent in by friends in reply to personal letters asking for names. Others were secured from year books and other sources. Our big need now is twofold — a personal word for the Exponent from you to a friend, and more addresses to which we can mail sample copies.

The Christian Exponent in every Mennonite home in America! Our goal, possible only with your aid.

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Notes from Here and There

The Christian Endeavcr rally of the Central Conference churches in Indiana was held July 1st at the Topeka, Indiana Mennonite church.

Communicn was observed on Sunday, June 17th, by the First Mennonite church of Napanee, Indiana. Rev. W. W. Oesch of Bristol, Indiana delivered the sermon and assisted the pastor in the services.

The members of the ministerial association of Topeka, Indiana conducted a three week Daily Vacation Bible School in the high school building beginning the fourth of June and closing the 24th of June with fitting closing exercises.

The St. Johns and Grace Sunday schools of Pandora, Ohio held a joint picnic on the fourth of July. The picnic was well attended and greatly enjcyed by old as well as young Sunday School attendents.

Dean Paul E. Whitmer of Witmarsum Seminary conducted a week's evangelistic meetings at the Pulaski, Iowa Mennonite church, June 19th to 27th. Much interest was shown in the meetings although very rainy weather interfered with the meetings some evenings. This was Dean Whitmer's second visit here in work of this nature.

The Twenty Eighth Annual Conference of the Central Conference of Mennonites will be held at Topeka, Indiana, August 23-26. The several days are devoted to delegate, ministerial, Sunday School Christian Endeavor and conference sessions. The conference motto is "Christ and the Church" and the conference theme is "Christ's Teaching through the Church".

Delbert E. Welty who graduated from Witmarsum Seminary at the last commencement was elected pastor of the Summerfield, Illinois, Mennonite church on Sunday, June 10th. A week later he was ordained by Rev. Musselman at the First Mennonite church, Bluffton, Ohio and on June 24th he assumed charge of his new work at Summerfield.

Rev. Warren S. Shelly and wife made a 200 mile motor trip to Alpena, Michigan where they attended the State Conference of the Congregational churches as delegates from the first church of Carson City of which Rev. Shelly is pastor. On the return home they stopped at Comins, Michigan where Rev. Shelly preached for Rev. Hervey Nunemaker at the Comins Mennonite church. Rev. Shelly and Rev. Nunemaker were formerly pastors of neighboring Mennonite churches in Illinois.

On Sunday, June 10th, the First Mennonite church, Nappanee, Indiana observed Children's Day in a very appropriate manner. In the morning the pastor, Rev. E. S. Mullett, preached on the text: "Is it well with the Child" and in the evening a fine program was rendered by the children consisting of songs drills, and exercises. A mixed choir also rendered several special numbers of music.

The annual get-to-gether meeting of the four Iowa General Conference churches was held at the Wayland church Thursday, June 7th. A very interesting program was given and representatives from the other three churches were present and participated. This annual get-to-gether meeting was inaugurated about eight years ago in order that the membership of these churches might become better acquainted and enjoy a closer Christian fellowship.

Rev. A. J. Neuenschwander of the First Church, Philadelphia, conducted the spring Communion service at the Mennonite Church recently organized at Springs, Pa., on June 10th.

Items for publication on this page should be addressed to
THE CHRISTIAN EXPONENT
Bluffton, Ohio

Professor Albert Schmutz, until recently Dean of the School of Music of Bethel College, Newton, Kansas, gave a very enjoyable musical program at the Grace church Pandora Ohio, June 17th.

Reports from the week-end retreats conducted at Carlock, Illinois and at Green Lane, Pa. indicate that the retreats were well attended and contributed much to the young people who availed themselves of this opportunity to meet outstanding Mennonite religious leaders in a several day's conference. The attendance in both cases was gratifyingly large.

Rev. Paul E. Whitmer of Bluffton, Ohio conducted a series of meetings at the Sterling Avenue Mennonite church, Kitchener, Ontario, June 3-17. His addresses were of a two-fold nature. The first week he spoke on Christ and the second week on Discipleship. On Sunday, June 17th an afternoon session was held at which two subjects were discussed "The Sunday School Teacher" and "The Influence of the Sunday School". Following these Rev. Whitmer gave an address on his recent trip through "The Holy Land". A reading and several musical numbers concluded the program for the afternoon. This two weeks series of meetings was a great inspiration to the congregation for one could not help to become conscious of the fact that the joy of Christian living depends upon the personal intimacy between the Christian and his Christ. There were a number of confessions as a result of the meetings.

Dr. J. E. Hartzler, with a party of eight left New York, June 2nd, on S. S. Ceric for a tour of Europe and Bible lands. The party consists primarily of former students of Bethel and Goshen college and Witmarsum Seminary. The purpose of the tour is primarily to visit the Bible lands. In general the route will include England, Egypt, Palestine, Syria, Turkey, Greece, Italy, Switzerland and Germany. Stops will be made at London, Paris, Alexandria, and Cairo, Egypt; at Jerusalem Bethlehem, Bethany, Jericho, Jordan River, Dead Sea, and many other points in and near Jerusalem. Samaria and its many points of Biblical interest; the Sea of Galilee, Tiberias, Magdala, Bethsaida, Damascus, Balbeck, Lebanon, Beyrout Smyrna, Constantinople, Athens, Naples, Pompeii, Rome, Florence, Venice, Milan, Lucerne and perhaps Geneva. A few of the party will go on into Germany and perhaps Austria. Most of the party will reach New York on their return about August 12th.

Mr. O. B. Gerig of the American Friend's Service Committee expressed himself as follows in a recent personal communication: "My observation is that the personalities in the Peace Movement or the general reform movement can be classified in about four categories, namely, saints experts propagandists, and pugilists. Everywhere one finds a few of the saintly type who radiate goodness and whose being in influence makes for harmony, reconciliation and understanding. Then, there are quite a few experts who write shorter or longer treatises on international law or produce well documented pamphlets on certain aspects of historical, economic or political institutions in the world. Then there are also quite a few propagandists who are neither very saintly or very expert, but using various arts of persuasion, spread a good deal of popular knowledge in a superficial manner to such audiences as they can attract. Finally, there are a great many pugilists, even in the peace movement whose general attitude and demeanor, as far as regards the social order, is in terms of perpetual conflict and struggle and who are ready to fight for any just cause, indeed generally looking for those persons and groups with whom they can have a controversy. Perhaps my classification is a bit too simple, but if there is any truth in it it gives one a chance to determine with which group and by which method he wishes to be classified. A proper mixture of the saint and the expert would seem to me to be the best combination.

LIBRARY X

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

July 31, 1928

EDITORIAL

AL SMITH AND THE SALOON

THE CONSEQUENCE OF SIN

Payson Miller

KEEPING THE FAITH. V.

C. Henry Smith

FROM SIDON TO JERUSALEM

Howard Liechty

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The Editor's Chat

The Upland church is at present enjoying a series of addresses by Prof. Jacob Quiring from Bluffton College. The general theme of the addresses is "The Glorious Message of Christ." Prof. Quiring attended the Pacific Coast Conference at Colfax, Washington, and served as one of the leaders of the Young People's Retreat. After the Retreat he, upon the request of the Conference, began a tour of all the churches in the Conference. His messages are helpful and are being well received.

The Mennonite church farthest south in California is located near Escondido, thirty-four miles north of San Diego. I had the pleasure of taking Prof. Quiring by auto to visit this church. En route we stopped at several of the old Franciscan Missions, the San Juan Capistrano, the San Luis Rey, the Palo, and the San Diego Mission. A few of these are well preserved but for the most part their glory has departed. Their ruins speak of another day. In the name of God and the King of Spain, the founders of these early missions set out to save the souls of the "gentiles", the thousands of Indians who originally inhabited the country but who have since all but disappeared. It is a strange fact that the coming of the white man in the interests of religion meant also the beginning of the end of Indians. It turned out that the evil habits which the white man introduced sounded the death knell of the Indian tribes. At San Juan Capistrano there was once a congregation of 1500 Indian Christians. Four years ago the last of the descendants was buried. The ruins of these twenty-one missions between San Diego and San Francisco seem to spell nothing but failure. But it is easy to underestimate their importance. Their founders were devoted zealous, consecrated, self-sacrificing men of God, who lived up to the best light they had and who went through fire and suffering of every description to help the Indians. They brought a new civilization into California, and by heading off the Russians who were making inroads from the north, they made it impossible for a stronger European country to gain a foot hold on the west. One can only guess at what might have happened if things would have been otherwise, but it seems likely that except for the worl of these Franciscan Missions in the latter part of the eighteenth century, California would today not be a part of the United States.

What was probably the largest religious gathering ever held, took place at the Holly Wood Bowl on Sunday evening during the World's Sunday School Convention at an open musical session of the conference. It was an open session, out in the open air, and open to others besides delegates. Thirty-five thousand people were in attendance. The program consisted of a musical festival. many different nations singing their native music.

I must give a few other personal impressions regarding the World's Convention. It was a big convention, the biggest ever held. Los Angeles would have no other. Things and events in Los Angeles are invariably described by adjectives ending in "est" or preceded by "more". Over seven thousand and six hundred delegates, representing thirty-three foreign countries and forty-four denominations were present. It is not to be supposed that all of these were experts in Sunday School work. Some came because they could afford it, others because it provided a nice vacation, and still others because they make conventions of any kind their business.

The sectional meetings, of which there were many, were held in the various churches throughout the city. The central meeting place was the Shrine Auditorium, a new and commodious and beautiful building. The immense platform contained thirteen hundred chairs for the choir, the speakers, committees and delegates of greater and less distinction. The singing was inspiring and the addresses were on the whole very good. The program was crowded and a regular attendance of the sessions proved to be wearisome. During some of the sessions there were as many as ten addresses. Many of these were read from manuscript and some were spoken with a foreign accent which made them difficult of understanding. There were of course high spots in the program which were superb. Among these were the devotional addresses by Dr. W. Y. Fullerton of London, the address on the Brotherhood of Man by the eloquent negress, Mrs. Burroughs, the report of the Jerusalem Missionary Conference by Dr. Luther Weigle, and the addresses by Daniel Poling of New York.

One was impresed with the immense progress which the Sunday School movement has made and is making all over the world, as reported by the delegates from various sections. In England, on the Continent, in Australia, in South America, in the Near East, in the Far East, everywhere there is great progress being made in Sunday School work. The hope of the world, it is being recognized, lies in teaching and training the children in the principles of Jesus Christ. In the Seminary groups special attention was given to such subjects as the training of leadership, the youth movement, daily vacation Bible schools, week day religious education, the Sunday School curriculum and special young people's problems. A strong sentiment in favor of prohibition was manifested in the hearty and repeated applause which references to the subject brought. President Poole, Daniel Poling, and others see in the proposal of a certain candidate for president a real menace to the country. It is evident that the Sunday School forces of the country are opposed to any wet candidates. Next November we shall see how much influence the Sunday Schools have in this direction.

Sincerely yours

Lester Hostetler.

Upland, Calif.

CALENDAR OF EVENTS

August 23 - 30 —
Bethel Retreat at Newton, Kansas.

August 28 - 30 —
Missouri - Kansas Conference at Hesston, Kansas.

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EDITORIAL

WORLD'S SUNDAY SCHOOL CONVENTION

The largest World's Sunday School Convention ever held just closed at Los Angeles. The total registration amounted to 7,631 representing 33 countries and 44 denominations. Sir Harold Mackintosh of Halifax, England, was elected president of the next convention and the meeting place will be in Rio de Janerio, Brazil, in 1932.

THE ASSASSIN'S BULLET

President-elect Obregon of Mexico who only a few weeks ago was the unanimous choice of his countrymen for the highest office in the land, is dead at the hands of the assassin. During his term as president in 1920 to 1924 he did much for the common people of Mexico and thousands of people turned their eyes to him as the leader who would further order and prosperity among our neighbors to the south. A man of the highest personal integrity and ability, his death is a serious loss not only to his own country but to the rest of the Americas.

Mexico has for years been in turmoil and this new crime will give some people added reasons to think that the country is not able to govern itself. It may be so. But let us not forget that three of our own chief executives fell by the assassin's bullet.

UP IN THE AIR

"No more worlds to conquer" was the complaint of an ancient general. He was of course mistaken. The whole western world was unknown when Alexander the Great so spoke. But since then things have changed. The world is now conquered. Geographically speaking there are literally no more worlds to conquer. Practically every square mile of land is known. Every part of the sphere has been trodden by the foot of man. And now with the coming of the airplane daring spirits go up in the air and make mad dashes for the north pole and what not. And the rest of us are up in the air trying to keep the account of their adventuring straight in our minds. The attempts to reach the north pole reveal a great deal of daringness and courage but in our opinion not much wisdom. The north pole has little to commend itself. It has already been discovered and subsequent visits can add no important knowledge and results in the loss of valuable lives whose skill and courage would become great assets if expended in other directions. The man who recently rolled over Niagra Falls inside of a specially constructed steel ball, too, has a marvelous combination of daring and stupidity. What shall be said of the men who raced on foot from Los Angeles to New York?

GOV. SMITH AND THE SALOON

In the message which Gov. Smith sent to the Democratic National Convention at Houston, repudiating its utterances on the liquor question and declaring his purpose of being a candidate on a platform of his own so far as that issue was concerned, he used the following language:

I am satisfied that without returning to the old evils that grew from the saloon, which years ago I held, and still hold, was and ought always to be a defunct institution in this country, by the application

of the Democratic principles of local self-government and States' rights, we can secure real temperance, respect for law, and eradication of the existing evils.

In an editorial, printed the day after the convention and after Gov. Smith's pronouncement had been made public, the Christian Science Monitor said of him:

He is entitled to the vote of every citizen who would re-establish the open sale of liquor in the land and call back the saloon with all its infamies.

The charge is made that the Monitor ignored the Governor's denunciation of the saloon, and his assurance that it "'was and ought always to be a defunct institution in this country." That this charge is baseless will be clear to anyone who will study with even reasonable care the legislative record of Alfred E. Smith as a member of the New York Assembly and later as its Speaker. This record was published in the Christian Science Monitor on June 24, 1924. It occupied more than a column of space and enumerated no less than twenty-four instances of his vote being cast in favor of the saloons on legislation pending for their regulation. When local option was up Assemblyman Smith invariably voted against it. When efforts were made to amend the notorious Raines Law, and to regulate the so-called hotels operating under its sanction, the vote of Assemblyman Smith was in opposition. When the effort was made to check the delivery of liquor in dry territory, Speaker Smith accomplished its defeat. When the astute scheme was devised of making hotels in local-option territory superior to the law, and authorizing them to operate bars, Assemblyman Smith voted for it. When the Walker Bill came up to extend the hours for selling liquor, in saloons, mark you, Assemblyman Smith supported it. His vote was cast in favor of removing all zone provisions protecting churches and schools from the establishment of saloons in their immediate neighborhood, and as Speaker he engineered the passage of a bill permitting the establishment of saloons within 200 feet of a private school.

This is but a hasty enumeration of some of the more notable instances of Alfred E. Smith's political service to the liquor interests. Naturally the existence of this record makes his expression of abhorrence of the saloon difficult to accept as being in entire good faith. If years ago he thought the saloon to be a defunct institution, why did he so perpetually and persistently, by the exercise of his power as a member and Speaker of the Assembly, strive to breathe into its nostrils the breath of life? A politic utterance by a hopeful candidate cannot undo the record of a lifetime of political subservience to the liquor interests. (Christian Science Monitor, July 7.)

THE BROTHERHOOD OF MAN

"I never did it before and I shall probably never do it again" remarked a lady from Louisiana, a delegate at the World's Sunday School Convention. She referred to the fact that she ate her lunch at the same table with two negroes. "We (the white people of the south) like the negroes and we are their friends" she continued, "but we don't eat with them." It is a question to what extent the fraternizing between blacks and whites should go. Most people agree that inter-marriage is undesirable. On the other hand it is evident that discrimination against the colored people is carried frequently and in divers places beyond the measure of Christian propriety. At the Houston convention, for example, a section of one hundred seats were reserved "for colored people only." The reserved section was fenced off with chicken netting. In the words of Mrs. Murroughs, eloquent negress orator, justice and righteousness can exist between the races without making the negro whiter or the white man blacker.

WORLD'S S. S. CONVENTION PRONOUNCEMENT

One of the significant committees of the convention was the committee on Pronouncement of which Dr. Luther A. Weigle was chairman. The report of this committee follows:

The World's Sunday School Association, assembled at Los Angeles in its Tenth Quadrennial Convention, with eight thousand delegates present from fifty nations, representing a Sunday school enrollment of thirty-two million, sends greetings to all who are interested in Christian religious education throughout the world.

In the four years since our last meeting at Glasgow, three world-conferences of representatives of the Christian churches have been held, at Stockholm, Lausanne, and Jerusalem. We rejoice in the results of these conferences, and in the evidence thus afforded of a growing world-fellowship in Christ which transcends differences of race, nation, theological doctrine, and ecclesiastical policy. We are glad particularly to acknowledge as an expression of our own convictions, the pronouncements of the Jerusalem meeting of the International Missionary Council on the Christian Message and on Religious Education.

We affirm our loyalty to Jesus Christ. He has revealed to us the character and purpose of God. By the power of His Gospel men are freed from sin and saved to newness of life. In Him is the hope of the world for individual redemption and for social regeneration. Our allegiance is to a Divine and living Saviour; our message is the unchanging truth of His Gospel; our unfailing resource is His life-giving Spirit.

We claim for Christ the full powers and the whole personality of man. We believe that education and religion belong together. Each at its best involves the other. Only by the undergirding of religious faith can education most surely establish devotion to moral principle. Only through education can religion bear its full permanent fruit in the enrichment of life.

We record our conviction that the principles of modern educational theory and practice lend themselves to the fulfillment of the Christian purpose more naturally and readily than did older, more formal and material-centered systems of education. We rejoice in the evidences that educators generally are increasingly concerned, not only that education shall issue in the development of character, but that characters shall find its true foundation and motive in relation to God.

From all lands there have come to this convention evidences of a religious-educational awakening among the churches of the world. There is a new emphasis upon the teaching function of the Christian churches everywhere to share in this movement, to conceive their own life and work in educational terms, and to promote the growth in grace of those within their influence, till all attain "unto the measure of the stature of the fullness of Christ." Evangelism and religious education belong together. Evangelism denotes the Christian purpose; religious education, the normal method of its fulfillment. Evangelism is barren if it be without educative result; religious education that is not evangelistic is not Christian.

We would cooperate with all forces that contribute to the high end of Christian religious education to which we dedicate ourselves. Conscious of the limitations of the Sunday school, we are especially concerned that this institution, which has spread throughout the world and has opportunity and access which are open to no other, shall render the greatest service which the grace of God, through human intelligence and devotion, enables it to accomplish.

The Consequence of Sin

Payson Miller

Our subject has engaged the attention of theologians, religionists, and moralists in nearly all lands and times. There is a universal sense of distinction between attitudes and deeds that are right, and attitudes and deeds that are wrong. There is a universal sense that one ought to do right rather than wrong. There is also a corollary sense of distinction between the consequences that must be attendant upon right or wrong attitudes and deeds. Religious literature is replete with attempts to point out the varying consequences of right and wrong doing. We find justification for a new discussion of this question in the fact that much new knowledge, and much past experience probably enable us to come more closely to the truth than have the past discussions.

All our thinking upon religious questions is, of course, colored by our Christian background. Since in Christian theology, there has been more emphasis upon the consequences of sin, than upon the consequences of right, we too will approach the question of the consequences of our deeds, from the point of view of the consequences of sin.

Now I want to make clear at the outset that the consequences of sin are not so much definite punishments, as they are definite failures. The consequences of sin must not be held over one as a sort of threat to deter him from evil doing. Rather one must be incited to right doing by being shown what he misses by wrong doing. This then is our first important thought about the consequences of sin. These consequences are not so much definite punishments, as they are definite failures to be what one knows he ought to be.

Perhaps this point should be made a little clearer. Traditionally we are accustomed to saying that one who sins is lost. This is true. But what do we mean by being lost? Dean Bosworth of Oberlin College said, "A man is lost when he is away from the person or place to which he belongs, and is in danger of not being able to get back." No one can possibly know in detail, what happens to a person who is completely lost. All we can say is, that he has failed to return to the persons or place to which he belongs. We should have no difficulty in visualizing this point in view of the many aviators that have been lost in recent months. No one knows accurately what happened to them. All we know is that they failed to return to us. The consequences of sin are that the sinner is lost, either partially, because he is in great danger of being unable to return, or completely, because he has altogether failed to return to where he belongs.

Let us say once more, that our concern must not be to imagine all sorts of possible consequences to a lost one, but rather our concern must be to so equip ourselves and others, that we may steer the straight course outlined by a divine geographer. If we miss this course, we sin. What happens to us if we miss, one can only guess.

Now let me make a brief classification of the consequences of sin, to help us think through this subject. The consequences of sin may be divided into the immediate and the eternal. Let us take up these two classes, one at a time, taking the last named first.

What are the eternal consequences of sin? I put the question in this way, because so it comes to most minds. However, I must say once more, we can not know in detail, what will be the eternal consequences. The most we can do is to see wherein and in what way our lives have eternal consequences, and guide our conduct accordingly. Let us then apply ourselves to seeing how our lives have an eternal significance rather than to attempt at discovering exactly what that significance will be.

I stated a moment ago, that our chief concern

must be to steer the straight course outlined by God. I said also, that if we miss this course we sin. Now how can we know, whether or not we are on that course? We may know by judging for ourselves whether or not we are acting with honesty, sincerity, and in complete devotion to the right as we see it. The important thing for our present discussion is that it is the eternal purpose of God, that we should do right rather than wrong. Therefore every right or wrong we do, has eternal consequences because it affects the purpose of the Eternal One. This then is how our deeds have eternal significance. We are living in a world guided by the purposes of an Eternal One. We are involved in these purposes. We may oppose them, or we may comply with them. Whatever we do, affects the eternal purposes in some way.

Let us linger on this point. The one thing we are sure of more than anything else, with respect to the consequences of sin, is that sin puts us out of step with eternal purposes, and thus has consequences affecting those purposes. Just what these consequences are or will be, we cannot know, because we cannot know the whole purposes or mind of God. Is it not enough for us to know that whenever we do wrong we are acting out of harmony with eternal purposes. Hell in its various conceptions, in various places, is an idealization of the reward fitted for evil doing—an idealization by men who hated evil intensely. Can we not derive this same hatred of evil merely from the knowledge that sin is opposition to the purposes which an Eternal One is seeking to fulfill in His creation.

Perhaps we can better see our relation to God's purpose through a simple illustration. Let us suppose a wise, loving, intelligent father who is bringing up a number of children. The father plans the family affairs wisely and with foresight. As the children grow up, he cannot tell them all his plans, and the reasons for them. If his children love him, they will have faith in him, even in the things they do not understand. Every disobedience to his plans, will delay or thwart the fulfillment of certain of the father's purposes. To a child who loves his parent, consciousness of having wronged the father's purposes will be sufficient punishment for disloyalty. Rather, I would like to say, to a child who loves his parent, consciousness of the effects of his deeds upon the father's purposes will be sufficient motive for loyalty. A child who loves his parent, will not be guided in his conduct by expectations of penalties, or hopes of rewards, by candy or whippings, but simply by love for his parent. So in our relations with the Eternal One, we must be guided by love for the right because it is the purpose of the Eternal One that we should do right. Every wrong we do has eternal consequences, in that it delays, to however slight an extent, the fulfillment of certain eternal purposes.

We should hesitate here a moment to preclude any false impressions which one may obtain from our illustration of the relations between a father and his children. This illustration is harmless if we assume that the father is truly wise and kind. In many cases loyalty to God, requires disloyalty to the purposes of one's own parent, because the parent is only partially wise or kind. The Eternal One, we believe, to be perfect in knowledge, and so his voice should be heeded above all other considerations. Jesus is one of the best illustrations of what one must do when there is a conflict of loyalties. He listened to the voice of God, thus breaking so completely with his family that his mother and brethren thought he was out of his head. I wanted to mention this need for caution in the degree of loyalty which should be expected of child to parent, because, while as a rule, such loyalty is most admirable it should not narrow one's range of loyalty to God.

Now let us summarize our thoughts for a moment. I have been saying that with respect to the consequences of sin, we are sure all sin has eternal consequences because it affects the movement of eternal purposes. It is this movement of eternal purposes, and not any possible evil results to ourselves, that should be our chief concern. Let us fix these thoughts clearly in our minds. Let us visualize a world where everyone enjoys an abundant life—for this is the goal toward which the voice of God within seems to point. Let it sink deep into our consciousness that every contribution we make toward such a world is a contribution to eternal purposes, and every obstacle we permit to come in the way of this goal is a hindering of eternal purposes. While we must be conscious that the goal I have here mentioned may not be the final one, it is the one toward which the voice within seems to point. The important thing is that a knowledge of God's purposes, and devotion to those purposes, should be the passion and joy of our lives.

Let me now point you to the attitude of Jesus on this question, as it is recorded in the gospels. He is reported to have said, "I must do the will of my Father." Again he is reported to have said, "I and the Father are one." I believe we can say in perfect honesty, and should say with great emphasis, that the course of Jesus' life was determined by an impressive vision of what He might accomplish if He yielded himself completely to His Father's will, rather than by a vision of what would happen to Him if He were self-willed. The men who accomplish great things in the world, are those who act from a love for the good, and not those who feel impelled to do good, to avoid evil consequences.

There is one thought which I have not mentioned explicitly, but which no doubt has come to the minds of many of you. It is this. Is not man naturally so thoroughly selfish that he has no concern for the ultimate good of all men. This is not true. It is true, that many sink to such a level of selfishness. However, many also rise to a level of magnanimity where the progress of all mankind is of greater concern, than the particular course of their own lives. No one is

entirely unselfish. This cannot and should not be. Each one seeks his own good in one form or another. One may do this without neglecting the good of all, because the greatest good of each is found in the greatest good of all. So in surrendering ourselves to the eternal purposes of God, we are finding the most abundant life for ourselves, as well as promoting it for others.

Now we have spent so much time talking about the eternal consequences of sin, that we may have almost forgotten that we were to also consider the more immediate consequences. Let us then turn to these immediate consequences.

We said at the beginning of our discussion, that one is lost when he is away from the person or place to which he belongs, and is in danger of not being able to get back. The immediate consequences of sin are that they endanger one's chances of being able to return to the mode of life which one knows to be right. To illustrate the immediate effect of sin, let me retell an incident described by Rev. Scribner, in his book, "The Portion for the Children."

"In the corner of the porch of the house where we spent our vacation a great gray spider had spun her web. She was big, and watchful, and ugly looking. And whenever we ate a meal on the porch, several yellow jackets were always flying around the table. Often I wondered which one would win in a fair fight. Here was the hornet with her hard, strong, yellow and black armor, and with her poisoned dagger, her jaws strong enough to tear off pieces of wood, and her glittering wings. Here was the spider, with her big, soft body with no armor and no wings. I wanted to see which one was the stronger. So one day I clapped a tumbler over a hornet as she settled down on the table and let her go in such a way as to make her fly straight for the web. Perhaps it was rather a cruel thing to do—but at any rate I did it. And then I watched to see what would happen.

"And do you know, there wasn't a fair fight at all. The hornet did not have a chance. At the first touch of her body on the spider's web, there was a rush—the spider threw a lasso, and before you could snap your fingers was back safely out of reach, with one turn of that silken cord already around the hornet's body, and with the cord ready for another rush." Over and over she spun around until, in less time than it has taken to tell it, she had that terrible fighting insect tied helpless. Then the spider calmly carried the hornet to the corner where she lived, killed her and sucked her dry. The next morning the empty suit of armor was found on the floor below.

"How easily the hornet could have won, if she only could have got at the spider. Every advantage was on her side except that tiny silken cord, that fold by fold tied her helpless." So it is with sin. Little deviations from the right, if repeated frequently, will finally make one helpless. Sin binds one so that he is in danger of being unable to return to where he belongs, namely in the line of the honest and sincere motives and complete devotion to the right as he sees the right. The immediate consequences of sin, are thus, that the sinner is less than he knows he ought to be, and he is constantly made more and more helpless to shape his conduct and character as he would like to.

One could go on to point out the consequences of sin in a more concrete way. He could picture on the one hand the individual who has sunk into the depths of sin, and on the other hand, one who has lived uprightly before God and man. The contrast would not only grieve God, but man also. One could go further to show in the future generations the effects of this man's sin. Innocent ones may be handicapped socially and made to suffer physically. Only through persistent effort can the effect of this man's sin be finally overcome. Again we could picture a world in which love, justice, truth and virtue predominate, and contrast it with one in which envy, hate, lust and selfishness predominate. Not only is it God's will that we sin not, but it is also our great pleasure and opportunity to be upright, and thus sin not.

Let us remind ourselves in closing that all we do has farreaching consequences, because our deeds affect, adversely or favorably, the eternal purposes of God, and they make or mar our chances for being all that we ought to be in this world.

Keeping the Faith. V.

The Story of the Mennonites During the War.

By C. Henry Smith, Ph. D.

(Continued from last issue)

This is the fifth installment of the last chapter of Dr. Smith's recent book on Mennonite history, "The Coming of the Russian Mennonites, an episode in the Settling of the Last Frontier," which is just off the press.

Dr. Smith, who holds the position of professor of history at Bluffton College is also the author of "The Mennonites," and "The Mennonites in America."—Editor.

It was not until the spring of 1918 that a fairly constructive program had been worked out by the War office; and even then there were still frequent cases of rough treatment due to the inability of the department at Washington to keep close touch with all the details of the work that was being carried on by the vast military machine in charge of organizing the army. On March 18, 1918, upon the suggestion

of the War Secretary Congress passed a law permitting the department to furlough out certain men in camp for agricultural purposes whenever it was deemed advisable. On March 20, the President for the first time defined non-combatant service. On April 22, the War department completed its program for the conscientious objectors who refused all work under the military control. First of all a Board of Inquiry was appointed to visit the various camps in which conscientious objectors had been segragated, and weed out those who were sincere from the spurious ones. Such as were found to be sincere were to be sent to a detention camp at Ft. Leavenworth from whence they were to be furloughed to farm work. Court martial was provided for three classes, the insincere, the defiant, and such as were engaged in active propaganda among their fellows. The first class was to be sent into the ranks, while the other two were to be given prison sentence.

This program was never fully carried out. Had that been done the problem of the objector would have been fairly satisfactorily settled. Farm furloughs was the kind of work all would have been glad to take, as well as reconstructive work of some sort in France. Farm furloughs were not everywhere successful due to the antagonism against the objectors in the communities to which they had been sent, and so, many were retained in camp to the end. Almost to a man they had been declared sincere by the Board, and yet a number were sent to Leavenworth instead of the farm on a techinal charge of "wilfully disobeying military orders" a charge without which of course there would have been no conscientious objectors at all. Those who went to Leavenworth therefore were not transported to a detention camp, but sentenced to prison.

In the meantime while the young men were valiantly contending for their non-resistant principles in the camp, the church committees already spoken of gave them support as they could, representing their cause at Washington, visiting them in camp, and often interceding in behalf of more humane treatment for them before camp officials.

At a session of the Western District Conference committee at Newton, Kansas on June 22, 1917 at which representatives of the Krimmer and the Mennonite Brethren were present, it was decided to send Kliewer, Richert, and Krehbiel to Washington with a view of requesting complete exemption for the conscientious objector; failing that then some form of agricultural service not connected with the military department of the government; then thirdly Red Cross work either abroad or at home; if they failed in all these then they were to attempt at least to find out what the president regarded as non-combatant work. The committee interviewed numerous Senators and Congressmen, General Crowder, and Secretary Baker; but they were unable to see the President. All these received them kindly, and heard their requests sympathetically, but without any definite assurance of an early solution of their problem. In a letter which the committee sent to General Crowder on July 2, regarding the kind of non-combatant which in their opinion would meet the scruples of the conscientious objectors, they mention irrigation projects, farming of public lands, drainage projects, building of bridges, supervision of family relief, clerical work, Red Cross abroad and reconstruction work, and work abroad caring for the sick and wounded, any kind of work in fact which had for its aim the support of human life, outside of the military establishment.

The committee supported the men in camp in their refusal to accept work of any sort. The service which the President declared to be non-combatant in 1918, in the Medical, Commissary and Quartermaster departments, did not clear up the situation any for the absolutists; for all of this work was still a part of the war program. When the war department finally realized during the summer of 1918 that no amount of coercion or threatening could shake the religious convictions of the objectors not to participate in any way in the war program, they decided to meet his scruples. On July 13, 1918 the committee was advised by Assistant Secretary Keppel, who had charge of the Conscientious Objector division, that the department had devised a new form of hospital service which he thought would fully meet the approval of all those who had thus far refused non-combatant service on religious grounds. The committee after this interview returned from Washington feeling that the governmental authorities were honestly endeavoring to meet the needs of the conscientious objectors. On its return the committee reports of their constituents—

> "We feel that we should state it as our conviction that the heads of the war department are sincerely endeavoring to handle the problem of the non-resistance citizens with a most sympathetic spirit of kindness, fairness, and considerateness, careful that the individual freedom of conscience should be sacredly respected and shielded. That such a spirit prevails at Washington in this trying time may well be recognized by all Mennonites as a cause for deepest gratitude to God and the Government.

The form of this new service is indicated by an order issued on July 30, 1918 by Adjutant General J. B. Wilson, and sent to call the department commanders—

> "Work in the reconstruction hospital of the medical corps is hereby designated as a special class of non-combatant service. It is found that certain men evidently sincere in their objections to accepting any existing form of non-combatant service would be willing to accept work in aid of men who themselves are not returned to military service. Men assigned to such work should be

granted certificate limiting their service to this particular branch of the medical corps.

Thus as a result of the stand taken by the conscientious objectors themselves, and through the efforts of this committee, together with others working toward a similar end, the war department finally worked out a solution for this problem which was fairly satisfactory for all parties during the remainder of the brief period of the war. Just how much the committee above contributed to this result we are not able to tell, but of all the various Mennonite committees that had occasion to represent the different churches at Washington, that of the Western District undoubtedly, because of the high degree of intelligence, the broad sympathy, and superior tactfulness of its personnel, was the most influential with the authorities.

Unfortunately, however, this solution came a little late to be of the greatest service either to the Mennonites or to the government. Some seventy-six sincere Russian Mennonites had already been sent to Ft. Leavenworth, and the rest were still in camp marking time. Only a few had been admitted to farm furlough, or to the Friends Reconstruction work abroad. For the future no doubt had the war continued any time, the results would have been much happier.

Not only were the conscientious subjected to the greatest abuses in camp; they were also most bitterly reviled and denounced by the entire press of the country, The Kansas City Star and Chicago Tribune being among the papers of the middle west that were especially severe against them. There were very few voices raised in their behalf in the pulpit or platform. Everywhere they were denounced as slackers, cowards, parasites, draft dodgers; the most charitable epithet applied to them was that of religious fanatic. Such men as Theodore Roosevelt, always intolerant of any opinion contradictory of his own, were most vindictive in their utterances on the subject. In a speech delivered in Brooklyn during one of the bond drives, Roosevelt suggested that all men who had consciences against war services should be sent to the most dangerous points of the front line with shovels to dig trenches; or be placed upon mine sweepers; they were not fit to live in America, he said, and ought to be denied all political rights. It was only such journals as the Survey, the Nation, and the Republic, and such organizations as the National Civil Liberties Bureau that dared lift a finger in behalf of freedom of speech, and liberty of conscience. They gave the abuses heaped upon the conscientious objectors in camp and prison wide publicity which no doubt contributed greatly to the abolition of manacling, and other severe measures that had been permitted at first.

While much of this bitterness must be traced to war madness, yet some of it no doubt was due to a failure to understand the character, and appreciate the point of view of the conscientious objector. The average citizen is so throughly indoctrinated all through his life in the school, from the pulpit and platform and by the press with the idea that it is his most sacred duty to come to the defence of his country with gun and sword whenever called upon, that unless he has been brought up in one of the non-resistant denominations which makes opposition to war as well as the taking of life for any purpose a fundamental religious doctrine, he utterly fails to appreciate how any one can have any conscience against the practise of warfare. Many regarded the conscientious objector an ordinary draft dodger, trying to shirk his honest duty; or endowed with a yellow streak that made him cringe from danger. Undoubtedly even under the most favorable circumstances there would have been considerable of opposition to the granting of special privileges and exemptions even on the ground of religious scruples; yet a better understanding of the real spirit of the conscientious objector might have disarmed his more intelligent critics at least of some of their bitter antagonism.

A coward he was not. The conscription act offered an easy way out for those who had scruples against war. Half the Mennonites, and nearly all the Dunkards and Quakers accepted this easy escape. But the other half of the Mennonites contingent in the camps, refusing to compromise with their consciences, took the hard way. Who dares to say they were cowards? Even Major Kellog, one of the members of the Board of Inquiry, credits them with both sincerity and courage. Certainly it would have taken much less courage to accept some clerical or other work in the departments designated as non-combatant by the president, with the approbation of their fellows, which they could have had for the asking, than to face certain guard house and prison sentence, physical punishment, and worst of all the curses of their comrades, by refusing to work. Neither was he a slacker. He was willing to do any kind of work, in the danger zone or out, if its purpose was to save life instead of destroying it; and if it was not connected with the military establishment. He was neither a coward nor a slacker; he chose the hard road, when every inducement was offered him to choose the easy one.

But even the warmest friends of the conscientious objector sometimes wondered whether he did not carry his logic to unnecessary lengths, whether at times he did not strain at a gnat to swallow a camel Why did he refuse to sow grass in front of his barracks, or join the kitchen force at the mess hall. For two reasons—to cook for the soldiers under military orders, and as a part of the military machine committed him as much to the whole killing process as if he actually carried a gun to shoot his fellow. Secondly, the whole purpose of the camp officials in their policy toward the conscientious objector was to break down his morale, to find somewhere in his logic, or by setting a trap for him to inveigle him into active service. If he could be induced to take

one form of service he might be led by easy stages into any other form. The objector knew the purpose of the army officers and drew the line at the only logical place, namely to refuse work of any sort connected with the military machine. That this was the situation at least in Camp Funston is shown in the following letter.

Nov. 18, 1917

Hon. Arthur Capper,
Governor of State of Kansas.
Dear sir;

Your letter of Nov. 10 accompanied by a petition from various Mennonites, addressed to Gen. Wood, has been referred to this office. I have carefully gone over these petitions and wish to advise you, that in every way we are carrying out the War department instructions in regard to the Mennonites and Conscientious Objectors. Further there is nothing we can do in the matter. If these Conscientious Objectors under the care and treatment they receive at this Camp can be talked into rendering any kind of work that is connected with military service by their fellow soldiers, it does not appear that their belief can be very solidly grounded.

Very respectively,
N. C. Shiverick,
Major Ad. Gen. U. S. A.

From Sidon to Jerusalem—A Panorama

By Howard Liechty

The modern traveller in the Holy Land translates travelling distances of days in Bible times approximately into hours. That is the difference between the camel or donkey and the automobile, and between narrow, stony paths and macadamized roads.

Sidon is 125 miles distant from Jerusalem, or an average driving time of seven hours. The seven-hour journey carries one over a wealth of historic lore, past and present, and within sight and touch of many a Biblical spot.

We leave Sidon from the base of the terrace of shells of fish from which Tyrian Purple was made by the Phoenicians, at present surmounted by the ruins of a Crusader Castle, drive southward on the shore of the Mediterranean for a quarter of an hour and reach the ruins of Zarepath where the prophet Elija sojourned with the widow during the severe famine. Here "the barrel of meal wasted not, neither did the cruse of oil fail." Possibly it was in this city that our Lord healed the daughter of the Syro-Phoenician woman. Crossing the River Leontes which rises near Baalbek in the great plain between Lebanon and Anti-Lebanon, we soon arrive at the town of Tyre. The town is now of little importance but to the antique-hunter, and acres of covered ruins show what it was formerly. It has become, in the words of the prophet, "a place for the spreading of nets in the midst of the sea."

Four miles off the road as we go on toward Haifa is an ancient tomb, still called in Arabic, "Qabr Hiram," or the "Tomb of Hiram." It may possibly be the tomb of that Hiram, King of Tyre, who supplied Solomon with cedars, cypress trees, and skilled workmen for the building of the Temple. Soon we leave the district so frequently mentioned in the Bible as "the coasts of Tyre and Sidon," pass Acre, that old city with its long history, cross the River Kishon where it empties into the sea, and use the sands of the beach as a track around the bay into Haifa at the base of Mt. Carmel. Haifa is the Greek and Roman Sycamenum, and is a place of small historical importance.

Our direction out of Haifa, following the base of Mt. Carmel, is generally S. E. Only a few miles out, after passing the large Jewish-owned cement works, we see a gigantic mound thought likely to be the remains of "Harosheth of the Gentiles," where Sisera kept those engines of war, his "nine hundred chariots of iron," and near where he met with disaster at the hands of the Israelitish army of Deborah and Barak. It was at a strategic position, guarding the narrow pass between the maritime plain of Acre and the vast Plain of Esdraelon, which stretched out gloriously before us. We speed on past many Jewish Colonies, into view of the mountains of Samaria, Mount Gilboa, Vale of Jezreel, mountains of Gilead, Little Hermon, Mt. Tabor, always along the north edge of and above Esdraelon. It is a fertile plain, and it has been a battle-ground in all ages. Egyptian Pharaohs, Canaanite kings, Israelite and Jewish warriors, Gideon, Deborah and Barak above mentioned, Saul, and King Josiah who was killed in battle here, have all led their armies across this plain to defeat or victory. The Greeks and the Romans, Crusaders and Saracens, Napoleon and Allenby have all fought within sight of where we are. As we move farther and farther away from Carmel, we look across Esdraelon and see at the southern extremity of that mountain a natural amphitheatre, the probable site of Elijah's great contest with the priests of Baal. We are told there is a spring there which has never been known to run dry, so that, even in the most severe drought, there was sufficient water to throw on the altar. The place is still called "El Muhraqa,"—"The Sacrifice." In the plain at the foot of the hill a small tel can be seen; the natives call it "Tel el Qusus,"—"The Mound of the Priests," and the Kishon is at the base. We remember in regard to the priests, that "Elijah brought them down to the brook Kishon, and slew them there."

After an hour of these rushing scenes and memories we arrive at beautiful Nazareth, high in the hills of Galilee. There are many traditional sites here, the unquestionable authentic one being the Virgin's

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Fount, the town's water supply today as in Christ's day, and where Mary undoubtedly often came, accompanied by the Boy Jesus, to get water.

Turning southward out of Nazareth we make a steep descent to the Plain of Esdraelon. We cross the east end of the plain where its width is about twenty miles, pass through several Jewish colonies, and see here and there some debris abandoned by the Turks in their retreat in 1917. This part of our journey brings us into a region of many Bible sites. On the slopes of Little Hermon are Nain, the scene of the raising of the dead man outside the city gate, and Endor, whither Saul went to consult the witch before his last fight and death, and Shunem, often visited by the Prophet Elisha. Mount Tabor, a remarkably symmetrical mountain dome, rises up beautifully at the east end of the plain. Far to the right, on the west side of Esdraelon, below the hills to the south of Mt. Carmel, is Tel el Mutasellim, the ancient Fortress of Megiddo, and also the pass leading through to the Plain of Sharon to the south west. Jezreel, the city of Ahab and Jezebel is off to the left, and the Valley of Jezreel permits a view down to the Jordan valley and beyond to the distant mountains of Gilead; and a little farther on our way is Mt. Gilboa, where King Saul was defeated by the Philistines.

When we come to Jenin, ancient Engannim, we begin our climb into the hills bordering Esdraelon on the south. From a point some distance up we look back and see, if it is a clear day, snow-capped Mt. Hermon ninety miles away, a towering glory. Little wonder that the ancients regarded that huge bulk with superstitious awe. We remind ourselves that Damascus lies beyond Hermon, in the desert, and we try to visualize Saul of Tarsus, urged by a great zeal to persecute those known as Christians, undertaking a laborious journey of that great distance nearly 2,000 years ago to carry out his mission. On our left, not far from the road, is another typical city-mound, or tel. This is Dothan, where Joseph found his brethren. Passing the tel which is the site of the old city of Samaria, we soon come to Nablus, or ancient Sachem, one of the Cities of Refuge. It is today the only home of the ancient Samaritan sect, numbering about 170 souls. They occupy a small, poorly situated section of the city.

Of great interest to us, because it is one of the most certain sites in Palestine, is Jacob's Well, just outside of Nablus. Sychar is only a few minutes' walk from the well. The mouth of the well is cut out of one stone, and is probably the original well mouth, on which Jesus sat as He talked with the Samaritan woman. Of course we are in the shadow of Mt. Ebal and Mt. Gerizim, between which lies Nablus.

Now we travel rapidly on among the hills "up" toward Jerusalem, still 1,000 feet above us in elevation, and about forty miles away. We pass Khan Lubban, one of the places from which wine was bought for use in the Temple services; Sinjil, a name derived from the name of a Crusader; ancient Gophna; Bethel; and Bireh, ancient Beeroth, the traditional spot where Joseph and Mary perceived that the Child Jesus was not with them and returned to Jerusalem to seek Him. Then in rapid succession we see Ramah; then the ruins of an ancient Roman road, almost certainly the road along which Paul was taken by the Romans by night to Antipatris, en route for Caesarea; then Nebi Samwil, or Mizpeh, the burial place of Samuel and the scene of heavy fighting during the last War; and finally Gibeah of Saul, birthplace and royal residence of King Saul.

We are now just outside of Jerusalem, on the last ridge, Mt. Scopus, before entering the city, looking across the valley at the old walls, only parts of which are seen on this side, other parts being ruined or hidden by more modern houses which have long since outgrown the restricted confines of the walls, like a garden fence being smothered in its vain effort to prevent the encroachment of the tall grass. Scattered over the mass of houses are numerous spires, towers, minarets, and domes, piercing the blue sky in beautiful carelessness and irregularity. "Before Jerusalem on the East," to our left, is the Mount of Olives, on its top the Russian church with its high tower; at its base the peaceful Gethsemane. This is the Holy City!

FROM OUR READING TABLE

"Is Life Worth Living" is the subject of an interesting article in the July 5 issue of the Christian Century, by Charles M. Sheldon. Sheldon has a love of clear humor and believes that a sense of humor would do away with many unpleasant situations:

I have come to believe that it is a lack of humor in folks which is the reason for much of the tragedy of this world. The theological quarrels between our solemn friends, the fundamentalists and modernists, would never happen if both sides were blest with a sense of humor. They have never learned to chuckle over metaphysics or to laugh over some of the absurdities of some of the philosophies. I honestly believe that one reason for some of the most bitter religious wars between brethren who on both sides called themselves Christian was not because of any real difference in essential beliefs to salvation, but because the warring brothers had been born without any sense of humor or had failed to cultivate what little they started with.

The "Morning Oregonian" comments on a recent automobile accident of Aimee Semple McPherson as follows:

Aimee Semple McPherson says that God intervened to save her when the automobile in which she was riding hurtled from the highway near Roosevelt, Wash. The machine demolished a fence, broke off a telephone pole and landed in a deep ditch, badly scarred by fence posts and rocks. Mrs. McPherson stepped from it, serene and unscratched, confident that a divine providence was watching over her and protecting her so that she might continue her work of redeeming the wicked world.

It occurs to us that the Los Angeles evangelist is putting a somewhat severe strain on the guardianship of the Almighty. It is to be noticed that the manager of Mrs. McPherson's tour reported that the automobile in which they were riding was

traveling at a 60-mile clip when an important piece of its mechanism gave way and diverted it into a ditch. Such speed is not only unlawful but endangers all others on the highway, some of whom may not be so confident of their own invulnerability as is Mrs. McPherson. We have a notion that the breaking of man-made laws, which are designed for the protection of all, is not condoned by the Father of all. Implicit faith is a beautiful quality but common sense is also an attribute to be desired. Long ago warriors in a righteous cause were told to trust in God and keep their powder dry.

We are inclined to think that Aimee at Roosevelt went uninjured through sheer good luck. We cannot reasonably ask for special immunity unless we first do our part to protect ourselves, with due consideration for the rights of others.

THE GENERAL CONFERENCE FOR 1929

Hutchinson, Kansas, has been selected as the gathering place of the Mennonite General Conference of North America. The Conference convenes some time during the summer of 1929 and is to remain in session for one week. The Mennonite Churches in and around Hutchinson have organized themselves into a general committee which is to have charge of the necessary arrangements in connection with the meeting.

Many factors entered into the choice of Hutchinson as the conference city. At a time when our schools are needing finances it was thought that by taking advantage of the kind offer of the Hutchinson civic groups the expense of building a tabernacle could be saved. Since the conference is to convene in the heart of the summer a place like the Convention Hall will prove to be much more comfortable quarter than a wooden structure would be. Then too, since no one church could handle the problem of lodging and meal service, in a city like Hutchinson the matter takes care of itself. Furthermore, Hutchinson is easily accessible from all points either by Santa Fe, Rock Island, Missouri Pacific, or Arkansas Valley Interurban.

It is well that the Mennonites are stepping out of their own immediate circles for this Conference. Perhaps the publicity which this step will afford them and the contracts which the delegates are bound to make, will prove to be a boon to a better understanding between these people and the outside world.

Arthur J. Garber, Secy. Conference
Publicity Comm.

Do You Know

1. When did the first Mennonite seminary of America come into existence?
2. Which was the first Sunday School in America?
3. When was the first Sunday School convention held?
4. What Sunday School was the first to have a library?
5. When was Christian Endeavor work introduced to the Mennonites for the first time?

Note. .This department of questions and answers on Mennonite Church History is conducted by Harry F. Weber, Ph. D., Meyerstown, Pa. Suggestions will be gratefully received. .The answers are found on another page of this issue.

Manners and Morals

VACATION ETIQUETTE

Elsie B. Burkhard

It had taken a good many years to build up their little home on the desert. The house still had only two rooms and these were furnished rather simply. Outside, however, the place was growing more beautiful with each season. Vines grew along the foundation of the house and here and there stretched up toward the roof. There was grass and a few small shade trees. Beyond these was a little acreage with garden and citrus fruit. Not much, to be sure, to those who have plenty, but an enviable portion and a haven of rest to the physically and spiritually broken that come to the desert every year. The two that lived here had health. They had the peace and contentment that comes from sturdy toil and a simple faith in God.

One day there came a tourist, a young man, a friend on his very first trip through the West. He came from a large city in a fertile river valley. He came from a spacious, well-furnished home. Perhaps it was because he came without invitation that he felt so little responsibility for making his visit a real pleasure to the elderly couple. Perhaps it was because he had missed the regular highway and wandered into a desert trail where the alkali dust rose in clouds and mesquite and catclaw grew rank and long and overhung the trail to scratch both driver and car, that he seemed rather nettled and unsocial. It may have been just a little characteristic thoughtlessness on his part that he failed to find some extenuating circumstance on which he could comment favorably during his stay in that desert home. Nothing seemed to enlist his interest. There was nothing for him to admire.

Of course, host and hostess were just a little hurt. At an age when both were being cut off more and more from community interests and more and more forced to find enjoyment in each other and their home, a fancied slight or injury mattered much. Not that their guest should have pretended to like what he did not like, or to feel what he did not feel. But he could have at least made an effort to find some one thing that interested and pleased him and said so to his host and hostess. Perhaps one should never "happen in" as a guest during vacation time if he or she feels unable to comply with this social courtesy. While everyone appreciates it, those who are nearing the sunset are always doubly appreciative of any little kindness shown them.

Note: Readers are invited to suggest problems in manners and morals for discussion in this column. Address your communications to

Elsie B. Burkhard
Tempe, Ariz.

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

August 5

PAUL IN A PAGAN COUNTRY

Acts 14:1-15.

Paul and Barnabas are now in the midst of their missionary journey and are having the experience and hardships of which we always think in connection with Paul's work. We remember from last Sunday's lesson that this first pair of Christian missionaries had entered Asia Minor, after leaving Cypres, and began their foreign missionary work in Antioch in Pisidia. Notice that last week's lesson began in Antioch in Syria and ended in Antioch in Pisidia.

Their stay in Pisidian Antioch ended in the usual way wherever Paul preached that Jesus is the Son of God. "The Jews —raised persecution against Paul and Barnabas, and expelled them out of their coasts."

Our today's lesson begins in Iconium, about one hundred miles east and a little south of Antioch. The other two towns in our lesson are Lystra, fifty miles south of Iconium, and Derbe another fifty miles east from Lystra. It is quite important to understand the geography of these missionary journeys. It adds interest and understanding to the lessons.

The work at Antioch (Pisidia) began in the usual way, for Paul and Barnabas entered into the synagogue and we can feel assured that their message continued to be, that Jesus is the Son of God. This message had a different effect upon the hearers. Both Jews and Gentiles heard Paul preach in the synagogue, and both Jews and Gentiles believed and in fact we read in Acts 14:1 "a great multitude believed." Paul's words also fell upon less sympathetic ears. Some of the Jews did not accept the Christ-Jesus as the Son of God—and these at once began agitating against Paul and Barnabas. This agitation led to physical violence for we read that these first missionaries were stoned.

The two Christian Exponents therefore fled from Iconium and entered further into the interior of this pagan country, arriving in Lystra where they also preached the Gospel. Here we find evidences of real pagan superstition and mythology, very similar to situations in which present day missionaries find themselves. The healing of the man who had never taken a step in his lifetime aroused the real paganism of the people present. At once Greek mythology was ascribed to Paul and Barnabas. These pagans of Asia Minor "lifted up their voice" to Jupiter (the father of gods and men) and Mercury (the servant and messenger of the gods). Thus we see that the people believed that these gods came among them in the form of men, instead of the power of God, through the Spirit, in Paul and Barnabas. The manner in which Paul and Barnabas were to be honored lends us further evidence of their paganism. Sacrifices were prepared to the honor of the gods which Paul "scarcely restrained" them from offering.

About this time Jews from Antioch and Iconium appeared, to undo the work of Paul and Barnabas, who so aroused the people that Paul was stoned and left for dead. However he regained consciousness and the next day left for Derbe where the "Gospel was preached."

Thus we notice two great opposing forces, (1)The Jews, and, (2)Paganism. The former might be called wilful opposition, the latter ignorant competition. Opposition and competition, these contented against the preaching of the Gospel. They are still present with us. However there are also encouraging rewards. Wherever the Gospel is preached there are still those who believe and those who request that the Gospel again be preached the next Sabbath. For these two reasons Paul could write the words of the golden text. "I know both how to be abased, and I know how to abound."

Are we faithful to God both in adversity and prosperity?

August 12

THE COUNCIL AT JERUSALEM

Acts 15:1-11

Last Sunday we left the two missionaries at Derbe, to which town they fled after Paul had been stoned and left for dead. From Derbe they began to retrace their journey and revisited all the places where they had preached that Jesus is the Son of God. Thus from Derbe they went to Lystra, Inconium, Antioch (Pisidia), Perga, Attalia (they had not stopped here on their way into Asia Minor) and from Attalia, a seacoast town, they sailed for their starting point, Antioch in Syria, "from whence they had been recommended to the grace of God for the work which they fulfilled." They told the fellow Christians what God had wrought through them and how they had preached a new gospel of faith to the Gentiles (Read Acts 14:21-28).

This introduces us to our lesson for it takes place at Antioch. It appears as if the Christian Church has always had its internal troubles. We meet such a case today. Circumcision was a Jewish sacred custom which, by some, continued to be practised after their conversion to Christianity. Paul and Barnabas had not required this practise in their missionary journey among the Gentiles of Asia Minor, being convinced that it was not a part of the Gospel of Jesus Christ which was based on faith, and circumcision was not related to faith. They had also the vision and example of Peter and Cornelius, and also that of Philip and the Ethiopian.

When Paul and Barnabas returned to Antioch it appears that believing Jews from Jerusalem came up to Antioch and emphasized the necessity of circumcision for the Gentiles in order to be saved. At once there was a conflict. It was therefore arranged that Paul and Barnabas, and several other of the brethren, were to go to Jerusalem to consult with the apostles and elders in the church there. This meeting to decide this issue is therefore called "The Jerusalem Council."

Paul could well foresee that this requirement would make impracticable the conversion of Gentiles to Christianity. Why must they first become Jews before Christians? Why attach an external and ceremonial condition to a gospel that is founded on faith? Why make externals a determining factor and thus establish such a church discipline which could bear no relationship to the condition of the heart and soul? God had blessed them in their work among pagan Gentiles when circumcision was not demanded, therefore why enact an extra discipline which was meaningless as far as faith in Jesus Christ was concerned? These were the practical problems which Paul saw. Therefore because it was in the first place meaningless, and in the second place an obstacle to the winning of converts, he discarded this Jewish custom.

The results of the Jerusalem Council is found in Acts 15: 6-21 and the return to Antioch is found in Acts 15:22-35.

This manner of settling church disputes commends itself to the church today. When men have differing opinions it is always wiser to meet and counsel together in some such council as we have in this lesson. Quite frequently such differences are enlarged and the chasm widened by long-distance antagonism when suspicious and false imagination do their disrupting work. This lesson suggests to us the Christian way of settling differences of opinion. This is true for individual, personal differences, church differences, or international differences.

Differences will not separate those who are truly united in Christ.

OPEN FORUM

A CIRCUMSCRIBED ISSUE

To the Editor of the Christian Exponent.

Christian Unity, especially as it pertains to all believers, is seriously hindered by diverse and untoward factors. So it should surprise no one to note the pretexts set up as justifiable evasions of this issue.

In the July 3rd issue of The Exponent, and upon the sound assumption that the burden for the unity of all believers is fundamental; Bro. Schnell propounds this searching question: "Why should it not be freely expressed, stressed and prayed for?" Are we afraid to trust a wise Father to answer such a prayer? Are we at variance with Christ who actually prayed to this end?

Although variously and less candidly expressed, the proposal that "You come under and we come over" is quite prevalent, and shows itself lacking in honesty and courage; for it waives responsibility.... shifting the load to the other party. In fact it must be an act of presumption for any group to nominate itself as the "Mother" church. However incorrigible the children, somebody is responsible for their birth and rearing. Finding it necessary to repudiate an offspring, would seem to require that very little be made of the maternal position.

Like-mindedness is indispensibly essential to a true Christian unity. But there is a lack of discrimination as to what constitutes this like-mindedness. The insistence for an identity of religious opinions monopolizes the foreground too much and shows itself at fault in two ways. It makes unity relatively impossible, from the fact that it is exceedingly difficult to bring any considerable number of people to a common understanding, except possibly upon general principles. It also fosters a zeal to coerce conviction, and this constraint has repeatedly resulted in division and in attitudes more hostile than brotherly.

It is highly important then, that we get straight on the fact that proper attitudes (involving the will) take precedence over correct opinions (involving the intellect) as ingredients in like-mindedness as related to the subject of unity. Knowledge is very good, but motives decide the character. True unity is more a matter of character than of personal opinions. It is a question as to whether we hate or love; are hostile or favorable; exclusive or Hospitable; unassuming or affected; tricky or honest; are cruel and mean or kind and gentle; inclined to candid deliberation or to secretive maneuvering?

To rank a unanimity of opinions above right motives, is to aggravate rather than solve the problem of unity; for this order represents an inverted scale of values?

I too have been advised, that if I could not submit to all the prescribed rules I ought to unite with some other church; as though it were a simple matter to at once surrender the fellowship of friends, life-long interests and the home church; to go to a strange church with which I had even less in common and there make a better fit. For a bishop to stay while advising such a move, apparently believing in it, requiring me to go when I could not see it that way, appeared to me as a bit of false logic. Was my membership of less consequence than his? But the grosser incongruity of this frigid unwelcome is the fact that it negates the Golden Rule. I have even been tempted to think there may be instances in which it is a close parallel to Peter's confession: "Depart from me for I am a sinful man."

We refused to move on. So in a short time every member in the Goshen church was required to sign a paper, with the stipulation that a failure to sign meant elimination. "Put yourself out" was the bishop's own interpretation; notwithstanding that he set this trap while we were entirely helpless. He claimed that there were no charges against us and yet refused to withdraw the offence. This action was neither ordered nor ratified by Conference and it violated the conference constitution.

While contending why I could not with my personal signature endorse some irregular practices involved in that paper this man snubbed me three times, and the third time it was in these words: "Rudy, you are about the only perfect man living. You had better go and start a church of your own." And Bro Schnell cites this: "If none can be found he should get himself a following and found another church. Carry these suggestions to their logical end and they necessitate individual denominations for each believer. This course therefore leads most anywhere but to unity.

For us to sponsor the subject of unity after having suffered an ecclesiastical ousting, affords some people a convenient come-back. In the Gospel Herald of February 18, 1926, an editorial contains this sentence: "Their actions prove the insincerity of their pleas, for had they really desired unity they would not have withdrawn fellowship in the first place." However, had this "with-drawal" been voluntary as the word implies instead of forced as it was in fact, this editorial insinuation might have been more in place. Having had long contact with the situation, I know too well the years of pressure and the later maneuvers that forced the issues, so that this withdrawal must be looked upon as an involuntary resort. We opposed division before. We oppose it today. We know from a recent and painful experience what it means to be thus ruthlessly served from our dearest interests in life. So we have no apology to offer, for we have not reversed our attitude favoring unity.

After serving for a third of a century under close communion, I naturally incline in its favor. But like some others, I also have my misgivings respecting its proper function. It is invariably bounded by the denominational line fence. For this reason it does not separate the good from the bad. I too have observed more differences and severer conflicts between members of the same body than exists between Mennonites and Methodists as denominations. Christian fellowship no doubt has its bounds, but there is evident need that we reconsider the place and practice of close communion.

There is a notion extant, because of the great number of denominations, that Christians must be very hostile toward each other. But the greater hostilities often exist within rather than between the denominations.

One often hears the fanciful argument that diverse denominations serve to accommodate differing inclinations, etc. This however justifies a social exclusiveness foreign to the principles of Christianity, and which is increasingly taboo even in the field of business and industry.

Undue stress upon certain doctrines on the part of some people has ever tended to make them abhorrent to others. Since there are those who in some measure walk by sight, externals have been dearer to many than the more abstract and fundamental principles. Externals have in fact played a major part in disrupting Mennonites, and they will have to be faced in the consideration of a reunion. Let us be aware of the fact, that these will be the most difficult matters standing in the way of a united church.

There exists a general notion that our differences ought to be overlooked. Yet it seems evident that in certain bodies there are tenets that are right, but neglected in others. To drop such matters would mean a serious loss to Christianity. Then, just as truly, there are practices wholly traditional, and to impose these upon all believers would only mean to accumulate encumbrances. So to overlook all our differences without deliberation, seems to be too lazy a way of attaining to unity. Generalizing about essentials and non-essentials also appeals to me as a type of loose thinking and is often received adversely by serious minded people. To slough off every difference would seem to discard too much

Why not face these things directly and through a common appreciation of their value arrive at a more wholesome unity?

No matter what our denominational or factional affiliation, we must therefore rid ourselves of the delusion that to say, "Unite", will work an easy miracle. We must consecrate ourselves to the stern fact that a united church represents a difficult and costly process. Unless we get this view-point many of us will never live to see much progress in this movement, a matter of importance on a par with missions. Our present indifference and superficial thinking on the one hand and our fearfulness and obstinacy on the other is not to the glory of God. Such things do not indicate a strong faith nor sound attitudes.

I would not be surprised if others see this issue from a different angle, or could turn up an opposite side. So on behalf of Christian candor, I grant them this privilege.

Sincerely,

Goshen, Indiana. Rudy Senger

NOTES FROM HERE AND THERE

The Chicago Home Mission conducted a Daily Vacation Bible School during the month of July. There were 115 boys and girls enrolled.

Do You Know

ANSWERS

1. Witmarsum Theological Seminary became a separate institution in 1921. Three graduates received the Bachelor of Divinity degree May, 1922.

2. The first Sunday School in America among any Mennonites was organized by Bishop Nicholas Johnson near Masontown, Pennsylvania, in 1842.

3. The General Conference Mennonites seem to have held the first Sunday School Convention. It was in session in the First Mennonite Church, Philadelphia, Monday, October 2, 1876.

4. The Logan County, Ohio, Amish-Mennonite Church where Jacob C. Kenagy and David Plank were ministers started a Sunday School in 1863-4. In less than a month after starting they had a library of eighty-nine books which cost $16.70.

5. The first Christian Endeavor Society in the Mennonite church was organized in the General Conference Mennonite congregation at Hereford, Pennsylvania, by Reverend C. H. A. van der Smissen, then pastor, January 15, 1887. Amos Ebersole among the American Mennonites introduced Christian Endeavor work at the Science Ridge Mennonite Church near Sterling, Illinois, in the early nineties but it was soon changed to the more acceptable Young People's Meeting or Bible Reading which is still the feature among American Mennonites.

PLEASANTRIES

A Rabbi wishing to call a certain man a liar without the ugly term declared:

"There are some men with remarkable memories who can remember what happened ten years ago. Then there are some men with still more remarkable memories who can remember what happened twenty years previously. But the most remarkable of all is our friend, Mr. K. He can remember things that never happened at all. —B'nai B'rith.

* * * * *

The small girl was on a visit to her aunt and grandmother.

"Grannie," she said after her aunt had left the room, "how old is aunt Agatha?"

"I couldn't tell you dear," answered the old lady, "without looking it up in the family Bible."

"Gracious!" gasped the child, "is she old enough to be mentioned in the Bible?"

—Epworth Herald.

WHY IS THE EXPONENT?

Twelve members within one body! That is the status of the Mennonites. Each member has its own individual publication, but The Christian Exponent is the only periodical representing the entire body. It does not seek in any way to replace the publication serving your conference, but is an attempt to serve all who call themselves Mennonites in every part of the world.

The Christian Exponent aims to foster a closer relationship between the several branches of the Mennonite church, to secure greater unity and cooperation of the various members, and to create a greater feeling of brotherliness within the body.

The support of The Exponent comes solely from its readers. Prompt renewal of old subscriptions and a larger circulation list are the two great needs of the paper at this time. We are counting on you for your part.

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Notes from Here and There

Professor E. J. Hirschler returned from his recent trip to Europe where he traveled extensively in France, Italy, Switzerland, Germany, Holland and England.

Rev. W. W. Miller of Columbus, Ohio baptized a class of six young people and received them into church membership at the Sugar Creek, Ohio, Mennonite church on a recent Sunday morning.

Rev. A. J. Neuenschwander and family spent June 10 with the Independent Mennonite Church at Springs, Pa. His visit and message were greatly appreciated and the membership was much encouraged by the visit.

The Retreat at Green Lane Camp, Pa. (Eastern District Conference) was attended by 68 young people, June 22-24th. The young people who attended are so enthusiastic over the benefit of such a gathering that they have requested that another Retreat be held next year.

A memorial service was held at the Bethel Mennonite Church, Fortuna, Mo., in memory of Rev. D. D. King who died recently in an automobile accident at Lind, Washington where he was pastor of two Mennonite churches. Before taking up his work with these churches in the state of Washington Rev. King served the Fortuna, Mo., church as pastor for a period of seventeen years.

Dr. C. Henry Smith's new book, "The Coming of the Russian Mennonites" off the press and ready for sale by the Mennonite Book Concern, Berne, Indiana. The cost of the book is $2.25 postpaid. It portrays in vivid discriptions the coming and locating of the Russian Mennonites to Kansas, Dakota and Manitoba. There is an unusual amount of local color and graphic narrative in the book. The book is well illustrated.

On June 24th the membership of the Barker Street Mennonite Church, Bristol, Indiana, united with the Warren Street Mennonite Church, Middlebury, Indiana. Several reasons account for this transfer of membership. Good roads and the automobile creates a tendency for rural churches to merge with nearby village and town churches. The Barker Street church needed extensive repairs and the union work at Mottville, Michigan, occupies the time and efforts of the pastor and active workers of the church to such an extent that this transfer seemed wise By this arrangement the efforts of this congregation are concentrated upon two points, Middlebury and Mottville, instead of divided among three places of worship as heretofore.

The Bethel Church, Fortuna, Mo. rendered a Children's Day program in June, consisting of recitations, exercises and songs which was largely attended and generally appreciated.

Dr. C. Henry Smith in company with fifty business and professional men is spending a month in the city of Mexico, studying conditions in the city and the nation. Their study includes a survey of social, political and economic conditions. In their journey from the American border to the city of Mexico they traveled in armored cars and were guarded by one hundred well armed soldiers.

Missionary Sam J. Goering of the China Mennonite mission has been requested by his board (the Foreign Mission Board of the General Conference) to do deputation work among the congregations of the General Conference. He expects to begin his work early in September and devote the greater part of a year to this work, visiting most of the one hundred and fifty congregations of the conference.

Items for publication on this page should be addressed to
THE CHRISTIAN EXPONENT
Bluffton, Ohio

As a part of the Children's Day program on Sunday, June 17th, Rev. Wilmer S. Shelly of the Wadsworth, Ohio, Mennonite church conducted a consecration service for eight children. It is reported to have been a very fitting and impressive service climaxing the Children's Day exercises.

Rev. Lester Hostetler, the editor of The Christian Exponent, is prolonging his stay in California according to recent information. His church and friends in the East expected his return to Sugar Creek, Ohio, during the month of August but it is now reported that he will prolong his tay at Upland, California, until next April.

The Retreat of the Central Conference held at East White Oak Mennonite church, Carlock, Illinois was largely attended. One hundred and eighty young people were present for two days, June 16 and 17, and received the inspiring messages of the leaders. Among the leaders were Dean N. E. Byers of Bluffton College, Rev. I. R. Detweiler of Goshen, Indiana, Rev. W. B. Weaver of Bloomington, Illinois and Rev. E. A. Sommer of Topeka, Indiana. Interest in another retreat next year was pronounced and two churches have extended invitations to entertain the retreat next year.

Professor A. E. Kreider has been confined to his home in Bluffton, Ohio, for some weeks with a serious siege of illness. He is slowly improving and hopes to be able to assume his regular teaching duties at the opening of the fall quarter at Witmarsum Seminary.

The Middle District Conference of the General Conference will hold its annual sessions this year at the Wadsworth, Ohio, Mennonite church, August 26-29. On Sunday, August 26th, the morning service will take the form of a communion service. In the afternoon there will be a mission program and the Conference sermon will be preached in the evening by the President of the Conference. The Monday sessions will deal with the young people's work and will be in charge of the young people's organization. Tuesday and Wednesday will be devoted to the regular sessions of the church conference. The central theme of these sessions of conference will be "Living the Christ Life Today" and the Scriptural text is "We would see Jesus".

Reports from the recent session of the Central Canada Conference in Western Canada indicate that the recent Mennonite immigrants from Russia are getting their church work well under way. There are a number of faithful and able ministers who are the pastors of growing churches which are increasingly more able to finance their church enterprises, building new churches and maintaining the work. Rev. David Towes is the efficient and resourceful president of this conference. Rev. Toews' reputation is such that, even though he is a man of but moderate means the Canadian National Railroad has advanced nearly one million dollars to finance Mennonite immigration from Russia on Rev. Towes's personal signature.

The four young men who visited all the churches of the Middle District Conference under the auspices of the Evangelization Committee of the conference received a royal welcome in all the churches and the young people's work in these churches was noticeably stimulated as a result of the help rendered by this quartet of young men workers. The work consisted of conference with the leaders of C. E. and a public program in each church in which instrumental and vocal music and informational and inspirational addresses were given by the young men. The object of the tour was to create in each society clearer objectives and more effective Christian work among the young people of the churches of the conference. The more isolated churches especially emphasize that they were greatly benefitted by this tour.

SAMPLE COPY

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

August 14, 1928

EDITORIAL

THE CONFERENCE AT JERUSALEM

JOHN THIRTEEN

An Exposition

KEEPING THE FAITH. VI.

C. Henry Smith

BOOK REVIEW

A Review by H. J. Krehbiel

GREETINGS FROM THE SEA OF GALILEE

J. E. Hartzler

VACATION ETIQUETTE

Elsie B. Burkhard

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The Editor's Chat

THE EDITOR'S CTAT

Dear Readers:

It is worth reporting that Upland had a little rain at four o'clock this morning, according to the local paper. This is unusual. There has been no rain here for many weeks. We appreciate the fact that there have been no sweltering hot days here this summer such as are reported to have been to the north, south, and east of us. Among the wonders of California, the climate is not the least. Every afternoon, without exception, the cool ocean breeze comes in from the west.

At this season of the year the canneries are putting in full time. The folks who are employed there know that they are actually putting in more than full time. Several weeks ago the apricots were in full season and now the peaches have begun. Since this is perishable fruit the canneries make the best of it and compel employees to work late at night and sometimes on Sunday. This situation affects the work of the church to some extent. Many people who ordinarly attend evening meetings at the church, find it impossible to do so during the canning season. To make matters worse, the fumigating of fruit trees is also done at night. A deadly cyanide poison gas is used, which requires great care in handling. The trees are covered with a canvas after which the gas is "shot". When you open your next can of fine Del Monte peaches, just remember that some of the girls may have worked late in the night to cut them and pack them. And when you eat the next orange, think of the fumigating "gang" of boys who work all night with deadly poisons in order that the trees might be protected from pests.

* * *

The political campaign is on. Smith is getting wetter and wetter. Upland and its neighbor, Ontario, have never had a saloon. The citizens here have on the whole never gotten into the habit of putting their feet on the railing and blowing off the froth. On that issue they are strongly against Smith. I heard a Catholic lady say that she would vote against Smith because he is wet. In the appointing of Mr. Raskob to manage his campaign, Al Smith lets it be known that the principal issue of the campaign is prohibition. Mr. Raskob is listed as a Republican in "Who's Who". He is wringing wet and accepted the position of campaign because he saw an opportunity to serve the cause of the wets. There can be little question that a vote for Smith is a vote against prohibition. The issue is above party politics and church people should not hesitate to take a decided stand.

* * *

I said, that neither Upland nor Ontario ever had a saloon. The reason is interesting. The original owners of all the land in these communities were not only drys, but they saw to it that a prohibition clause went into every single deed when the property was sold. The people in this community are not perfect, but I think it can truthfully be said that the absence of saloons has kept out undesirable elements and raised the moral tone of the community.

* * *

The Exponent welcomes to its editorial staff Mr. Wilbur J. Bender, formerly from Elkhart, Indiana, but now from Williamstown, Mass. Mr. Bender will write the comments on current events. Having studied in the field of history and social science and graduated with honors in the '27 class at Harvard University, he is well fitted for this work. His paragraphs, under the caption "The World Today", which are to appear regularly in this and future issues of the Exponent will be a valuable and, I trust, a widely read, feature of the paper. In common with the rest of the staff, he will appreciate suggestions and comments upon his contributions.

* * *

Let me mention here several interesting and valuable books which found their way to my sctudy. "Paul" by Adolph Deissman, is a readable and interesting book by a German scholar, translated into English. Prof. Jacob Quiring, who spent a week in Upland, called my attention to this work of Deissman and I have found the study of it stimulating and rewarding. Another one is "The Parables of Jesus", by George Butterick. The author is the pastor of the Madison Avenue Presbyterian Church in New York City. Modern books on the parables are comparatively few and this one is receiving a wide reading. It was recommended a few months ago by the Religious Book Club. Dean Inge's little book entitled "Personal Religion and the Life of Devotion" is delightful in every way. It discusses in brief chapters such subjects as "The Thirst for God", "Faith", "Hope", "Bereavement", etc. The story of the Franciscan Missions and other phases of California history is told with a good deal of color and flourish by McGroarty, in "California, Its History and Romance." We recently visited the missions at San Fernando, Ventura and Santa Barbara in company with Mr. and Mrs. Quiring. It was a scenic drive over desert, mountains, through fertile green valleys and alongside the shore of the Pacific Ocean. The missions are a fascinating study. The book by McGroarty is one among many that can be found on the shelves of the public library of any California town, which give appreciative accounts of the founding and work of these early missions in their attempt to Christianize the Indians.

* * *

The final installment of the articles "Keeping the Faith", by C. Henry Smith appears in this issue. I hope you have enjoyed them. They constitute the final chapter of Dr. Smith's new book on "The Coming of the Russian Mennonites" which can be purchased from the Mennonite Book Concern, Berne, Indiana, for $2.25. A review of the entire book will be found in this issue, by Rev. H. J. Krehbiel.

Sincerely yours,

Lester Hostetler.

Upland, Calif.

CALENDAR OF EVENTS

August 23 - 30—
Bethel Retreat at Newton, Kansas.

August 24 - 26—
Annual Conference of Central Conference of Mennonites at Topeka, Indiana.

August 23 - 30—
Missouri-Kansas Conference at Hesston, Kansas.

Notice: The editor of The Exponent will be pleased to publish the dates of any important events that are of interest to any considerable group of Mennonites if notice of same are sent in.

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THE WORLD TODAY

Italia

The world has been shocked with horrors of another Arctic tragedy, that of the Italian expedition led by Nobile. The fate of the lost individuals is tragic enough, but it should not be allowed to obscure the greater tragedy of Italy, the nation. It is a spiritual tragedy, the result of a disease of the soul. Italy is possessed by an insane craving for glory. The whole expedition appears to have been planned, not with any high scientific ends in view, nor even with the utilitarian purpose of claiming new territory, but, basically, to add to the fame and prestige of Italy. Valuable lives were risked, and lost, merely to gratify the vanity of a nation.

This affair is of a piece with other happenings in contemporary Italy, all of the insatiable hunger for prestige which afflicts her. Startling coups and dramatic deeds are constantly demanded by the populace. Let anyone critize her, however mildly, and fiery Italian editors, by squadrons, challenge to the duel. Such touchiness argues a bad conscience. Freudian psychologists would probably diagnose her condition as a bad inferiority complex. The truth is, modern Italy's history has been an inglorious one. Weak, misgoverned, always beaten in battle, made a nation only by the aid of other countries, lagging behind in almost every field of modern development, she has had little reason for pride of country. As with individuals, so with nations, those who have the least excuse for egotism and a haughty spirit, display the most. Italy is trying to make up for a depressing past, by a wild debauch of glory in the present.

Needless to say, such a state of mind makes Italy a chief danger spot to the peace of the world. She bullies her weaker neighbors and constantly quarrels with the stronger. Mussolini, the perfect mouthpiece for this state of mind, on every occasion emits bellicose warnings of what Italy will do when she gets ready, urging the feverish Italians on to yet more deeds of glory. Italy, under the Fascist despotism, is riding to a fall.

Peace Through Sport

The theory back of international sporting contests is that they promote international understanding, and, therefore, world peace. It is argued that the Olympic games, the Davis Cup tennis matches, and similar events, provide points of contact, help different countries to know more about each other and, knowing one another better, to get along with less friction. They do provide points of contact, but points of contact, as any physicist knows are the chief causes of friction. They help countries to know more about each other, perhaps, but do we always get along best with those we know most about? Very rarely do we fight absolute strangers, with no points of contact.

It is time to question the value of the whole fabric of international sport and the underlying theory that international peace is promoted by multiplying contacts between nationals. These events are, after all, a phenomenon of the last generation, and their worth should not be accepted as axiomatic. Within the past year there have been a dozen or more incidents, arising out of these affairs, which have caused irritation and ill will. Mere pin pricks, perhaps, but a pin prick can cause a fatal infection. A French audience stones a South American soccer team, a Dutch gate-keeper attacks a French official, a famous Swedish athlete is

refused permission to appear in this country, the French are irritated by refusal to let Tilden play and the American ambassador intervenes. So it goes. National amour propre is wounded; chauvinism is stimulated by victory. And the mass of the newspaper reading public follows events closely. The mob is swayed by such happenings much more than by the highly abstruse Kellogg Anti-War treaties. Aside from the intrinsic merits of our modern system of athletics, it may be attacked, with reason, as a promoter of international discord. If the pacifists were practical psychologists they would immediately start a campaign to abolish the Olympic games.

Logic in Politics

It may be taken as a truism in American history that political campaigns are not decided by logic. Personalities, Prejudice and Propaganda are the decisive factors. In the present campaign the Democrats have the better of the personalities, while the Republicans have in their favor the more potent prejudices. Superiority in propaganda goes to the largest campaign fund, hitherto always that of the Republicans. Preeminently the party of Big Business, business has contributed freely. But now the Democrats have made a bid for the favor of business. It's enough to make Bryan turn in his grave, to see the party of free silver, of free trade, of agrarianism, of Anti-Wall Street-ism in general, come out for protection and select the financial head of one of our greatest corporations for its campaign manager.

Just there lies the secret of the apathy of the average voter. There is, in the parties, no continuity of principle, in fact no clear and fundamental principles at all. Party labels mean little because there is essentially no difference between Republican and Democrat. Each party is an aggregation of local groups, organized to secure the local spoil of government and uniting nationally only on a platform which will offend the smallest number of voters. A study of the respective party platforms will reveal their essential sameness. Why should a citizen vote when there are no issues?

As for the candidates themselves, a person of delicate sensibilites could hardly vote for either of them. Smith's Tammany alliances and Hoover's intimate connection with the notoriously corrupt and reactionary Harding-Coolidge regime ought to bar them both. There is a third alternative, Norman Thomas—the Socialist nominee. He is a minister, a Princeton graduate of intelligence and ability and of undisputed integrity—probably the best qualified of the three. He may poll as many as one hundred thousand votes. Meanwhile, the campaign proceeds merrily, each party pummelling straw issues with much sound and fury, to the delight of the groundlings. He is a brave soul indeed who will predict the issue.

W. J. Bender

EDITORIAL

THE CONFERENCE AT JERUSALEM

The outcome of the first church conference was a more liberal interpretation of Christianity. There were no resolutions passed but there was a great deal of earnest discussion which finally ended in a letter, unanimously adopted, addressed to the Gentile churches, and assuring them that no outward Jewish ceremony should be imposed upon them. The decision of this conference was a stinging rebuke to the conservative element in the home church.

The conference was called upon the instigation of the foreign missionaries. While the Jersualem Conference is usally called a church Conference, it might also appropriately be called a missionary conference. The question up for discussion was a missionary question. It was a question which threatened the well-being of the new converts on the foreign field. It threatened the success of the whole missionary enterprise which was so nobly begun by Paul and Barnabas. Our most baffling questions today arise out of our foreign missionary work. The questions arising out of the attempt to Christianize China and India and Africa, the uttermost ends of the earth, are today our most perplexing and thought provoking questions.

There were some brethern in Jerusalem who could scarcely conceive of a man being truly converted without also being circumcised. They themselves were circumcised, their fathers were, and their forefathers. So it always had been and they believed that it always should continue so. Circumcision was a time honored custom among the religious circle in which they moved. The liberalism of Paul and Barnabas was an innovation which seemed to these conscientious brethern a loose and dangerous precedent. They were present at the conference to defend their views—not only their views but religion itself.

Christianity was stepping out of the bounds of Judaism across the threshold of the Graeco-Roman world. It was on its way to become a universal religion. It is still on its way. When it will arrive no one knows. As it journeys around the earth, to claim the allegiance of all people under the sun, it must leave behind it all that is of local and temporary significance. It must strike the universal note. Christ must become all things to all people. The unrest on the foreign field is due to a large extent to the fact that we have tried to make western Christians out of the oriental people. They are now insisting, and rightly so, that we bring them the Christ,

the Christ only, the Christ who dwells with them, speaks their language, eats their food, wears their clothes, sympathizes with their problems. Our western ways, our language, our habits, our machinery, and even our big church houses and school buildings are good enough for the west. We consider them indispensable. But to the east they are superfluous and even stumbling blocks, just as much so as the Jewish practice of circumcision was to the Gentiles in the first century.

The work of foreign missions has always been a great blessing to the home church. It has helped to keep the Christian message pure and simple. It has compelled the church to shorten its line of defense. Missionary work brings the church in conflict with the keenest minds of other faiths. In the course of debate and disputation and discussion the missionaries soon learn to defend the onslaughts that are made against Christianity. They too learn that many things cannot be successfully defended, e. g., the lamentable divisions within the Christian church. The Jerusalem conference yielded a point but not an essential point. In yielding they only set in clearer light the central message of the gospel, viz., (to quote Peter), "that it is by the mercy of the Lord Jesus that we are saved."

It is instructive to note that while this first conference was called by the missionaries and resulted in a decision which favored a more liberal interpretation of the Christian message, some modern conferences have been called by the church authorities with the purpose of examining the orthodoxy of the missionaries, to persuade them to remain loyal to the traditions, and to insist upon their preaching a system.

We have a feeling that this same question might have fared worse in some modern church Conferences. It is possible to draw up a pious sounding resolution which would completely reverse the decision of the Jerusalem conference. Let us try it.

"Recognizing the dangers which are threatening the church and in order to safeguard the church against extreme interpretations of the doctrine of Christian liberty, and in order that unity and harmony might prevail among our people, this conference recommends that the brotherhood cheerfully submit to the rite of circumcision as practised by our forefathers. We earnestly recommend that the laity cooperate with the ministers in carrying out this resolution, that they pray for those who have the rule over them remembering that they watch for your souls."

With some scripture references attached, this resolution would have commended itself to a large number of delegates. But it would have grieved the heart of Paul sorely, as modern conferences often must do.

Two great principles were emphasized in the reported speeches of the Jerusalem Conference: (1) that true discipleship must be judged not by outward ceremony but by the presence of the Holy Spirit; (2) that no obstacles be placed in the way of those who believed. These principles cannot be ignored in the solution of modern church and missionary problems.

Lester Hostetler.

John Thirteen

This exposition of the thirteenth chapter of the Gospel of John constitutes the third article in a series which are intended to deal sympathetically with a number of subjects upon which there is a divergence of interpretation within the Mennonite Church. The washing of the saints' feet is observed as an ordinance by a large number of Mennonites in America, especially by the Old or American Mennonites. The exposition given here represents the interpretation of this chapter by those groups who do not observe foot washing as a literal command. Like the preceding articles on "Education" and "Missions" this article appears anonymously. Editor.

The Feast of the Passover, with its memories and its practices, was a significant event in the life of Jews. It had been peculiarily so in the life of Jesus from the first time that He had gone to Jerusalem at the age of twelve until now, when He realized that the conflict between His view of life and that of the Jewish leaders must reach its culmination. This made Him take an inventory of His attitude toward people as He knew them. He had started His career on the basis of love and was conscious now, in the face of serious conditions, that that was still His prime motive in meeting men, i. e. to love them to the uttermost.

The word devil means one who throws through. The devilish spirit, which had become the primary interest of Judas, was like a terrible rent in the heart and mind of Jesus, of the picture of the kind of man He labored so hard to produce out of Judas.

The poise of Jesus, shown on this occasion, is characteristic of Him. He sees discouragement and difficulties clearly, but that does not make Him lose sight of the great underlying fact that He can be master of the situation. This attitude leaves Him free for worthwhile action, which, on this occassion, He turns into a most significant illustration.

It is a part of oriental hospitality that a guest is greeted by having his sandals removed and his feet washed by the host or by some one appointed for that task. Unless the guest is one of unusual position, this act of courtesy is performed by a household slave. That may account for the fact that no one had thought of rendering this service, even to Jesus. To be sure, there was really neither host nor guest on this occasion, but that should have been all the more a reason why some one should have gladly added this

touch of good will, and no doubt the disciples would have done it beautifully except for the fact that on the way to this very feast they had quarreled among themselves as to who should be the greater among them in the kind of kingdom which they thought, or wished, that Jesus might establish.

This setting affords Jesus an unusual opportunity for teaching a much needed lesson. He does not moralize. He acts. He plays the role of a household slave. Peter sees the incongruity of the situation and objects with an emphatic question. That gives Jesus the desired opportunity to drive in the wedge of an idea, as it were. Peter has begun to wonder about matters—always a hopeful sign—and Jesus gives him greater occasion to wonder with His, "What I do thou knowest not now; but shalt understand hereafter". Peter does not catch the point at once. He still prefers vigorous objection to thinking. However, Jesus has gotten him to wondering and He will make Peter think. He places before Peter the ultimatum of a broken relationship. Peter catches enough of the signficance of the situation to say, "Lord, not my feet only but my hands and head". Of course, Peter had missed the main point again but he was on the road to a correct estimate of the attitude of Jesus this time. Some day, Jesus knew, Peter would catch the difference between an outward expression and an inward attitude. Jesus is willing to leave him there and begins to center on Judas again. Just one of those wonderful touches to arrest a man's thinking and to stop him in a wrong career, if possible. Hence the, "ye are not all clean."

One increasingly admires the orderly way in which Jesus did things. After the almost stormy scene with Peter and the stressful aside with Judas, Jesus reclines as though nothing unusual had happened. Then comes one of those searching questions from His mind, "Know ye what I have done unto you?" They had rightfully called Him Teacher and Lord. As such He had performed a service which convention had dubbed a slave's job. Cruel, merciless convention which so often befogs man's thinking!

The simple, dignified action of Jesus is now paired with His resistless logic. If the Master can overcome pride and prejudice in order to serve, why not the servant? Is the servant greater than the master, or the messenger than he who sent him? Now, what are you going to do about it? Are you, in the light of the knowledge you have gained, going to subject yourselves to the domination of convention again, or are you going to rise to the service which behooves those who call themselves children of God?

It is interesting to note how light and shadow interplay during this experience of Jesus. He is conscious of the fact that from His own inner circle there is rising unspeakable discourtesy, which hesitates not to use hospitality as a guise for treason, but He is also conscious of the fact that the right relationship between Himself, His Father and those whom He has succeeded in teaching, is inviolate.

Jesus did not readily give up the struggle to save the member of His group who was on the verge of treason. He almost points him out, and does it so definitely that the consciences of all the others become sensitive. Their attitudes had not been honest and they quail under the searching announcement of the Master that treasons had stalked boldly into the sacred shrine of the inner circle. There is hurried, whispered consultation until John dared to ask who it is. The reply comes with masterful poise, "He it is for whom I will dip the sop and give it him"! Judas, are you going to be such an ingrate? Will you allow Me to serve you in love and then turn and betray Me with cowardly selfishness? Perhaps Jesus did all this merely to disclose the identity of the betrayer, but one cannot help wondering whether it was not one of His great attempts to save a man from the temptations of his selfishness.

The attempt fails. Judas delivers himself finally to the spirit of devilish intent. Jesus sees what has happened and releases him firmly and promptly to his designs. The others do not understand. They have begun thinking upward. Judas understands. He plays his part to the finish. He accepts the sop, with its hospitable service and then goes his chosen way, out into the NIGHT!

This experience must have been a tremendous shock to Jesus, but it has happened and He loses no time deploring what seems no longer possible. He makes the more of His confidence in the Father, and of the ultimate possibilities for those who allow those possibilities to be revealed to them. With peculiar tenderness He addresses Himself to those who are left. He tells them frankly that there are incidents which they cannot understand now, but that matters little when they can show convincingly to all kinds of men that they belong to God, by loving each other. How simple this truth appears in the abstract and how men have feared it in the concrete experiences of life!

Peter cannot quite give up his desire for immediate gratification of his curiosity about the incidents. He wants to know where Jesus is going. He wants what he wants and wants it now! When Jesus does not satisfy his whim, Peter makes one of his bold statements. Poor Peter, bold in emotion and wavering in thought. He thinks himself as one standing above danger and he is already falling. Jesus warns him almost dramatically. Is Peter going to follow Judas?

Almighty God, our Father, we thank Thee that we may see the possibilities before us through the experiences of those who lived long ago. We thank Thee, that through their experiences Thou speakest unto us a language which makes us thoughtful. We condemn them not. We pray that Thy pleadings with us may not fall on pride-dulled ears, but that we may learn the lessons which the Master has taught at so great a price. We ask it in His Spirit, as we understand Him. Amen.

Keeping the Faith. VI.

The Story of the Mennonites During the War.

By C. Henry Smith, Ph. D.

(Continued from last issue)

This is the sixth installment of the last chapter of Dr. Smith's recent book on Mennonite history, "The Coming of the Russian Mennonites, an episode in the Settling of the Last Frontier," which is just off the press.

Dr. Smith, who holds the position of professor of history at Bluffton College is also the author of "The Mennonites," and "The Mennonites in America."—Editor.

Unable to appreciate conscientious scruples against war, and failing to convict the objector of cowardice, many tried to explain him on the basis of low mentality. Accordingly the war department appointed a special phychological board to study the phenomenon from a psychological point of view. The investigations no doubt were honestly made, but the results were hardly what those responsible for the appointment had expected. The conclusions of the board were that the conscientious objectors were above the average of all enlisted men in intelligence; although for obvious reasons the socialists and those who based their objections on intellectual grounds soared higher than the purely religious objectors.

In view of these findings, the superficial impressions of Major Kellog regarding the intelligence and education of the Mennonites can hardly be taken seriously. He is speaking of course of Mennonites in general and not only of those of Russian descent. The Old Order Amishman "who shuffles into the room, only half awake, with features that are heavy, dull and almost bovine" no doubt made a poor impression on the Major, not because of his lack of general intelligence so much as because of his natural timidity due to his rural training and the limited social circle within which his life interests were confined. No intelligent man of course will deny the fact that both the Old Order Amishman and the Hutterites need a much higher standard of educational ideals than they now possess before they can become the most useful type of citizens; but these groups constitute but a small fraction of the entire Mennonite body. The statement that fifty percent of the Mennonites examined by the Board of Inquiry, "should never have been admitted into the army at all because of stupidity and ignorance" is certainly far beyond the mark if it applies to the Mennonites as a whole. Among the hundred thirty-four at Ft. Leavenworth, who it is reasonable to suppose, constituted the most conscientious of the conscientious objectors, there were in addition to Hutterites and Amishmen, quite a number of college students and graduates, and several college professors.

The criticism made above most assuredly would not hold true for the group of Mennonites under discussion in this chapter. Most of the boys in Camps Funston and Travis came from a constituency that had grown up almost within the shadow of three Mennonite colleges in central Kansas. Every Mennonite community here built a preparatory school if there was no high school convenient. The education of their children was one of the first concerns of the pioneer settlers of 1874. These pioneers organized a teachers' conference in 1877, before there was one for preachers. Undoubtedly the Russian Mennonites have a higher standard of education for their young people than other similar rural groups. The Russian Mennonite young men in camp were not slackers, nor cowards; nor were they ignoramuses.

Major Kellog should remember that the Mennonites are a rural people, many of them speak the German language, and it may be true that most of them take less interest than other groups in much that goes for "news" in the papers of today. Being conscientious objectors, and opposed to the whole war machine, naturally they would not know the names of as many of the French generals as those who had a greater interest in war news. As for ignorance regarding the Lusitania, the writer can testify from years of experience as a college teacher that there are quite a number of college graduates who would find considerable difficulty in stating specifically what the Lusitania had to do with the war. The fact that some of the objectors had less exact knowledge concerning current war news, is not necessarily a test of their intelligence, but rather of their lack of interest in the subjects concerned. While they may have ranked lower in newspaper intelligence, it is a certainty that even the most "stupid" would have ranked high in a test on the intelligent understanding of the Scriptures, in comparison with even the brightest of the camp officials. Each lived in a slightly different world, and showed greatest intelligence in the world in which his chief interests lay.

No one would insist that an interest in the national sport is an absolute test of intelligence. It is conceivable even that an intelligent man may never have heard of Babe Ruth. Henry Ford who rose unaided from the ranks of a poor man within the compass of less than a quarter of a century to the high position of the richest man in the world, a few years

ago confessed that he had never heard of Benedict Arnold, and besides history was all bunk, anyway, he said.

Refusal to participate in war activities was not confined to the boys in camp; Mennonite civilians at home also had plenty of opportunity to put their peace principles to the test. The war demanded such a complete mobilization of all the resources of the country that any one who refused for any reason whatsoever to enter wholeheartedly into the various bond, Red Cross, and Y. M. C. A. drives was immediately singled out by his neighbors as a subject for special attention. The Mennonites of Russian descent quite generally favored all relief measures such as Red cross and Y. M. C. A. drives. Even in their native land during the Crimean war the Mennonite settlements which were not far removed from the battlefields, did valuable voluntary service in taking care of the wounded, bringing many of these into their own communities from the scene of action. During the recent war the Mennonites of Russia, some 11,000 of them, equipped at their own expense some of the most efficient Red Cross units in the entire Russian army. And so in America the Russians as a whole entered wholeheartedly into Red cross drives; and in all purely relief campaigns donated much more liberally than others.

But as to buying bonds, there was considerable hesitancy at first. Furnishing money to carry on the war seemed to many of them as inconsistent with the doctrine of nonresistance, as to engage in actual service on the field. During the first and second drives the opposition to the purchase of bonds was quite general. But under strong pressure from the local committees and Councils of Defense most of the Mennonites during the later drives compromised their consciences a bit and purchased bonds. The conscientious objectors in camp, who refused all noncombatant service in the army felt keenly this weakening of the faith of the brethern at home, who seemingly were not as willing to suffer the same humiliation and persecution for their beliefs as were those in camp. Logically the young men were no doubt correct. All of which goes to show that young men are governed more by ideals than older men; and that the salvation of the world lies in the hands of the young, not the old; a very general belief to the contrary notwithstanding.

Naturally the refusal to enter enthusiastically in to the various community drives proved decidely unpopular; and often called forth a spirit of intimidation on the part of local officials and local committees as bitter as that found in the various camps. Church houses were frequently painted yellow and placarded. Several men in Kansas were tarred and feathered. In Oklahoma, one minister was seized by a mob and strung up to the beam of a telephone post; and was saved from disastrous consequences only by the timely arrival of local county officials. Two other men were attacked by a mob and driven out of their communities for preaching the doctrine of non-resistance. At Inola, two Mennonite meeting houses were burned down, as was also a barn which had been temporarily used by the congregation as a place of meeting. Scarcely a community escaped some form of intimidation from local mobs, or self styled vigilance committees of various sorts.

Especially harsh was the treatment accorded the Huterites of South Dakota. As indicated elsewhere the Huterites, both in camp and outside, were perhaps the most uncompromising of all the Mennonite groups, and the most consistent in following out their nonresistant principles to a logical conclusion. Add to this their German language, peculiar customs and forms of dress, and their seclusion, you have a combination that was especially provocative of severe criticism on the part of the rest of the community and the public at large, who neither understood nor appreciated their peculiar life history. The Huterites were opposed to any contribution that directly aided the war program, but were perfectly willing to give generously to any relief measures that were in no way connected with the army establishment, nor meant to promote the war cause. Under pressure however, and with understanding that their contributions would not be used for direct war purposes, the colonies in Beadle county where opposition was most severe, gave $10,000 for relief work. All the colonies through indirect means with similar understandings, contributed toward the purchase of bonds, and Red cross work about $30,000.

This sum evidently was not sufficient, however, to satisfy the local County Council of Defense; for the officials of that organization together with local county officers appeared at the Bruderhofs and forcibly drove away hundreds of head of cattle and sheep which they sold, investing the proceeds in war funds. The State Council of Defense, not to be outdone by the local organization, in a show of patriotic ardor, finally brought suit against the colonies which had been chartered by the State as a religious corporation, for the purpose of annulling their charter. The technical charge was that being a corporation for profit rather than a mere religious organization they had in various ways forfeited their rights guaranteed them by law; but the real purpose of the whole proceeding was to drive them out of the State. In this they succeeded; for the courts annulled the charter, and although the decision was appealed to higher courts, the Huterites of the northern counties practically all sold out at a great sacrifice and moved to Canada. The Wolf Creek and several other colonies in the southern part of the State are all that are left in the United States today.

Canada

Of all the countries in which Mennonites are found today, none has shown a higher regard for conscientious scruples in times of war than the Dominion of Canada. Mennonites were exempted from militia service in every militia statute that was passed during the nineteenth and twentieth centuries. A law passed in 1808, applying to what was then upper and lower Canada relieved from militia service "Quakers, Mennonites, and Tunkers, who from certain scruples of conscience decline bearing arms" upon the payment of 20 shillings annually during times of peace, and four pounds in times of war. This provision was confirmed by later statues until 1855 when religious non-resistants were unconditionally exempted. A year after the founding of the Dominion of Canada in 1867, a provision was inserted in the militia laws of that year that "any person bearing a certificate from the society of Quakers, Mennonites or Tunkers, or any inhabitants of Canada of any religious denomination otherwise subject to military duty, but who from the doctrines of his religion is adverse to bearing arms, and refuses personal military service shall be exempt from such service when balloted in time of peace or war upon such conditions and such regulations as the Governor or Council may from time to time prescribe". This clause was confirmed in later statutes, and was the law at the time of the passing of the conscription act of 1917. This last act exempted all who had conscientious scruples from combatant service only. But the Russian Mennonites and the Doukaboors who had been promised complete freedom from military service in the Orders in Council of 1873 and 1898 respectively were relieved from all military duty. It will thus be observed that the Orders in Council of 1873 passed for the benefit of the Russian Mennonites were based on the exemptions which had already been placed on the statue books in 1868.

The promise made to the Russian immigrants by the Canadian government in 1873 was observed to the letter in the conscription act of 1917. All descendents of these Mennonites were exempted from military service, not even being compelled to register. Nowhere else in the world did Mennonites enjoy such privileges during the recent war as in Canada. It was a question at first whether all Mennonites should share these privileges with the Russians. For a time a difference was made between the Russians in the west and the older groups in Ontario where a number were drawn into camp, and several were courtmartialed for refusal to accept service. Finally all were placed on an equal footing, and none were required to serve as non-combatants. Other non-combatant denominations such as the Dunkards did not fare so well; for they were generally forced to appear in camp where they took their stand as non-combatants. The special concessions made the Mennonites was due no doubt to the promises of 1873 to the Russians from which all groups now benefited. As to other war activities the Canadian Russians supported Red cross and other relief campaigns quite liberally.

There was considerable opposition among the Canadian people especially in Saskatchewan to the liberal policy adopted by the government toward the Mennonites; and as the war progressed a strong sentiment developed in favor of the repeal of these special privileges. Due largely to the influence of ex-service men, Mennonites were practically disfranchised for a time. With the coming of the Huterites from South Dakota to escape military service in the United State and share the exemptions of the Mennonites in Canada, the opposition grew more bitter, resulting finally in the passage of a law forbidding the immigration of all Mennonites to Canada. A little later, after the war, public schools with the English language were prescribed for all the so called foreign groups, Germans, French, Russians and others, resulting as we have already seen in the migration of some six or seven thousand Old Colonists to Mexico.

It is a fine tribute to the economic and moral worth of the Mennonites, however, that with the exception of the regulations regarding the English language in the schools, none of these disabilities survived the period of war madness. Not only were the restrictions against immigration removed, but concessions denied all other people were offered Mennonites from Russia as an inducement to settle on the frontier lands of the northwest. Such was the reputation that the immigrants of 1874 had won for themselves that in Canada the Mennonite has ever since always meant industry, thrift, honesty, moral integrity. A Mennonite promise is good. The nearly $100,000 which the Canadian government loaned the Russians in 1875 was paid back with interest, every cent of it; a feat which the prime minister at the time pronounced unparalleled in Canadian history, and not expected from any other group. And so the Canadian Pacific Railroad did not hesitate during the past few years to advance nearly one million dollars to the poverty stricken Mennonite farmers of Russia for passage money from the country of the Bolshevists to the prairies of western Canada, with nothing more than their promise, and the guarantee of a small Mennonite committee of Canadian Mennonites that the railroad company would ever be repaid for their outlay. Several hundred thousand dollars has already has been paid back from the labor of the recent immigrants themselves, and the Canadian Pacific is so sure that their faith in Mennonite integrity has not been misplaced that they are willing to take chances on thousands of others who are awaiting an opportune time in Russia to start over again in America.

Greetings from the Sea of Galilee

July 8th, 1928.

TO THE HOME FOLKS:

Apologies are due you for not having written earlier. Only those who have had the experience, know how we are crowded every moment for time.

Our party of nine left New York on June 2nd on the Grand Tour of Europe and Bible Lands. On Monday, June 11th, we reached Liverpool, having made stops at Boston and Queenstown enroute. After four days in England we went on to Paris and from Paris on to Marseilles by way of Avignon and Lyon. At Marseilles we took ship for Alexandria, Egypt. After two days here we went on to Cairo. Five days in Egypt seemed like turning back the clock of time 10,000 years.

Jerusalem came next. Here we remained for a full week, finding the time much too short, During our stay we made not only the points of Biblical interest within the city, but such other points as Bethany, Bethlehem, Hebron, Jericho, the Dead Sea, the Jordan River, etc. To say that it was a great study is putting it mildly.

Jerusalem has been 27 times partially, and 5 times completely, destroyed. Devotion to "Sacred Spots" has saved the city, but has done little for her people. The religions of Jerusalem are devoted to sacred places rather than to a Divine Person and to the needs of men. The religions of Jerusalem, apart from a few fragments of Christianity, seek God and salvation in isolation from needy humanity and an inefficient social and economic order. The lack of progress in this part of the world is due largely to religions which devote themselves first and foremost to "places" and to traditions and ancient customs rather than to the spiritual and moral needs of folks.

On July 6th we started overland to Nazareth, visiting such places as ancient Sychar, Jacob's Well, Shecham, Samaria, the Plain of Esdraelon, Jezreel, Dothan, etc., coming into Nazareth the same evening. Here we spent two days, including in our stay, visits to Mt. Carmel and other coast towns.

On Sunday afternoon, today (July 8), we came to Tiberias on the beautiful Sea of Galilee. En route we made a stop in Cana where Jesus performed His first miracle at the wedding feast. We also made a stop on the Mount of the Beatitudes where Jesus delivered the Sermon on the Mount. Just a few minutes before sunset we came into Tiberias, took a small boat and went out on the lake. These are times when the life and teaching of Jesus becomes very real to us. The Sea of Galilee is just as beautiful as any picture has ever made it. Tomorrow we visit Capernaum, Bethsaida and other points on the northern end of the lake, as we go on overland to Damascus.

I should say that we have a very unusual party. Every member seems to have at once adjusted themselves to the perplexities and disappointments which always accompany such tours. It is a pleasure to be associated with such a group of fine-spirited folks.

Every member of my party makes some valuable and definite contribution. Miss Schrag, aside from the more serious things, is noted for her unusual ability in hiking and hill climbing. She is first to the top. Miss Waltner says little, but is first to express appreciation for the artistic. Miss Yoder keeps the guide in constant perplexity with her questions of Biblical connections. Mrs. Schrag plays the piano; she does it well, giving us a new start every day. Miss Goering sings "Moity Like A Rose". We enjoy it. Miss Stucky says little but thinks much. She will have something to say when she gets home. Miss Grossman loves the Irish and the English, taking two weeks' extension in the British Isles, joining us again at Beirout. Miss Unsicker has both eyes open all the time. She furnishes good advice and keeps us all going right.

Personally, I confess that I am highly pleased with my party. I never expect to find a more appreciative group. I am told by one in position to know, that the London office of the Company sent orders to Jerusalem office to supply us with their best guide and to give us special attention. We certainly can not ask for better things than we are getting.

Our contacts with the old world are a great inspiration. America will look different when we return. The Bible will be a new Book, and filled with new meaning. Jesus will be more real and humanity will command greater sympathy and a larger appreciation.

I am sure that I speak the mind of every member of my party when I express gratitude to all the folks at home who have shared in making this tour possible. We still have before us Syria, Turkey, Greece, Switzerland and Germany. All except two members of the party, Miss Yoder and Miss Unsicker, who remain two weeks longer, will return to New York on August 13. Evidently we will return different in outlook and purpose, in motive and appreciation, than when we left. One can never again be the same after such a study and such contacts with a great past. More later.

J. E. Hartzler.

According to a tabulation made by the Methodist Board of Temperance, Prohibition and Public Morals, the following is the make-up in religious affiliation, of the U. S. senate and house of representatives: Methodists, 126; Episcopalians, 75; Presbyterians, 72; Baptists, 57; Catholics, 46; Congregationalists, 33; Disciples, 21; Lutherans, 18; Jews, 10.

Manners and Morals

VACATION ETIQUETTE

Elsie B. Burkhard

Sometime ago there was brought to my notice an incident which so aptly illustrates the kindly tact that should be a part of every vacationist's equipment that I shall insert it here. Little acts like this are more impressive and far reaching than many carefully written pages on correct social usage.

It seems that the L. family, more particularly the father, had had sickness with some of its attendant misfortune. Not a virulent form that quickly takes the body and then ends there, but a hardly perceptible, slow, wasting sickness stretching on and on through many years. As so often happens in such cases, the disease was taking all that was precious and most worth while first. Every day there seemed to be just a little less courage to take up a new day's work; a little less faith in the goodness of life; a little less hopeful outlook into the future. Not a welcome diagnosis, but the truth nevertheless. It had long been apparent to those who knew the family intimately, to a few of the older children and most of all to the mother who in recent years had begun to take an increasingly larger share of responsibility for the home.

More visible evidence that all was not well within the home was the appearance of the little home itself. Inside, the furniture was worn and shabby. Frayed curtains were draped across the windows. There was a broken pane. Bits of wallpaper had been torn from the walls and the carpet was threadbare. Outside, appearances were, if anything, even more dilapidated. The roof of the house sagged. The fences enclosing the yard were broken down and the sidewalks in disorder. The lawn was unkept while weeds ran riot in neglected fence corners. The picture was, however, not without a redeeming feature. As if to cover the unsightliness below, over and above the grounds grew great wide spreading ash and elm and cottonwood trees. Their massive trunks grew so close together that their branches interlaced as they stretched up towards the sky. It is hardly necessary to add that the appearance of the home, as well as the personal appearance of the members of the family was a point of great sensitiveness to the mother.

One day a chance guest came as they have a way of doing. Mrs. L. and the newcomer had met occasionally in a neighboring town. Although their acquaintance had progressed to a point where they felt on a footing of friendship, the guest knew nothing of real conditions in her friend's home. She was, however, a woman of broad social contacts. She had insight and sympathy and rare tact. She sensed the situation at a glance. After first greetings were over she turned to the great trees that grew inside the yard and outside and all along the road. Trees were the one thing that her home in town lacked.

"What beautiful trees," she exclaimed, "O, what beautiful trees!"

It was a happy point of contact. They spent a very pleasant hour together.

When Mrs. L. related the incident to me a few days later tears welled up in her eyes. The lines of settled hopelessness in her face disappeared and for the time being and her face brightened. She said, "She's just like that. She sees only the best." Which would be a very fine compliment for any guest.

Note: Readers are invited to suggest problems in manners and morals for discussion in this column. Address your communications to

Elsie B. Burkhard
Tempe, Ariz.

NO TIME FOR PARTISANISM

The liquor interests, with a doughty leader to champion their cause, have stolen in broad daylight—a practice now common in large cities—the machinery of a great national party. They make no secret of their purpose to destroy that which the American church people have given time, money and life to establish. Why should those citizens who believe in prohibition, fear or hestitate to denounce and oppose those individuals who declare against them and their unselfish efforts to save millions of American youth from the clutches of alcoholism? — Michigan Christian Advocate.

Do You Know

1 . Which was the first Mennonite division in America?

2. Who wrote the first plea for Prohibition that is on record?

3. Who wrote the most remarkable plea for the liberty of conscience that the sixteenth century produced?

4. Who can take credit for the first public protest against slavery in United States?

5. Who was the first, as far as is known, to write a "Life of Christ"?

6. Who are some other Dutch Mennonites to attain first rank?

Note. .This department of questions and answers on Mennonite Church History is conducted by Harry F. Weber, Ph. D., Meyerstown, Pa. Suggestions will be gratefully received. .The answers are found on another page of this issue.

The Christian Exponent is an unofficial publication and exists only by the support of those in sympathy with its purpose. It seeks to deserve your support. Your subscription will help it to carry on.

Book Review

"The Coming of The Russian Mennonites" by C. Henry Smith, Ph D. Mennonite Book Concern—Berne Ind.—1928.

My mother's sister made two visits to the home of our ancestors in Germany. After her death we came into possession of the diary she kept of these trips, and in it she says: "I thank my God and my dear parents that they emigrated to America." I am certain that all the children and grandchildren of these Russian Mennonites who came to America, knowing what has happened in Russia and the present condition there, will say the same thing.

At the Quadricentennial of the founding of our denomination Dr. Walter Koehler of the theological faculty of the University of Zuerich said: "When in our study of Church History we came to the Mennonites we were told that it was a fanatical sect which appeared at the time of the Reformation, but was soon suppressed by the recognized churches and the civil authorities. But now every university in Europe is investigating the original documents of this movement and when the result of this investigation is published in ten volumes the Mennonites will occupy, at least in the world of education, the place to which they are justly entitled."

In Dr. Smith's book this epoch of Mennonite History, the coming of thousands of Mennonites from Russia to America, is preserved by a sympathetic writer who has the advantage of consulting the few still living who took part in this historic movement.

Some time ago I read "Giants in the Earth" by Edward Roltvaag, a novel in which the author describes the settling of the Dakota prairies by the people from Norway. I suppose the author paints the picture true to life as he himself arrived in New York on a ticket purchased for him by an uncle who lived in Dakota and with ten cents American money and a Norwegian copper in his pocket he started for Dakota to join these pioneers. There is some similarity between this book and that of Dr. Smith. Both describe a rugged race of people who without complaining met and went through the trying hardships of pioneering in a new country. The remarkable difference is that while the Norwegians found their diversions in drinking whiskey, dancing occassionally and cursing roundly when things did not suit them, only remembering their religious obligations enough to have all their children baptized when years later an itinerant minister happened to come into their colony, the Russian Mennonites described in this book always had their religious services on Sunday, whether on board a ship, in the Emigrant House, or encamped on the western prairie, and one of the first buildings to be erected in every colony was a school or a church.

The book shows that it was the increase in militarism, but not that alone, which caused them to leave Russia. The petition which they sent to the Congress of the United States that they might form a state within the State, a foreign colony in the United States seems to us at this date rather assuming and unreasonable. The way in which the American Mennonites of the different conferences came to the assistance of the poor emigrants and the brotherly way in which they received them and cared for them until they could settle in their new homes is worthy of commendation. The enthusiasm with which different railroads and states vied with each other to secure these emigrants as settlers in their lands can only be explained by the fact that in the past 400 years the Mennonites had established a world reputation for honesty, industry, frugality, and agricultural skill.

On the whole I find the book as thrilling as "Giants in the Earth" with the added satisfaction of knowing that these are facts and not fiction.

The most thrilling chapter is the last: "Keeping the Faith": It gave me great satisfaction that I could say to different meetings which I addressed in Europe in 1925: "Over fifty percent of the conscientious Objectors in the United States were Mennonites" See page 274.

When in a warless world the history of the movements that led to such a consummation will be written it will be said: that Christ first taught the doctrine of nonresistance, that His first followers so understood his teaching that for the first three hundred years of the Christian era Christians refused to participate in war. That at the time of the Reformation a sect called Mennonites adopted and emphasized this principle, and that when the last great war, called "The World War" broke out there were so many Mennonite Conscientious Objectors in the United States who refused to take any part in the war, notwithstanding persecution, torture and death, that it aroused the attention and interest of other Christian denominations who had taken an active part in the propaganda for this war. These gradually came to a realization that from the Christian point of view these Mennonites were right. From that time on they changed their attitude toward war and their influence led to the formulating and signing of the treaties outlawing war.

If we who remained at home had been as faithful to Christ and His teaching as were those who went to camp a warless world would be realized all the sooner.

We owe Dr. Smith a debt of gratitude for writing this book, and I trust that not only the descendants of the Russian Mennonites, but that every Mennonite and many others may read it.

H. J. Krehbiel. Reedley, Calif.

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

August 19

PAUL CARRIES THE GOSPEL INTO EUROPE

Acts 16:9-15.

As we study the lessons from week to week we need to link together the printed lessons, or it will be a disconnected series of introductions to the life of Paul. We might compare the lessons to a fence. The printed lesson texts are the posts of the fence but we must read and understand what occurred between the printed lesson texts. That is, we need to have wire that connects the posts before we have a fence.

Thus we left Paul and Barnabas at Jerusalem attending the Council in last Sunday's lesson. Today we have Paul, without Barnabas, in Troas, almost 700 miles from Jerusalem, as the crow flies, and we must add possibly another 200 miles to the course Paul took in going from Jerusalem to Troas. We need to furnish wire to our two posts,—Jerusalem and Troas.

Paul and Barnabas returned to Antioch from the Jerusalem Council in company with Judas and Silas, to inform the church at Antioch of the decision of the Council. Soon after this return Paul and Barnabas decided, upon the suggestion of Paul, to revisit the cities they visited on their first missionary journey, "to see how they do" Acts 15:36. However Paul and Barnabas did not leave Antioch together. We remember that on the first journey Mark accompanied them as far as Asia Minor and then turned back. Barnabas again wished to take Mark along but Paul differed in his opinion because Mark returned on the former trip. It was therefore determined that Barnabas should take Mark with him, and Paul selected Silas, one of the two who came along from Jerusalem, to be his companion. There are therefore two parties setting out to Christianize the Gentiles instead of one.

Paul and Silas take the overland route from Antioch around the Mediterranean Sea, and thus visit the churches in the reverse order from which they had been founded on their first journey. Passing through Derbe, Lystra, and Iconium their route finally led to Troas where today's lesson begins. We have taken up half of our space and have merely arrived at our post.

Here at Troas during the night, Paul had his vision. The 16th chapter of Acts very plainly describes the guidance of the Holy Spirit, restraining these missionaries from going to certain places and constraining them to others. The Macedonian vision, or the Macedonian cry, as it is sometimes called, is one of Scripture's most familiar incidents and needs no commont here.

The man from Macedonia is still calling to the churches. Men are still hearing calls and seeing visions of people in heathen darkness who desire light. The Spirit is still separating men and sending them to people who wait and need help. The misisonary urge and command must be refreshed in our minds as we continue these lessons. The Macedonian call has always been the challenge of the Christian church and is so today.

The last thought in our lesson is the meeting with the women on the sabbath day, and especially the conversion of Lydia, the first Christian convert in Europe. This Philippian church, which was subsequently established became one of the most loyal and encouraging churches. These women whom Paul met on the river side became the members of a strong congregation. Women still are the faithful group in many churches.

"Come over into Macedonia and help us."

August 26

PAUL IN A ROMAN PRISON

Acts 16:19-34

Paul endured many and various trials and tribulations. He needed to flee from numerous cities. One time he was let down over the city wall by a basket, another time he had to flee for his life, one time he was stoned and left for dead The Jews continually conspired against Him.

Our lesson takes place in Philippi where we left Paul and Silas last Sunday. His Sabbath Day's experience was encouraging and fruitful, but there were troubles ahead.

Wherever the gospel of Jesus Christ is taken, truth and honesty also come. In Philippi, ignorance and superstition, coupled with a reverence for the gods, divinations and soothsaying prospered at the expense of the ignorant and superstitious and to the gain of those who took advantage of this ignorance and superstition. Using a "certain damsel" as a means to their evil end, some men had realized good profits in fortune telling and healings to use modern day terms for the same practices.

Paul's interference with this scheme caused him trouble and he soon found himself before the Roman magistrate charged with disturbing the peace, and for introducing strange customs. How mysteriously the gospel of Jesus can be mischievously misinterpreted! After Paul and Silas had been beat with rods they were cast into prison and securely (so they thought) fastened in the stocks.

The prison term didn't last long. "The prayers of a righteous man availeth much." The prison doors were opened, the bands of the stocks were loosened, the prisoners fled, but they did not flee, for there was work to do. The guard on duty had a surprise that night. He was responsible for the keeping of the prisoners but he had a different kind of prisoners. They were loosed from their imprisonment but had not escaped, and consequently his life saved.

No wonder the jailer asked the question, a question others since have asked, "Sirs, what must I do to be saved?" Paul's answer, "Believe on the Lord Jesus", was a sufficient answer for this Roman jailer and the second Christian convert in Europe was the result. Nor were there now only two converts but in the case of both Lydia and this jailer we read that their families too were baptized.

It is interesting to notice the hospitality Paul and Silas received from these two converts. Lydia invited them to come to her house and abide there and this jailer took them to his house, and gave them food to eat.

In many strange ways can we make contacts in the service of the Master. Paul and Silas needed to be placed in the stocks so that a prison guard might be informed of the gospel of Jesus Christ. A business woman perchance heard the prayers and preaching of Paul and Silas and her heart was opened. These two incidents are evidence enough that the message of salvation is not limited to any time or place, that when we are entirely unaware of it we may serve our Lord and King.

"Faith of our fathers, living still
In spite of dungeon, fire and sword."

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

THE CREATION

To the Editor of The Christian Exponent:

I was very much interested in an article in the July 17th issue on "Creation". Particularly so in comparison with another series of articles in another church publication on "Evolution", by one supposed to have studied science and to be a professor of that subject in a small college. But the reading of those articles would give one an otherwise impression of the author.

The first chapter of Genesis is the introduction to the Bible. It states the fact that God is God, and that there is none other but Him. That all things in heaven and on earth, in the sea and on land are of His creation. This fact was enough. God did not intend to reveal how it was done. As Mr. Fankhauser said, man would not have understood it if He had. There were countless things that God did not reveal to man, but He has given man the power to investigate and learn, all of which is to give us a better understanding of Him, and to better appreciate His wonderful power.

It matters not to us whether God created the first man out of a ball of clay or out of flesh and blood already at hand. The one miracle is no greater than the other. But this we know that God created man. That fact the author of Genesis stated. If science has enough evidence to show that He created man through the slow process of evolution, well and good, it detracts nothing from God.

We also know that God does not work in haste, but that He works out His plans through a long and slow process. It took Him 1900 years to prepare the proper parentage and environment for His son. Nor was His kingdom established in a moment of time by the mere turn of His hand, but has been in formation these 2,000 years. On every hand, since man has been able to record history, we see that God worked out His plans not instantaneously, but by a gradual process. If He has done so, where man has been able to observe, why is it not reasonable to suppose that He worked thus in other cases.

"The heavens declare the glory of God; and the firmament showeth His handiwork." How many of us study the heavens? How many of us pause for a few minutes on star-lit nights, and gaze into the sky, trying to comprehend the magnitude of it all; knowing that light travels around our small earth seven times per second, and that the nearest fixed star lies 4⅓ light years away; that very few of them lie within 25 light years, and that many are from 100 to 600 light years and a few even 1000 light years distant from us. These stars are suns, most of them much greater than ours. These suns may also have planets. And may not some of those planets be inhabited? And what is more, there are certain clusters that puzzle our astronomers which may be other universes lying out beyond ours. God is limitless when it comes to time and space. When we think of God creating all in six 24-hour days and that about 6,000 years ago, we picture Him as a very small God.

I can not conceive of God otherwise than one who has always existed and who has always been busy, doing what, I do not know. Perhaps forming a new Universe, new planets, which would run their time. Let the reader gaze into the heavens the first clear evening and let the imagination work. God may have a new revelation.

He has given us the history of the earth in the rocks and the wonderful vast heavens so that we can better understand and appreciate Him. Study His handiwork and be filled with the wonder and glory of it all.

W. A. Blosser.

North Lima, Ohio.

FROM OUR READING TABLE

In the "Question Drawer" of the GOSPEL HERALD, official organ of the old conference of Mennonites, the question of hats for women receives consideration.

Has the Mennonite Church changed her position on the question of hats for women? ..A sister.

It has not. Certain branches that have seceded from the mother Church have yielded this point, and here and there is a congregation that has failed to enforce the discipline of the Church on the question. But the position of the Church is the same that it has been all along, as may be seen by examining the disciplines of our several conferences. In our humble judgment the best way to maintain the position of the Church on this question is to do away with the "what is it?" that often makes it difficult for churches to know just where to draw the line.

Some months ago we published an article by C. Henry Smith under the title "A Worthy Cause" in which he encouraged contributions towards the publication of the works of Pilgrim Marbeck. A "Field Note" in the **Gospel Herald** is of interest:

> Bro. Christian Hege of Frankfurt a/M, Germany, publisher of the comprehensive doctrinal work of Pilgrim Marbeck, an early Mennonite leader of South Germany, states in a recent letter that the printing of this work is now well under way.

The same periodical commments editorially upon the task of selecting faculty members for "our schools".

> At this time all our schools are wrestling with the problems of who shall have a place on next year's faculties. As we meet with those upon whom rests the greatest responsibility in the selection of faculty members and hear them discuss the work before them we are impressed with the greatness of their problems. The greater part of each faculty is already selected. Where to find teachers who are professionally and spiritually qualified, loyal to the Church, and especially fitted to fill the remaining places desired to be filled is not always an easy task. . . . . We are hoping that by the time the annual catalogues are issued they will reveal a decided improvement in the composition of the faculties over those of any previous years.

THE HILLS AHEAD

"The hills ahead look hard and steep and high,
And often we behold them with a sigh,
But, as we near them, level grows the road,
We find on every slope with every load,
The climb is not so steep, the top so far—
The hills ahead look harder than they are.

And so it is with troubles, though they seem so great
That men complain, and fear, and hesitate,
Less difficult the journey than we dreamed,
It never proves as bad as once it seemed,
There never comes a hill, a task, a day,
But as we near it, easier the way.

Washington Bulletin.

Do You Know

ANSWERS

1. The Funkites. At the time of the Revolutionary War there was considerable question as to the payment of the war taxes. Christian Funk felt that they should be paid. This developed into a quarrel in which he and a number of others became separated from the main body. A few small congregations were formed. All have become extinct.

2. "Evangelical Cups", by Ludwig Hertzer, 1525.

3. Balthasar Hubmaier, "On Heretics and their Burners".

4. In 1662, Plockhoy, in his Mennonite colony on the Delaware had written in his constitution that slavery should be prohibited. The first formal and written protest made against negro slavery in America was drawn up in 1688 in the home of Thomas Kunders, of Germantown, Pennsylvania, being promoted by Mennonites and presented to the Quakers Monthly Meeting for consideration who in turn took it to the Yearly Meeting, where it was pigeon-holed.

5. J. P. Schabalje, Mennonite preacher at Alkmaar, renowned as a scholar and poet.

6. J. A. van der Goes, poet, "Ystroom". Ruysael, greatest of Dutch landscape painters. Rembrandt. J. van der Heyden, inventor of the fire-engine. Bidloo, body physician to Peter the Great.

NOTES FROM HERE AND THERE

Rev. P. P. Wedel was granted a much deserved month's vacation by his church at Moundridge, Kansas.

L. C. King, of Greentown, Mich., is conducting a two weeks' singing school at the Comins Mennonite church, at Comins, Mich., starting July 26, ending August 12 with a musical program.

Miss Ruth A. Yoder, who is one of the party which toured Palestine with Dr. J. E. Hartzler this summer, will spend two weeks in Germany before returning home. She expects to reach America on August 28.

PERSEVERANCE

A swallow in the spring
Came to our granary, and neath the eaves
Essayed to make a nest, and there did bring
Wet earth and straw and leaves.

Day after day she toiled
With patient art, but ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found it ruin wrought,
But, not cast down, forth from the place she flew,
And with her mate fresh earth and grasses brought
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste
And wrought the ruin o'er.

But still her heart she kept,
And toiled again—and last night, hearing calls,
I looked—and lo! three swallows slept
Within the earth-made walls.

What truth is here, O man!
Hath hope been smitten in its early dawn?
Have clods o'ercast thy purpose, trust or plan?
Have faith, and struggle on!

—R. S. S. Andros.

WHY IS THE EXPONENT?

Twelve members within one body! That is the status of the Mennonites. Each member has its own individual publication, but The Christian Exponent is the only periodical representing the entire body. It does not seek in any way to replace the publication serving your conference, but is an attempt to serve all who call themselves Mennonites in every part of the world.

The Christian Exponent aims to foster a closer relationship between the several branches of the Mennonite church, to secure greater unity and cooperation of the various members, and to create a greater feeling of brotherliness within the body.

The support of The Exponent comes solely from its readers. Prompt renewal of old subscriptions and a larger circulation list are the two great needs of the paper at this time. We are counting on you for your part.

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Notes from Here and There

President J. W. Kliewer of Bethel College addressed the Sunday evening union services at Buhler, Kansas on a recent Sunday evening.

The West Zion Mennonite Church at Moundridge, Kansas is building a new parsonage for its pastor, Rev. P. K. Regier, and family.

Dr. J. H. Langenwalter of Wichita, Kansas is serving as supply pastor of one of the large Presbyterian Churches in Wichita while the church is looking for a regular pastor.

Rev. A. J. Neuenschwander, of the First Church, Philadelphia, was given a six-week vacation by his church which he is spending in study. In this way the church will fully reap the benefit of the six-week absence when he again returns to his pulpit.

On the morning of July 13th the M. B. Church of Buhler, Kansas baptized and received forty-eight young people into church membership. In the evening of the same day the communion of the Lord's Supper was observed by this church. Rev. H. Adrian, the pastor, was in charge of these services.

Bethel College reports that the college received a total of approximately $120,000 since August 1927. The endowment of Bethel College, now is $375,000, leaving only $125,000 to be raised to make Bethel College a fully accredited college according to the standards set by the state boards as well as such standardizing agencies as the North Central Association of Schools and Colleges.

On Sunday morning, August 5th, the mixed choir of the Zion Mennonite church, Donnellson, Iowa, rendered the cantata "Praise and Thanksgiving" in the absence of their pastor, Rev. John E. Kauffman, who was one of the leaders of the Young People's Retreat at Bluffton, Ohio. Rev. Kauffman will also be one of the leaders at the Friend's Retreat at Pennsylvania College, Oskaloosa, Iowa, August 23-27.

Dr. C. H. Smith has returned from his month's trip to the city of Mexico. He was in the city at the time of the assassination of the president elect, Obregon. There naturally was intense excitement for a few days after the asaasination occurred. One of the members of the party made a hasty exit out of Mexico. Quiet was soon restored and the party concluded its tour as scheduled without molestation or even inconvenience.

Rev. H. T. Unruh and family left Halstead, Kansas on August 6th for a short visit with relatives in Winnipeg, Canada.

Rev. Lester Hostetler plans to make a trip to Ohio, in September, to arrange affairs to make it possible for him to prolong his stay in California until next April. The annual meeting of The Christian Exponent Board will also be held during his stay in the East.

Communion was observed at the Hebron Church, Buhler, Kansas on the morning of July 8th. Rev. P. R. Frantz, the pastor of the church, was in charge of the service. Two weeks later, July 22nd, Rev. Frantz baptized and received into the church thirteen young people.

Rev. C. D. Eash, missionary in the Central Province in India, and his family, will leave India for America on furlough August 1st and expect to arrive in New York City about September 1st. After a short stop at Belleville, Pa., they will locate at West Liberty, Ohio, for the present.

Items for publication on this page should be addressed to
THE CHRISTIAN EXPONENT
Bluffton, Ohio

The Mennonite Board of Education (Old Mennonite) has adopted the policy of investing the endowment funds of Goshen College and Hesston College with reliable trust companies, limiting the amount to fifty thousand dollars to each trust company.

J. Boyd Cressman, of Kitchener, Ontario, succeeds Professor Ira S. Franck as a member of the Goshen College faculty with the opening of the fall semester. Professor Franck has accepted a position in the English department of Bethany College (West Virginia), his alma mater.

Rev. A. M. Eash of the 26th Street Mennonite Church, Chicago has been selected by the Foreign Mission Board of the Central Conference to spend six months on a tour of their mission field in the Belge Congo, West Central Africa. He plans to leave New York August 19th and join a large delegation of mission board officials at Rodderdam, Holland. These officials visit the mission fields at this time in the interest of the twenty-fifth anniversary celebration of opening work in this particular region. They also wish to make an exhaustive study of the mission work in these fields and report to their boards recommendations for improving and expanding the work.

Rev. Earl L. Salzman is beginning his second year's work as pastor of the Topeka, Ind., Mennonite church. He was unanimously reelected pastor at a substantial increase of salary.

Rev. R. I. Hartzler was called to Topeka, Indiana on Sunday, August 5th to conduct the funeral of one of his former parishioners at the Maple Grove Mennonite church.

Dr. Ernest H. Correll formerly of the Goshen College faculty, is spending the summer months in travel and study among the universities in the East. At present he is studying in the Library of Congress in Washington, D. C., With the opening of the fall semester, he will begin his work as a member of the Bethel College faculty at Newton, Kansas.

Rev. Warren S. Shelly of Carson City, Mich., and family, stopped at Wadsworth, Ohio, on a trip to eastern Pennsylvania, to visit friends and relatives. A special service was held on the evening of July 31st at the Mennonite church at which time Rev. Shelly preached. Rev. Shelly served this congregation as pastor a dozen years ago.

The Second Young People's Institute (Old Mennonite) opened at Goshen College, July 29 and will close August 7. Among the leaders are Rev. Noah Oyer, Dean of Goshen College, Rev. L. S. Weber, of Toronto, Canada; Rev. E. E. Miller, of the India Mission; Mr. John H. Warye, of Mingo, Ohio; Professor B. F. Hartzler, of Goshen College, and Mrs. S. M. Kanagy, of Chicago. In addition to these regular instructors, there are to be occasional addresses by Rev. D. A. Yoder, Rev. A. C. Good and Mr. O. O, Miller. The Institute opened with an enrollment of twelve young people.

The Fourth Bluffton Retreat opened August 1st with an initial enrolment of forty-nine and closed August 9th with a total enrollment of sixty eight young people. One of the fine features of the Retreat was the public program of music and readings given on the evening of August 9th in the First Mennonite church. This program was under the direction of Professor Holtcamp and was largely attended and greatly enjoyed. Dr. George Collins of the Fellowship of Reconciliation of New York City was the open forum speaker. As on a former occasion he made a unique and most valuable contribution to the Retreat. On the last day of the Retreat the last chapel hour was devoted to a communion service in charge of Dr. J. H. Langenwalter, Wichita, Kansas. This beautiful and heartsearching service was a fitting climax to the nine days of good things.

Goshen College Library X

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

August 28, 1928

EDITORIAL

A COLLEGE EDUCATION—N. E. BYERS

THE MISSIONARY COUNCIL IN JERUSALEM

Robert E. Speer

ESTABLISHING NEW MENNONITE CONGREGATIONS

H. P. Peters

THE FORGIVENESS OF SIN

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The Editor's Chat

Dear Readers:

By the time this reaches the readers, I expect to be in Ohio for a few weeks' stay to attend to some necessary business matters, among which is the annual meeting of the Board of Directors of the Christian Exponent. This meeting will be held Saturday, September 1, at Lima, Ohio. It was our original intention to return to Ohio some time during the month of August. Various circumstances have led us to change our plans and we now expect to remain here until next April.

* * *

We have recently had the pleasure of entertaining Dr. H. R. Reed, Mrs. Reed, and their children, at our home. Dr. Reed, is professor of Psychology at the University of Pittsburg but spent the summer in Los Angeles as visiting professor at the University of California. His former home was in Mahoning County, Ohio, and he was one of the early students at Goshen College. We met the Reeds at the home of Dr. H. L. Eby of San Gabriel, who is also a professor at the University of California, at Los Angeles. In the company too was Dr. Diamond, professor of German at the University, and the author of several German books. He is of the Russian Mennonites in Manitoba. Here were three Mennonite professors in one university. It would be interesting to know how many university chairs are occupied by Mennonites throughout the country. If they could be brought together into one institution they would no doubt constitute a faculty which would rank with the best in the country.

* * *

The west continues to attract the east. Among our recent permanent arrivals is Mr. and Mrs. M. A. Yoder and daughter, Mary, who located in Alhambra. They were formerly at home in Topeka, Indiana. Mr. Yoder will soon begin the building of a new residence.

* * *

The doors of our colleges will soon swing open again to begin the work of another year. This community is blessed with numerous higher institutions of learning. In the city of Upland is located Beulah Junior College serving the Brethren in Christ. It has an enrollment of about fifty students. In connection with our Chaffey Union High School, which serves a large consolidated district in this valley, is Chaffey Junior College. The manual training and agricultural courses are particularly strong. Three miles to the west of us, in the town of Claremount, is Pomona College, a heavily endowed institution whose scholastic standing is recognized everywhere. Seven miles to the west of us, in the town of LaVerne, is LaVerne College, owned by the Church of the Brethren. They have a fine new building and a student body of several hundred. Their endowment is only $50,000 but their work is recognized at the state universities at Berkeley and Los Angeles. In the matter of endowment requirements, the small colleges in California have so far had an easier time than they do in the east. Some of our Upland young people are attending Chaffey Junior College and at least one will attend Bethel College at Newton, Kansas. That our people are interested in our own college, even with many good institutions close at hand, is shown by the fact that they recently subscribed over thirteen thousand dollars towards the Endowment Fund of Bethel College.

* * *

The grapes are beginning to ripen. The present indication is that the price will be low, so low that the growers will receive little, if any, profit from their crop. The economic problems need some healing balm. That choice fruit like the Muscat grape as well as the raisin grapes have to be sold at a price which is ruinous to the grower shows the need of radical adjustment somewhere along the long line between the producer and the consumer. The trouble cannot be laid to prohibition for prohibition has helped the grape growers and they are for it. Hoover, being from California, may be able to help his country men who are engaged in the fruit business. His acceptance speech was hailed by Californians as a notable utterance in every respect. It is the utterance of a humanitarian rather than a politician.

* * *

California is suffering serious losses at present from forest fires. Every paper brings tales of heroic efforts that are put forth to put out the flames but in some sections they are beyond control. There are heavy fines imposed for building camp fires or for smoking cigars or cigarettes in the danger districts but still the campers insist on building fires and the smokers insist on smoking. The atmosphere is hazy from the smoke so that the mountains are scarcely visible at present. Ignorance and carelessness causes millions of dollars worth of ornamental and useful trees to go up in smoke. The state is making heroic efforts to combat these dangers but so far without complete success.

* * *

In his speech at Los Angeles, Hoover congratulated the city upon its remarkable growth. So far as he can see he said that the city's growth in the future is limited by one factor, water. It is said that the present water supply is sufficient only for two million people and the city will reach that within five years if the present rate of increase in population continues. A part of their present supply of water is conducted by acqueducts from points over three hundred miles away. Hoover promised to help the city by the construction of Boulder Dam. Seven years ago Los Angeles had 500,000 people whereas today it has 1,300,000. With this rate of growth, the problem of supplying sufficient water is a pressing one.

* * *

We wish that more people would send in suggestions for the improvement of the Christian Exponent. What features do you enjoy the most and what seems to you the least profitable? A word now and then from any of our readers will be appreciated.

Sincerely yours,

Upland, Calif. Lester Hostetler,

CALENDER OF EVENTS

August 26 - 29—
Middle District Conference (General Conference) at Wadsworth Ohio.

August 27 - 31—
Missouri-Kansas Conference (Old Mennonites) at Hesston, Kansas.

September 5 - 7—
Iowa - Nebraska Conference at West Union Church, Parnell, Iowa.

September 8 - 10—
Ontario Mennonite Sunday school Conference at St. Jacobs, Ontario.

Notice: The editor of The Exponent will be pleased to publish the dates of any important events that are of interest to any considerable group of Mennonites if notice of same are sent in.

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THE WORLD TODAY

By W. J. Bender

Boss and Boss

Former Senator Owen of Oklahoma has deserted the Democratic camp and come out for Hoover. His announced reasons are not Smith's wetness, not his membership of the Catholic church, not his program of state. He is against Smith because of his Tammany affiliations. And there are thousands who will vote against Smith for the same reason. There are many perfectly good reasons for being opposed to the Democratic nominee, but, for those who adopt a scientific attitude toward politics, this is not one.

Tammany has long stood in America as the archtype of all that is bad in municipal government. Let any one speak of "bosses" and "machines," and Tammany immediately pops into mind. In all truth it is bad enough. It has been worse. Its record is black, compounded of corruption and crime and misgovernment of every sort. But in denouncing Tammany, do not forget that there is a similar machine in almost every city in the country. There are city and county and state machines everywhere which are infinitely worse. For wholesale graft and thievery and unadulterated scoundrelcy in general, there are dozens of politicians in county seats of only a few thousands population, who could give Tammany lessons. Democratic Tammany is bad, but, to cite a few among many, the infamous Thompson—Crowe gang in Chicago, the cut-throat Mellon machine in Pittsburgh and the notorious Vare organization in Philadelphia are worse. And they are all Republican and all loyally supporting the Republican nominee. In fact Hoover owes his nomination largely to the support, at a critical moment, of the boodling Vare, who was judged unfit to sit in the Senate. For a man who is popularly supposed to be "above politics" the pious Herbert has shown himself strangely willing to work with "the boys."

Undoubtedly the Republicans will use the Tammany charge with telling effect in the present campaign. It is simply the pot calling the kettle black. In fact Tammany is one of the better machines, and the Republican spell-binders who will ring the charges on this accusation will be guilty of gross hypocrisy. But such is the ignorance of the mass of the electorate that they will probably get by with it in great style.

Dollar Chasers

It has been announced that almost a million dollars are to be spent on the Byrd Antarctic Expedition. That is an astounding and significant fact. It furnishes additional proof of the wrongness of those critics of America who charge us with being mere money grabbers—always after the almighty dollar—counting nothing of value but money. We value money, it is true, but so do the French and the British and the Germans. And we dont squeeze ours quite so tightly when we get it. Where in the world is money poured out so lavishly for schools, for hospitals, for the relief of suffering everywhere? Where else would private individuals contribute such a sum for purely scientific ends as they have for the Byrd expedition? Echo answers, "Where."

The Kellogg Treaties

Most pacifists are congenital optimists. Otherwise they would not be pacifists. They consistently overestimate the value and importance of each step forward on the road to world peace. The Kellogg Anti-War Treaties furnish an excellent example of this tendency. They have been praised immoderately, pic-

tured in glowing terms as of revolutionary importance in diplomacy, hailed as ushering in the millennial dawn when the lion and the lamb shall lie down together.

A closer inspection will reveal, however, that whatever they started out to be, the Kellogg pacts, on the eve of their signing, have practically no significance. Their wording is so vague, so general, and the promises made are so hedged about by reservations and amendments and interpretations that they have no binding force whatever. In effect the signatory powers simply say, "We will not resort to war unless we are forced to." And that means nothing at all, because no nation in recent history has admitted that she was not forced to fight by the unscrupulous maneuverings of her enemies.

The only value of the treaties to the peace movement is that they may help to produce a more generally diffused pacific state of mind. If people in all countries talk about peace long enough and get used to the idea of settling disputes peacefully, war will be made more difficult. The discussion stirred up by the Kellogg Treaties has helped, no doubt, to further this process.

On the other hand there are positive drawbacks to peace connected with it. Signing the treaties is a cheap method of stilling the clamor of the pacifists in all countries. The militarists can point to these meaningless documents as proof of their innocent and pacific intentions thus gaining greater security in which to carry on their nefarious programs undetected. Also there is the very real danger that in the disillusionment, the reaction which is bound to come, when the treaties are revealed in their true light, the cause of peace will suffer. Scoffers will find additional ammunition for arguing the impossibility of eliminating war.

It looks very much as if the Republican administration never seriously desired the treaties to mean anything in particular. The ease with which the contracting powers have won their points in making objections and reservations, the lack of any attempt to carry out the implications of the pact in the way of limitations of armament, etc., the unseemly haste shown, all point to one conclusion: the Treaties are to be used merely as a campaign weapon in the coming election. Republican propagandists will point with pride to these treaties, hoping to win the pacifist and church vote. They form a convenient blanket for the generally black and inglorious record of the state department. Certainly the administration which tried so recently to shove through Congress a huge naval appropriation bill can not be believed when it tries to pose as a promoter of world peace.

And yet most pacifists have joined lustily in the bally-hoo for Kellogg. What the peace movement needs more than anything else is a few hard-headed realists, cynics if possible, with a memory and a sense of historical perspective. Then pacifists wouldn't fall such easy prey to the nostrums and the half-baked panaceas which now enlist their support.

EDITORIAL

A COLLEGE EDUCATION

The many colleges of our country are again opening their doors to the thousands of high school graduates who are clamoring for entrance. What do they expect to get? What have the colleges to offer?

In a general way we can say that there are two motives on the part of the students and two aims on the part of the colleges, and, depending on the emphasis given to one or both of these, we have four kinds of college courses, four years in length, and leading to the A. B. or B. S. degrees.

The two aims are (1) to learn how to live, and (2) to learn how to make a living—cultural and vocational. The four kinds of courses are (1) the standard liberal arts course, with no reference to any particular vocation; (2) the liberal arts course including training for some vocation such as high school teaching, business, home economics, religious work, pre-medics, etc.; (3) The vocational courses with no reference to cultural training, such as engineering, agriculture, journalism, commerce, high school teaching, pre-medics, etc.; (4) vocational courses as in 3, but including some cultural courses.

Courses 1 and 2 are given in liberal arts colleges and usually to the A. B., degree, while courses 3 and 4 are given in the vocational schools of universities and lead to the B. S. degree.

The chief aim of the denominational college is to develop students for the highest type of living, while most of the young people are concerned primarily in learning how to make a living. The result is that most of these colleges give more of the vocational training that they think desirable while at the same time emphasising the cultural aspects as much as possible.

There is, of course, no conflict between these two life interests for the best ideals. In these days we depend on any successful, intelligent, public-spirited citizen to be influential. These leaders who set our standards of life are found in all vocations, and, from the point of view of society, their cultural ideals are more important than their vocational success. The Christian liberal arts college is interested in the first, and the vocational schools of the university in the second.

In America today we are much more successful in making a living than in knowing how to live. We have large surplus of time and money but how do we

spend them? We have great industrial organizations but to what extent do Christian ideals prevail in their management? We have efficient executives in charge of our government but to what ends do they use their power?

Moreover, this is a period of transition and we need to have people trained in arts of true living—to rethink our customs, conventions and traditions, and intelligently and wisely, in the light of Christian principles, lead in real progress rather than permit lower ideals to prevail.

The Christian college, therefore, aims to train young people of good character and intelligence who will work at various vocations to be leaders in improving life. Cultured leaders who appreciate the best and finest things of life, intelligent leaders who understand the nature world and the social world in which they live and who can think for themselves in a truly prophetic way, Christian leaders who will be interested in making the whole of our life more Christ-like.

The denominational college is especially interested in giving their own choice young people these privileges and they desire to train them to be able to understand their own people, and become effective leaders in the light of the Christian ideals as the denomination understands them. Every prophetic church must have real schools of prophets, to train a leadership with true vision and real ability to help direct the group to make its real contribution to the Kingdom of God.

N. E. Byers,
Dean, Bluffton college.

———o———

OUR LACK OF TIME

Every body is busy. We are so busy that we haven't time for many things that we would like to do. It is a breathless age. We are all on the run to save time and yet there is not time enough. We are compelled to pass by many worthy causes simply because our days are not long enough. How many good books we would like to read if only there were time. We have long put off the answering of letters because of the press of other duties. How we long to visit the sick if we were not so busy. Parents feel the need of spending more time with their children if they only had the time to spend. We manage to attend Sunday School and church on Sunday but so far as the cultivation of the spiritual life during the week is concerned—well, to stop for prayer or for the reading of the Bible is simply out of the question. That we fail to do many important things we freely recognize. And we ease our conscience by entertaining the hope that somewhere in the nebulous future we will find a chunk of time. This is of course a delusion. Time can easily be lost as most of us know from experience. And once it is lost, it can never be found. Time lost is gone forever.

Peculiarly enough, our press for time exists in a day when there are all kinds of devices for saving time. Our fathers had more time than we have. They plowed with horses instead of tractors, they rode in buggies instead of automobiles, they knew nothing of the airplane or the radio; they lived for the most part in houses which for their lack of "modern conveniences" would be wholly intolerable today, no kitchen sinks, no bath rooms, no electric lights, no carpet sweepers. But they had more time to visit with the neighbors and a smaller per cent of them died of heart disease. To go to church meant for many of them getting up at four in the morning, milking a herd of cows in the old fashioned way, feeding the horses, currying them, harnessing them, hitching them up, and finally a one or two hour drive by way of a mud road. They needed no "Boulevard Stop" signs along the way. But they got there. Church attendance was just as good then as it is now. Electricity and the gas engine save us time in doing the chores. Horses are left in the pasture field on Sunday morning for which they and the farm boy alike is thankful. We get in the car and "step on it," first on the starter and then on the throttle, and by the power of gasoline we speed over the paved road, so fast that a neighbor whom we may chance to meet will be passed before there is time to recognize him and greet him.

While a multitude of things are pressing for our attention, and while we are nervously straining to attend to as much as we can in the shortest time possible, it is highly necessary to distinguish between the important and the unimportant. We must choose, and choose wisely, the matters to which we will give our time. Our days are limited. At the best, our time is short. For that reason it is also precious. It is day now, but "the night cometh when no man can work." On every hand we must choose between a multitude of alternatives. If we do this we can not do that. If we read this book we cannot read that. If we go here we cannot go there. There is not time for everything. The things to which we give our time whether they be foolish, or small, or of secondary importance or whether they be wise and important, will in the end determine what we are. Felix stood before Paul and trembled as the great missionary reasoned with him about uprightness, and self-control and the judgment to come. His feelings were moved, and he recognized the importance of what Paul was saying, but he put it off. "I will find time later" was his answer to the question of religion. The questions of religion are the most important matters of life. If they mean anything, they mean everything. Many modern people, like Felix, recognize their importance and they hope to "find time later." For the present, they are too busy. In the meantime, they give their time to the doing of secondary matters. And the time thus lost, is gone forever.

Lester Hostetter.

The Missionary Council in Jerusalem

By Robert E. Speer

We reprint herewith in part an article by Robert E. Speer which appears in the August number of the Presbyterian Magazine, in which the author summarizes some of the findings of the missionary council which convened last spring on the Mount of Olives near Jerusalem. Editor.

It is to be regretted that there is not room here to summarize or at least to characterize each of the series of findings which the Council adopted. It must suffice to cite only the findings on the Home Base. This theme had not been included in the original program but the Council insisted upon its consideration and adopted the paper which grew out of a discussion by the whole Council and subsequent discussion in one of the ten groups in which the Council divided during the first part of the second week. The Home Base statement began with this general preamble:

"We, a body of two hundred fifty Christian men and women coming from fifty nations, and many Churches old and young, have here on the Mount of Olives, in the presence of God, and in the fellowship of His Spirit, given fresh consideration to the task of world evangelization.

"As a result of our experience, arising out of the witness of many nations and cultures, we are enabled to declare without any reserve whatever that Jesus Christ has proved all sufficient to satisfy universal human need; that the whole world needs Jesus Christ, and that apart from the Gospel there is no remedy for the sin of mankind in its manifold expressions.

"There is one dominant conviction which we are constrained to place in the forefront of our report, and which must be understood to govern each and all of our conclusions and recommendations: it is the inescapable fact that the present spiritual life of the Churches is not adequate to the task for which they exist.

"Were it not for the absolute conviction that the love of God, the grace of our Lord Jesus Christ, and the fellowship of the Holy Spirit are available for the Church now as in the first days of its expansion, we could go no farther: we should be compelled to confess ourselves defeated. There is still hope only because there is still the living God.

"We are impelled by a sense of urgency which can only be described as awful, to share with our Churches at home and overseas the need which God has made known to us in this holy place. Through the common witness of representatives from many lands we have been led to realize that the unification of the world on the basis of an unchristian social and economic order is presenting the most powerful opposition to the Gospel that the Church has yet been called to meet Moreover, many features in the life and witness of the socalled Christian nations in particular, still offer an almost insuperable obstacle to the acceptance by non-Christian races of the salvation which is in Christ Jesus.

"The renewal of the life of the Church by a fresh inflowing of the Holy Spirit is, therefore, not merely a desideratum: it is the supreme necessity. Unless the Churches are willing for fresh spiritual forces to be released in and through them, the failure of missionary enterprise at such a unique moment in human history appears to be inevitable.

"The International Missionary Council earnestly calls Christians everywhere to a new and deeper repentance; to a fresh reliance upon the power of prayer, and to an unmeasured offering of sacrificial service. We believe that the life of the Church can only be renewed so that its power may be commensurate with the task, if it resolutely seeks the first things, and from all ecclesiastical concerns that deaden its witness, turns again to God; and our witness on the great spiritual and moral issues before us must be the unified witness of the Body of Christ demonstrating through each member the love and glory of God.

"This statement is placed at the head of our findings, as expressing the tremendous conviction which has been burnt into our souls at our meetings—a conviction which we must find some way to share with the Churches to which we belong."

I venture to quote also three other sections of this paper.

The Call to Prayer

"A new inflowing of the Holy Spirit into the lives of men and women depends upon readiness and desire for renewal on their part together with preparedness to sacrifice time or any other precious thing essential for the right use of the channels by which God mediates Himself.

"The age-long means of contact with God, proved vital in Christian experience, and everywhere available for all, is prayer.

"We are conscious of the fact that it is the weak prayer life of ourselves and other members of the Church which presents an obstacle to the action of the Holy Spirit in the revival for which we hope.

"We would therefore pledge ourselves to a more determined use of this means of grace and would call all Christian people to a new realization of the indispensability of prayer for spiritual health and strength.

"In view of this deficiency in the practice of prayer, of the circumstances of individual and family life in our time and the increased pressure and speed of life generally, we urge that our Churches should issue to their people a call to prayer. We suggest specifically that:

"1. People generally need and will welcome

teaching which help them to pray, and that such teaching might more frequently be given in the services of the Church.

"2. That they desire to be taught not only 'prayer' but the art and practice of prayer, with methods and aids suitable to the conditions of everyday life.

"3. That the practice of family prayers must be renewed among us at all costs.

"4. That our Churches generally should adopt a day of intercession for missionary work in its widest sense, at St. Andrewstide or some other appropriate season.

"5. That the spontaneous formation of prayer groups be encouraged along the lines of the Jerusalem Chamber Prayer Fellowship which has come into being through the 'World Call' Movement in the Church of England.

"6. That clergy and other missionary leaders everywhere keep before themselves and their fellow-workers the true conception and proportion of prayer and intercession in relation to organizations of all kinds."

An Appeal to the Ministry of the Church

"This Council is profoundly conscious of the necessity for broadening the Home Base by the enlisting of a new army of supporters of missionary enterprise. Particularly it feels the need for a wide extension of the laymen's movement so as to gain the interest and assistance of business and professional men, both within and without the Churches, and for the winning of youth for the greatest of all causes. We reaffirm our conviction that the way to this urgently needed reinforcement of the Home Base lies with the Ministry of the various sending countries. We therefore issue an earnest appeal to the Ministry of the Churches:

"1. To study afresh for themselves and to share with their congregations the enlarged conception of the nature and will of God in Christ which is available for our age, and which is the supreme motive for all missionary enterprise.

"2. To give themselves to the systematic study of the world situation and of those aspects of the moral, social and economic order which challenge the Gospel.

"3. By sermons and teaching courses to show that Christian missions have proved of supreme value both to individuals and to the national life of the people of the world of which the growth and vitality of the indigenous churches is an outstanding example.

"4. To make clear the mind of Christ revealed in the Gospels as to the essential character and marks of His spiritual society, the Church.

"5. To show that missionary enterprise is inseparably related to the great world movements of our time and especially to those which are finding expression in national aspirations.

"6. By general presentation to show that the unification of the world, upon the prevalent materialistic basis makes the life of the Home Church more than ever one with that of the Churches overseas and that, therefore, missionary responsibility, rightly understood, is inherent in Christian discipleship.

"7. Through the aid of Church or Interchurch missionary educational bodies to adopt a comprehensive scheme of missionary education for Church members from the Sunday school and onwards, and to encourage the circulation and use of the literature which alone can provide the fuel both for missionary zeal and for informed intercession.

"8. Finally, lead their people out into new discoveries in the experience of prayer and intercession by which means alone can be released the spiritual power which we need for the task and which God is waiting to give to us."

The Financial Support of Missionary Enterprise

"In the planning of Christian Missions we must needs depend upon the support furnished by the great body of Christian people.

"Giving for this purpose may be said to be a measure of the Christian's gratitude to Christ for what He has done for us all, and of loyalty to Christ in the work He has clearly committed to us all. The life must be given before there will be any real giving, and our repeated call must be for a complete dedication of the life of the Christian to Christ and His kingdom.

"It should be brought home to us all, again and again, how wretchedly small is our giving in comparison with His, who gave His life for mankind.

"The Churches have had a wealth of experience in the matter of cultivating the spirit of giving which can be profitably shared. In the main it may be said:

"1. That giving should always be made an act of worship.

"2. That we should avoid allowing any plan for raising money to become mechanical and impersonal.

"3. That the presentation of missionary needs, should, as far as possible, include the specific requirements of definite fields and branches of work, in order that the personal knowledge, interest and concern of the individual supporter may be increased.

"4. That the support of missions has its business side. The work overseas demands that we should know what we can count upon. Therefore, if the work is to go forward giving must be regular and be loyally sustained.

"5. That more givers are more important than more money, and, in the long run, will mean more money.

"6. That the adoption of any method for stimulating giving will always need to be supplemented by most thorough education of the people in the nature and purposes of their giving.

"It is the duty of the Christian Church in all lands to educate its members in the principles of Christian stewardship. We believe that a real revival in the missionary life of the Church awaits a new consciousness in regard to the Christian standard of living, the use of money and the way in which money is acquired."

There are lessons here which we need to take

home to our minds and hearts in our own Church.

Among the more than two hundred members of the Council it appeared that twenty-five had been at the Edinburgh Conference eighteen years ago. So fast the forces change. But new life comes on to take the place of the old. And it will still come as the flowers come again. The scarlet lilies of which our Lord spoke were all abloom on the Judean hills and in the valleys of Galilee. The oleanders were pink by the water courses and the lupin lay like a robe of royal purple on the mountains of Moab.

It is life that lives and that cannot die. This we knew in the cloudless glory of Easter Morning as we looked down on the grave where He had lain and said to one another in our joy, "Christ is Risen. Christ is Risen." And all that is His liveth for evermore.

The Problem of Establishing New Mennonite Congregations

H. P. Peters, Newton, Kan.

In the past the growth and maintenance of the Mennonite church has been largely due to the fact that wherever they went they moved in groups. Whenever on account of persecution in one country, they were forced to leave that country, or whenever they were invited by a more tolerant government to make that country their home they moved in groups. In this way they also made settlements in the United States and in Canada and organized and established their own congregations, just as the Mennonite refugees from Southern Russia are moving into Canada today and establishing their own congregations. In Canada there are still some larger tracts of land where group settlements may be possible. Or they move into the settlements which have recently been vacated by those old Mennonite settlers who have moved to Mexico and South America. By settling down in groups secluded from other denominations and by maintaining their own school system the Mennonites have been able to hold their own in the past.

In this country however circumstances and conditions have greatly changed during the last twenty-five or thirty years. In the first place the large tracts of good farming land where general farming may profitably be continued is getting scarce. In the second place, the Mennonites in this country are fast losing their characteristic of settling down in closed colonies or larger groups.

This may be attributed to different causes. When the Mennonites immigrated to the Middle Western States some 50 or more years ago, they grouped themselves to a large extent according to the countries or sections of countries in Europe from which they had come. In the early pioneer days common poverty and common need stimulated cooperation and concerted action. But a number of years after they became more financially independent, this feeling of interdependence has given way to routine independent life and to provincialism.

Then the Mennonites are not the secluded group which they used to be. The modern means of communication and transportation have brought them in contact with other denominations. The telephone, the radio, the automobile and the high school have done away forever with Mennonite separatism. Mennonite young people want to hear and see what others are doing, this tends to make the younger Mennonite generation more tolerant and more congenial than the older generation.

The general depressing farming conditions especially in the older overcrowded Mennonite settlements has forced many a young Mennonite farmer to give up his beloved occupation and turn to something else for a livelihood. Many young people knew long before they became of age that they will have no chance to farm. Consequently they go to school to prepare themselves for some professional work or they go into business. The feverish efforts which are required today to make farming pay, tend to make the individual cold and indifferent towards his next door neighbor.

Then too, the position which the Mennonite minister has in his congregations is not inducive to the establishment of new Mennonite congregations. To the average Mennonite minister his ministry is still his avocation instead of his vocation, because he has to support himself financially. Many are good model farmers, others have small farms or some other kind of property. This makes him a resident in his congregation for life or at least for an indefinite number of years. In order to keep up his prestige for so many years he must confine his activity to certain routine work. He must not stir up anything that will cause unpleasant work or expense. Why should a good minister stay in one congregation until he becomes undesirable when a change of pulpit would keep him alert and active? This has the tendency that a congregation will develop characteristics and ways of its own not inducive to church extension work in general. There is no common goal or program among the Mennonite ministers of how to build up the church at home.

The above are only a few conditions in the Mennonite church which greatly hinder the establishment of new congregations. Yet on the other hand the establishment of new Mennonite congregations is the crying need in the Mennonite church. A congregation is the most essential unit in the life of a denomination. The most direct duty of a congregation is to lead individual souls to surrender their lives to Jesus. In the congregation, this young Christian life is nurtured

and promoted. In the congregation the young Christian finds his expression and activity. In the congregation new leadership is developed. In the congregation new homes are established. In the community of a congregation the individual church member finds his employment. If we have to admit that we cannot establish new congregations we are bound to go backward. At present the establishment of new congregations is a greater need than the further extension of the foreign mission-field and the school system. Our growth outward should be based on a sound and healthy growth at home. Will the old congregations of pioneers days always be willing to raise the necessary funds for the growing mission fields and the growing school system, when there is no reinforcement from younger congregations in sight? The Mennonite church needs new congregations to relieve congestions in the older congregations, it needs new congregations in order to find employment for its trained young people. It needs new congregations to encourage the older congregations.

A church does not grow by occasionally taking in a few young members and losing an equal number of those just old enough to start out in life on their own responsibility. The Mennonite church is not enough concerned to enlist its young people to build up the church. One brother who has much experience in finding positions for Mennonite teachers remarked that Mennonite communities strong enough to maintain a high school, employ a small per cent of Mennonite teachers. The consequences are that Mennonite young people who prepare themselves to teach are looking for positions ahead anywhere they may find them. Doesn't this look as if Mennonite colleges are preparing Mennonite young people in order that they may better find employment outside of Mennonite environment?

Some readers will say, it is impossible to supply work in the church for all trained young people. That is not the meaning. Let us take for granted that many teachers should find positions temporarily outside of the Mennonite church and some even make themselves permanently at home in non-Mennonite communities. They are not necessarily lost for the Kingdom of God. I refer especially to disinterestedness with which young people are met at home. In many places they are looked upon with suspicion as disturbing the peace. All Mennonite colleges have their volunteer bands, ready to go to the foreign mission field on short notice, but I have never heard of a volunteer band, willing to build up the church at home. Why do so many young college trained people go into the foreign mission field, rather than build up the church at home? Isn't it because there is more system and a more definite plan in the foreign field, more responsibility intrusted and more freedom of expression. Why is it there is much indifference among Mennonite young people in establishing new Mennonite congregations? Is it perhaps, because they see no future in the Mennonite church?

Our fathers and grandfathers traveled nearly half way around the earth to settle down in groups and to organize and establish new Mennonite congregations. And how much did they lose financially because of lack of information regarding conditions in this country. This group feeling is vanishing rapidly among the Mennonites in this country. In material things the average Mennonite young people have enough information and intelligence to make their way almost anywhere they choose to go. But some either stay at home on a small farm as a retired farmer, or they give up farming and take up any kind of work wherever they find it.

This article is not to be construed to mean that the end of this backward movement in church extension work has been reached already; but rather to point the direction in which the Mennonites have been moving for a long time and are progressing at high speed. We Mennonites, as one friend stated it, have had 50 years training in foreign mission work and a few individuals are contributing very liberally to the support of our colleges. But in regard to where and how to establish new Mennonite congregations there is the utmost uncertainty. Without new congregations however the Mennonite church is doomed to become mere feeders of other denominations.

The Forgiveness of Sin

Payson Miller

No subject is of more universal interest than "The Forgiveness of Sin." "All have sinned and come short of the glory of God." All men desire to know how they may rid themselves of the consciousness of sin, and its consequences. Not all men are equally sensitive to sin, yet all desire the assurance that comes from a sense of divine approval. All desire to know how they may escape from their own frailties. Now it is this very problem, that is our concern. How may man escape from error, and its consequences, in the things that pertain to God?

There are certain very obvious facts with respect to our subject. Sin, we have been saying, is deviation from the course which we know we should follow. Therefore, to escape sin, one must remain on the proper course. Human nature, however, seldom lends itself to perfection. All of us slip occasionally. We then have a new problem. What must one do when he has slipped. The obvious answer is, get back again to where he belongs. This process of getting back, with all involved in it, is what we shall consider.

Our great concern, of course, is, how can the sin-

ner come back. However, to make our consideration of that question most effective, I believe we should take time to set forth clearly in our minds the nature of the process of forgiveness. This can best be done by a re-statement of what sin is, followed by a statement of what forgiveness is.

Sin is failure to follow the course which one knows he ought to follow, with respect to the things of God. The sinner has missed his course. He has failed, for one reason or another, to complete that plan which he himself outlined, in response to the urge of God within. The great and unforgivable sin is that of neglecting the urge of God. Lesser and forgivable sins are those which endanger one's chances of reaching his goal. The sinner is one who is lost, because he is away from the place he belongs, and is in great danger of not being able to return.

Obviously, nothing can be done for one who has hopelessly failed to return to where he belongs. However, for those who are merely in danger, a return is not impossible. It is precisely this return of the sinner to the way of life he knows he should follow, that constitutes the forgiveness of sin. Forgiveness is, so to speak, automatic, just as when one steps into a room, he is automatically in that room. Jesus, in the story of the Prodigal Son, illustrates this point. The younger son had wandered away from where he belonged. The loving father was waiting and longing for his return. Only the son's return was needed to set everything right. The father even went to meet him; fell on his neck, and kissed him. The father in this story is meant to represent God, and God's attitude toward the sinner.

Let me explain this matter in somewhat different terms. No one can presume to know God fully. But, whatever else He may be, He is the creative and sustaining force in the universe. He is working out certain purposes which man may promote or hinder. Within each man is placed a divine spark urging him to join God's purposes. When man hinders these purposes, he sins. When one again returns to wholehearted devotion to God's purposes, the past is automatically wiped out. He is again at home, in the great stream of purpose and love which is God.

A few simple illustrations will help us to understand the forgiveness of sin. No doubt most of you can recall having been lost in a forest, or perhaps on strange roads at night. Do you recall the great satisfaction and relief that came over you, when once more you were on the right track? So the sinner realizes great joy, when he experiences the assurance that he is really on the right course again. The great popular rejoicings over the success of our trans-oceanic flyers, all of whom were for a number of hours in great danger of being unable to reach their goals, remind one of the statement of Jesus that there is more joy in Heaven over one sinner that repents, than over ninety and nine just persons who need no repentance. Heaven is an idealization of a realm ruled by God. I believe we may say, the meaning of Jesus, in the statement just quoted, was that Heaven is so concerned with having all in its fold that when one enters the great joy at once wipes out the past.

We must now turn our attention to the more important aspect of our subject, namely, how can the sinner come back? What are the instruments, so to speak, with which the one who is off his course may find his way back, or with which others may help him to get back? These instruments are love and worship. The love is of two kinds, that which comes from without as sort of an attractive force to the sinner, and that which comes from within after the lost one has, through worship and penitence, renewed his wholehearted relationship with eternal purposes. Our consideration of these means can best proceed in the order in which they actually function. First, we will discuss love from without as an attractive force; then worship, as a period of readjustment, and finally, love from within, as a genuine response to love from without.

Before entering directly into the consideration of the love from without, I would like to point out that we shall think of this in three forms: first, as manifested in God, second, as manifested in individuals, through whom the love of God shone almost perfectly, and third, as manifested in the everyday relationships of life. These three forms we shall follow, also, in the order named.

What does one mean by the love of God? To many, this is a theological phrase, invented solely for the use of ministers who love to engage in meaningless, pious talk. We have said, that whatever else God may be, He is the creative and sustaining force at the heart of the universe. A great scientist says, "The life of man might be called the climax of creative co-ordination." He goes on to say that within man himself is something usually called the soul which is itself a creative force. Now it is when one discovers the communion between the creative force within himself, and the creative force at the heart of the universe that he realizes the love of God. Thus when we speak of the love of God for man, we are not indulging in wornout religious formulas, but we are speaking of something as real as anything can be. Phillips Brooks said, "God is here. He knows me, and I know Him. It is the realest thing in the world." Professor Pupin says, all the knowledge of man always leads, and apparently always will, to something which cannot be explained; it leads to mystery, and yet convinces us of order, which compels one to believe in what must be called God. When the creative force within man touches the creative force at the heart of the universe, the love of God operates on man.

We have spent some time showing that there really is such a force as the love of God, but we have not shown it operates to draw the sinner back to his proper course. We must now turn to that problem. The first thing to be said is. that one cannot accurately describe just how it does operate. We can never

quite lay hold, with our reason, upon the things we call spiritual. We can touch them; we can experience them, we can know they are here but our reason cannot quite grasp them. We can most profitably turn to illustrations for help in understanding how the love of God works to save man.

Dr. George Matheson, author of the hymn, "O Love that Wilt not let Me Go," was totally blind, from the age of 15. Here surely was an instance where indifference to God's purposes and cynicism would have seemed justified. His hymn, beginning with the line just referred to, was born out of his blindness and gives evidence of the courage with which he bore his great affliction. His own story of how he came to write the hymn is worth quoting. "My hymn was composed in the manse of Innelan on the evening of June 6, 1882. I was at that time alone. It was the day of my sister's marriage, and the rest of the family were staying overnight in Glasglow. Something had happened to me, which was known only to myself; and which caused the most severe mental suffering. It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out myself."

"O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

"O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be."

William T. Stead quotes this letter from a correspondent: "At a time of great spiritual darkness, I heard this hymn sung in a little country chapel. The first two lines haunted me for weeks, and at last brought light and comfort to my dark soul." On the one hand, this hymn was an expression of Dr. Matheson's experience of the love of God, and on the other hand, it served to call another back to that experience.

The experience of John Henry Newman, out of which grew the hymn, "Lead Kindly Light," is a very good illustration of how the love of God may be tugging at one who is floundering. The hymn was written on shipboard, and no doubt the particular imagery and language of the hymn was shaped by the immediate circumstances. That does not matter. We have in his hymn a highly poetic description of a profound human experience. Newman himself was groping in deep darkness at the time the hymn was written. This beautiful expression of his own experience, has helped many another, who has felt lost "amid the encircling gloom." I like this hymn especially, because the imagery follows that which we have been using, namely, that the lost one is one away from where he belongs who is in danger of not getting back.

"Lead, kindly Light, amid the encircling gloom,
Lead thou me on.
The night is dark, and I am far from home—
Lead thou me on.
Keep thou my feet; I do not ask to see
The distant scene,—one step enough for me.

I was not ever thus, nor prayed that thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead thou me on.
I loved the garish day, and spite of fears,
Pride ruled my will; remember not past years.

So long thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile."

We must now turn to a consideration of the love of God, as manifested in godly individuals. All people are godly to a degree. The degree of one's godliness is determined by the degree of his submission to the will of God. The great example of godliness, of which Christians know, is Jesus of Nazareth. In speaking of this man, we must always bear in mind the inadequacy of our records about him. But as we read the gospel stories, and get a picture of the personality that inspired them, our own sense of God's presence in the world is quickened. Here is a man who in a real sense died for us. He yielded himself completely to the will of God as he saw it. In consequence of this submission the good of all men was his ruling passion; the passion for which he died. Thousands of lives have been completely transformed through the example of this man. Raymond Robbins, for example, tells how he was changed from a drunkard, literally in the gutter, to a new way of life through a vision of the love of God, as it shone in Jesus. One cannot be blind to all the fanatical extravagances that have been associated with the name of Jesus. One must not be blind to the great blessing which the world has received from his name.

One does not have to cite more examples. All godly lives affect the world about them, in the same way, though, to be sure, to a smaller degree, as did the life of Jesus. One's ability to kindle the divine spark in others is dependent upon the divine glow in himself. Let your imagination and memory roam to impress upon your minds the great redeeming effects of the love of God in man. One can only remind you that many, many people, live for those who love them. Many a child has been drawn back to the true course by the love of a parent. Many a parent has been drawn back to the true course by the love of a child. Often friend thus ministers to friend. Love is indeed a redeeming force, whether it seems to reach one directly from God, or through glowing individuals, or through

one's more humble daily associates.

Now we must briefly note the second means which the sinner may use to secure his return to the right course. This second means is worship. Worship may be said to be a form of exercise. Worship is the attempt to lose undue consciousness of self in the consciousness of all things. It is the complete surrender of self to the harmonizing and reforming influences of God. One casts aside all his prejudices and biases, his hopes and fears, throwing himself completely into the crucible of God. The success of worship depends upon one's success in thus emptying himself of self. A compass needle, when free to respond, will naturally and spontaneously find its true relation to great elemental forces. So the heart of man, when unrestrained or unhampered by extraneous forces will spontaneously turn to God.

Worship is thus an instrument which the sinner may use to find his way back to his true course. He may enter a period of worship, harrassed by consciousness of sin, and tormented by doubts; he may emerge therefrom with the assurance of forgiveness, and with the sweet peace of God in his heart. At Niagara Falls one may look from the upper brink to the bottom of the Falls, wishing he could view the scene from below. Behind him is a small building. He is told that he may enter that building, submit himself to the movement of a certain mechanism therein, and he will soon have the view he desires. So with the sinner who wishes a new and more satisfying view of life. He may enter into worship and in his solitariness, will find himself drawn to a view which is not wholly comprehensible, but is reassuring and satisfying.

We have yet to speak of love from within, as a tool by which the sinner may find and remain upon his true course. True worship generates within the worshipper that deep and broad sympathy which we call the love of God. There is thus created within the worshipper an impulse to godly living, which will sustain and inspire him throughout the active, routine hours of his daily living. The sinner will find that the

(Continued on Page 286)

Do You Know

1. Who erected the first paper mill and made the first paper in America?

2. Who were the first Mennonite writers of America?

3. What was the first book printed expressly for the American Mennonites?

4. When and where was the first big book printed in America?

5. What was the first book to be written by an American Mennonite author?

6. What was the first book in the field of American Mennonite Church History?

7. Which is the oldest Protestant hymn book still in use?

Manners and Morals

SPECIAL COURTESIES

She has a splendid record of achievement. A four year high school course completed in three. No grades below II. A great deal of committee work. A member of the winning debating team as well as of the Honor League. All of which is an excellent record in itself. When one takes into account the fact that she did this while responsible for a large share of work in her home, and was little mother to five younger brothers and sisters after school hours and over the week end, it seems even more creditable. Her father was a semi-invalid and her mother worked seven days out of a week.

In a letter not so long ago this girl writes, "I would not take one thousand dollars for my four years in high school. I am going to college. My mother does not want me to go." And if what she has done in the past is any indication of what she will do in the future, she will do just as she says. She will not only go to college, but through college. She seems to be able to hold herself to what she feels is good in the new and untried, just as her cautiously conservative parents have always held themselves to what they believed most worth while in their experience. To the parents who have never had the privilege of even a high school education, a college education takes on the form of a liability rather than an asset; to the daughter, it seems just a little more important than anything else at the present time. A situation which, unless handled very carefully, can bring a great deal of unhappiness to all concerned. What frequently happens today when there is lack of sympathy of parents for children in their desire for education, is a gradual divergence of the lines of their interests until, in a sense, they lose sight of each other entirely. The young man or woman goes to school. Parents are left behind in more than one way. And public favor seems to be with the young man or woman.

What follows is not supposed to be a final solution for the problem. Rather is it a suggestion of what a little courtesy might do to relieve the situation, bring about a better understanding, and keep fine family relations intact. If the young girl finds herself at school without sympathy from home, instead of cutting herself off more and more from home and home influences, she should make a special effort to keep in touch and gradually win her parents over to her way of thinking. As she enters more and more into the life of the school she will realize that there is much there that any parent can and will enjoy. These things she can bring to them through her regular weekly letters. This campaign for a better mutual understanding must of course be very carefully planned and carried out. Let us supppose that she first plans to have her letter reach home on a certain day every week. Besides in-

(Continued on Page 287)

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

September 2

PAUL IN THESSALONICA

Acts 17:1-12

Last Sunday we were with Paul in Philippi; today we are with him in Thessalonica, about ninety miles Southwest. We are thus at the next post in our fence. There isn't much "wire" to connect our posts. We know that after the release from thePhilippian prison Paul and Silas went to the house of Lydia, leaving Philippi; they passed through Amphipolis and Apollonia, towns on the Roman military road leading from Philippi to Thessalonica.

There are several items that occur regularly in every town or city Paul visits. We read about one of them in verse 2. Whenever Paul reached a town he sought for the synagogue. He did so in Thessalonica, and we could wisely devote a good part of our time in today's lesson to this second verse, or we might include the third also. Verses two and three suggest enough lesson material for the entire lesson period.

First we have Paul's costumary thing of going to the synagogue. Regular and customary church attendance is the first of the practical teaching points. All other considerations and interferences aside, it should be our manner of life to go to Sunday School and church just as it is our manner of life to retire each night and eat three meals per day. There was no perhaps or conditions, unless he was in prison, or some other reason beyond his power, to this custom of Paul's .

The second thing of prime importance was what Paul did after he reached the synagogue. He preached and reasoned with them, (1) that Christ had suffered,—the Atonement, (2) that Christ arose from the dead,—the resurrection, and, (3) that this Jesus about whom he preaches is in fact the Christ. It would be impossible to be an apostle of Jesus Christ unless we would preach these three foundation stones of the Christian faith. Paul had no other gospel save Jesus Christ and him crucified. Substitutes will not save us. They might help us but they save no one.

The third point is the fact that all this reasoning and preaching was "out of the scriptures." The Old Testament prophecy was the authority Paul used. He supported his preaching with references from the word of God rather than any person's theory or philosophy. Well can we adhere to that principle in our reasoning and preaching.

Just as regularly as Paul entered the synagogue, so regularly the unbelieving Jews stirred up the people, caused an uproar, and conspired against Paul. Not being able to find Paul, Jason, Paul's host in the city was arrested and brought before the Roman authorities. The two accusations were (1) They turn the world upside down and (2) they oppose the decrees of Caesar, claiming Jesus as their king. Very much the identical accusations were brought against Paul in every other city. Paul could well and in truth write to the Romans (8:38) "For I am persuaded that neither death, nor life, nor angels, nor principalities, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Principalities tried very frequently and with great effort to separate him, but he faithfully continued to preach that Christ suffered, arose, and that Jesus is the Christ.

The other side of our lesson is more encouraging. Paul's work bore fruit in Thessalonica. Verse four, and our subsequent knowledge of the Thessalonian church from the letters to the Thessalonians reveal the fact that they became a very consecrated church and supported Paul in his future work . I Thess. 1:3, 6—10; 2: 13-14.

The entrance of Thy words giveth light.

September 9

PAUL IN ATHENS AND CORINTH

Acts 18:1-11 I Tim. 2:3-7

Our lesson subject is "Paul in Athens and Corinth" but unless we read more of Acts than is printed in the lesson text we know little of Paul in Athens.

It will add a great deal of interest and perspective to our study of Paul, on this second missionary journey, if we know something about those cities. We are especially fortunate in our knowledge of these Greek cities. Thus we have Paul in the two famous Greek cities better known by far, by their art, culture, philosophy, mythology, and low morality, than by their righteousness and Godliness. Materialism was their God.

Last Sunday we left Paul in Berea with the Jews from Thessalonica appearing on the scene to cause him trouble. Completing the reading of the seventeenth chapter of Acts we read that some of the brethren of Berea accompanied Paul to Athens, sailing along the Eastern shore of Greece. We should remember in this connection that Silas and Timothy remained at Berea.

In Athens Paul wasted little time in arriving at the synagogue and conversed with the people in the marketplace. This was a peculiar Greek custom. Groups were in session constantly in a more or less disorganized manner, discussing and arguing, in the present day open forum fashion, the latest theories of the day. The Greeks themselves arranged for Paul to speak in the Areopagus, where the highest council was in session, where he was given privilege to speak. It was here, under these conditions that Paul delivered one of his masterpieces. Be sure and read Acts 17:22-31. These intellectuals would listen to philosophies but their hearts were hardened to such themes as he preached at Thessalonica—Atonement, Ressurrection.

Here begins the printed lesson. Paul left Athens and came to Corinth. Our knowledge of First and Second Corinthians informs us that Paul was far more successful in Corinth than at Athens. He wrote two letters to the Corinthians. We have no letters to the Athenians.

At Corinth he meets Aquila and Priscilla, belonging to the same race as Paul, believers in Jesus Christ, and recently expelled from Rome by a decree of Claudius. This couple and Paul had three things in common: (1) They were Jews, (2) they were Christians, (3) they were tentmakers. Those three common interests are sufficient points of contact for friendship. Soon Silas and Timothy joined Paul and thus we have a nucleus of Christians. Paul had here four earnest friends to encourage him in his work. At Athens he was alone. Again we find Paul in the synagogue preaching that Jesus is the Christ. The orthodox Jewish element was again present to contradict him, toward whom Paul became indignant declaring "Your blood be upon your own heads."

Separating from the synagogue, his work was however not completed, for he entered the house of one Justus, who lived close to the synagogue, where Paul continued to preach. Even the chief ruler of the synagogue believed as did many others as we read in verse 8.

While Paul received a cold reception in Athens and was blasphemed in Corinth we at last have two cities where Paul was not persecuted. He met indifference and opposition by blasphemy and these were to Paul as serious as personal bodily injury. Paul spoke to those who blasphemed as he had not spoken to those who stoned him.

Woe is me if I preach not Jesus Christ and Him crucified.

From Our Reading Table

HENRY FORD SEES BENEFITS OF PROHIBITION

(From Forum for March)

The gap between the people and their leaders is nowhere more discernible than in the matter of liquor. Some leaders are still for it; the people are now, as they have never been, against it. The United States is dry not only legally but by moral conviction. You must find the people's sentiment where the people live. The American home is dry, and the American nation gets its tone from the home and not from the wet propagandist. In common decency the liquor generation should be allowed to die in silence. Its agonies should not be the constant topic of American journals.

Prohibition was intended to save the country and generations yet to come. There are a million boys growing up in the United States who have never seen a saloon, and who will never know the handicap of liquor, either in themselves or their relatives; and this excellent condition will go on spreading itself over the country when the wet press and the paid propaganda of booze are forgotten. There should be no mistake about it. The abolition of the commercialized liquor trade in this country is as final as the abolition of slavery. These are the two great reforms to which moral America committed itself from the beginning of its history.

The coming of prohibition has put more of the workman's money into savings banks and into his wife's pocketbook. He has more leisure to spend with his family. The family life is healthier. Workmen go out of doors, go on picnics, have time to see their children and play with them. They have time to see more, do more—and, incidentally, they buy more. This stimulates business and increases prosperity, and in the general economic circle the money passes through industry again and back into the workman's pocket. It is a truism that what benefits one is bound to benefit all, and labor is coming to see the truth of this more every day.

THE "HARD-HEADED" BUSINESS MAN—AND CHINA

From "The Friend"—Honolulu

"Well, what are you missionary fellows going to do in China, now that everything you have done has gone smash?"

He was speaking in New York. A Williams College man, a leading business executive, formerly a teacher, he is well-read, intelligent, sympathetic with Christian work, and is himself a member of the church. He has had relatives in Christian work both at home and abroad.

"Where did you get the idea that all mission work has gone to smash in China?"

"From the newspapers."

"What about business in China?"

"Oh, I understand that there is nothing doing now. Our American business has been 'shot' by the troubles there."

"What would you say if I told you that the government figures show that business last year between China and the United States amounted to $350,000,000, which was only 12 per cent less than the record of 1926—the best year ever recorded?"

"Impossible!"

"Not only possible but a fact. The trade between the United States and China for 1927 was one quarter of China's foreign trade. Some authorities think that for the first time American trade with China climbed to first place in her foreign trade."

"What has that got to do with the missionary situation?"

"At least this. The disruption of mission work is not much worse than the disruptions of business. More than half of the eight thousand foreign missionaries are on their jobs in China. Many of them never left. The work of many of the others has gone on in their absence. Eleven out of thirteen union universities (carried on by a number of denominations cooperatively) are running and have had a registration for this year of about 86 per cent normal. Even Nanking University was closed for only a few months last year. To talk about a complete collapse of mission work is about as accurate as it would be to talk about a complete collapse of business. There has been no such collapse."

"You don't say! Well, I guess I'll have to revise my views somewhat. The news has evidently mislead me."

THE FORGIVENESS OF SIN

(Continued from Page 284)

commitments to which such an impulse leads him, will of themselves constitute, as it were, a religious gyroscope of cumulative strength. If to these inevitable and casual commitments, the sinner can add the well-nigh invincible momentum of identification of self with a godly cause, he will find himself almost impregnably esconces within the great purposes of God. Both the native impulse which springs from a truly converted self, and the attachments of the impulse, constitute instruments by whose aid the sinner may fully recover and remain upon the proper course.

We have now seen that forgiveness is automatic when one returns from his wandering to the course he knows he should follow. Our chief concern has been to see how this return may be brought about. It is brought about through the influence of the eternally appealing love of God, to which the sinner responds with penitence and worship. The fruit of this reciprocal relation is a tendency for the life of a sinner to become an ever enlarging center for the radiation of the appealing love of God.

Do You Know

ANSWERS

1. William Rittenhouse, the first Mennonite preacher in America, in association with others manufactured the first paper in America. Samples of this paper are still in existence.

2. Henry Funk, Christian Funk, both from Montgomery county, Pennsylvania, before 1800.

3. An English edition of the Confession of Faith, issued at Amsterdam in 1712 and reprinted at Philadelphia in 1727. This was one of the few standard English books printed by the Mennonites in a century and a half. It was to show their position to the English colonists.

4. The Martyr's Mirror, as big a book as the family Bible, was first compiled and issued in Holland by Thielman J. Van Bracht, a Dutch Mennonite Theologian. It was a record of bloody persecution of peaceful Christians who suffered since the time of Christ. After attempting in vain to have the work published in Germany, the Pennsylvania churches contracted with the Ephrata cloister for an edition of 1300 copies. It required three years to do the arduous task. The Ephrata Brethern had to manufacture their own paper, make the translation from the Dutch to German, and do all the proofing, printing, and binding. It was issued in 1748, a large volume of over 400 pages, the biggest printing undertaking of all the American colonists not limited to Mennonites.

5. "A Mirror of Baptism with Spirit, Water, and Blood", by Bishop Heinrich Funck, published in 1744.

6. "Short History of the Mennonites", by Benjamin Eby, 1841, Berlin, now Kitchener Canada.

7. The Ausbund. It is a collection of 140 hymns or poems on various subjects but many centering around Mennonite persecutions, first printed in 1571 in Switzerland. The book, without notes, never revised has been reprinted many times. The Ausbund is still used by the Old Order Amish. This probably makes it the oldest hymn-book used by Protestants in the world.

SPECIAL COURTESIES

(Continued from Page 284)

cluding all the little things that are of interest to her personally, she can add interesting details from the life of the school. Now a bit of interesting information from a scientific lecture. A resume of an exceptional classroom discussion. Some message from an inspirational religious meeting. She can describe interesting personalities so vividly that they will seem to step from the pages as her parents peruse them. And she must not forget to add a few of the little pleasantries that are found in every wholesome college atmosphere. Such a program carefully carried out, it seems to me, could at lease do a little to win the interest and sympathy of those left behind in the home.

Elsie B. Burkhard,
Tempe, Ariz.

Note: Readers are invited to suggest problems in manners and morals for discussion in this column. Address your communications to Elsie B. Burkhard, Tempe, Arizona.

WHY IS THE EXPONENT?

Twelve members within one body! That is the status of the Mennonites. Each member has its own individual publication, but The Christian Exponent is the only periodical representing the entire body. It does not seek in any way to replace the publication serving your conference, but is an attempt to serve all who call themselves Mennonites in every part of the world.

The Christian Exponent aims to foster a closer relationship between the several branches of the Mennonite church, to secure greater unity and cooperation of the various members, and to create a greater feeling of brotherliness within the body.

The support of The Exponent comes solely from its readers. Prompt renewal of old subscriptions and a larger circulation list are the two great needs of the paper at this time. We are counting on you for your part.

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Notes from Here and There

Dr. J. C. Meyer of Western Reserve University, the treasurer of the Christian Exponent board, closed another successful year's teaching in the Department of History at Western Reserve.

Dr. J. E. Hartzler and party returned to America August 12th. They report an interesting and instructive period of travel in Palestine with stops in Egypt and various points in Europe.

Professor A. E. Kreider of Witmarsum Theological Seminary underwent a successful operation at a Cleveland, Ohio hospital on August 15th. He is making satisfactory progress towards recovery since the operation.

Rev. J. S. Goering, missionary to China, and Rev. G. A. Linscheid, missionary to the American Indians, will be the speakers at the missionary program at Wadsworth, Ohio, on Sunday afternoon, August 26th, in connection with the Middle District Conference.

Rev. D. D. Augspurger of Trenton, Ohio, the father-in-law of Rev. E. A. Sommer of the Maple Grove Mennonite church, Topeka, Indiana, preached at the Maple Grove church on three successive Sundays while Rev. Sommer was convalescing from an operation on his throat.

Professor W. H. Hohmann of the Bethel College faculty spent the summer in study in Brush Conservatory of Music Chicago. At the close of the summer session Brush Conservatory conferred upon him the degree of Master of Music. Professor Hohmann is the Acting Dean of the school of Music of Bethel College.

There appears to be considerable interest among the Old Mennonites to open mission work in Africa. A large portion of a recent issue of the Mission News Bulletin was devoted to a discussion of the needs of the African field and the call of this field to the Mennonite church for men and money to open work there.

In a recent issue of the India Mission News, J. D. Graber writes an exceedingly interesting and informing account of the carpentry school that is conducted by the Old Mennonite Mission at Dhamtari, India. Such informathion promotes the cause of missions by interesting and informing the people in the home land in the actual objective and work of Missions.

Rev. P. R. Schroeder, for sixteen years pastor of the Berne, Indiana, Mennonite church, resigned his pastorate to become President of Freeman College. This change became effective August 1st. He and his family made the trip from Berne to Freeman by automobile.

Professor Harold S. Bender is spending his summer vacation in Canada and Pennsylvania searching for material on Mennonite history. He receivés his salary and expenses from the Mennonite General Conference (Old Mennonite) for this work. This material is to be incorporated in a Mennonite history which John Horsch and Professor Bender expect to write.

Mr. D. L. Miller of Fentress, Va. is gathering valuable material for a family history of the branch of the Miller family to whch he belongs. He has recently made some valuable finds in the form of diaries, passports, letters and a chronicle history of the family. Much of this material is in the French language and some of it in the German language written in French characters. Most of the material however is in the German language.

Items for publication on this page should be addressed to THE CHRISTIAN EXPONENT, Bluffton, Ohio.

Dr. Luke Steiner, son of the late Rev. Menno S. Steiner who was prominent in Old Mennonite circles twenty years ago, received the Ph. D. degree at Yale University in June. He was recently elected an assistant professor of chemistry at Oberlin College.

Rev. Emanuel Troyer officiated at the installation of Rev. Reuben Zehr as pastor of the East White Oak Mennonite church, Carlock, Illinois. Rev. Zehr succeeded Rev. Troyer as pastor of this church upon Rev. Troyer assuming the pastorate of the Normal, Illinois Mennonite Church.

Dr. C. H. Smith has begun active work on a revision and enlargement of his work; "The Mennonites, A Brief History". He plans to devote three or four years to a thorough re-study and rewriting of the entire field of Mennonite history. The work will probably appear in two volumes, one devoted to the history of the Mennonites in Europe and the second volume giving the history of the Mennonites in the United States and Canada. This will no doubt be the authoritative history of the Mennonites in the English language.

Rev. W. C. Voth and family of Witmarsum Seminary are spending a few weeks vacation with relatives and friends at Newton, Kansas. Enroute from Bluffton, Ohio to Newton, Kansas they stopped at Winona Lake, Indiana a few days attending the Bible conference then in session there.

The Eighth Street Mennonite Church, Goshen, Indiana, has increased in membership to the extent that enlargement of their church building is receiving some consideration by the congregation. The ground adjoining the church has been acquired by purchase to make enlargement possible when the time arrives that such enlargement becomes necessary. Rev. I. R. Detweiler is pastor of this church.

Rev. A. R. Keiser conducted four Bluffton Retreats with great success but he felt unable to devote as much time and energy to the work as is needed to keep up the same standard of success in future Retreats. For this reason he declined re-election as chairman of the Retreat board. Rev. Wilmer S. Shelly of Wadsworth succeeds Rev. Keiser, as chairman of this organization. The other members of the Retreat Board are, Rev. R. L. Hartzler, Rev. Jerry Sauder, Rev. A. J. Neuenschwander, and Rev. W. Wilbur Miller.

The Hoffnungsfeld Mennonite church (General Conference) near Moundridge, Kansas extended its former pastor, Rev. Gustav Enns, a farewell reception upon leaving for Goshen, Indiana where he will assume a professorship in Bible in Goshen College with the opening of the college year in September. It is gratifying to see such a fine spirit of cooperation between the several branches of the Mennonite church that a prominent minister in the General Conference of Mennonites can become the professor of Bible in the leading Old Mennonite college. This is a long step towards the uniting of all Mennonites in America into one organic body.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

September 11, 1928

EDITORIAL

A LITTLE CHILD SHALL LEAD THEM

THE RELIGION OF DAIRY FARMERS

THE VEILING OF WOMEN

Anonymous

LESSONS FROM LIFE

J. C. Mehl

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

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The Editor's Chat

Dera Readers:

At this writing I am in the state of Nebraska on my way to Ohio. After spending a few weeks in the East I expect to return to California to continue my work as pastor of the Upland Mennonite church until next April. In a few hours the train will be due at Grand Island where I will have a stop-over for twenty four hours, expecting to see during that time some of the members of the Aurora Mennonite church and also my friend Henry Burkhard from Roseland, a former school mate.

* * *

Travel by train is to me personally quite unsatisfactory as compared with automobile travel. A train makes better time and gets one there quicker but one misses the freedom of auto travel. With an auto one goes when one likes, stops whenever one feels like it. There is more fresh air, one sees more, and meets more people, and learns a great deal more about the country through which one travels. Automobiles and good roads make it possible to travel with real pleasure.

* * *

A six hour stop-over in San Francisco enabled me to get a glimpse of the city. Twenty-two years ago San Francisco experienced the terrible earthquake disaster which completely destroyed four square miles of buildings in the main business section. Many miracles have happened in California and one of the greatest has been the rebuilding of San Francisco. Instead of the earthquake acting as a deterrant to the building and development, it actually had the opposite effect. The city is bigger and better for that shake-up. More substantial and more artistic buildings rose upon the ruins of those that were demolished. Since that memorable year of 1906 there has been no destructive quake in San Francisco and I found out of no one who believed that there would soon be another one. It is true that slight tremors of the earth are more or less common on the Pacific Coast but people laugh at them. While visiting the old mission at Santa Barbara a Franciscan monk who served as our guide said this about earthquakes: "They are among the best things we have. They cause sick people to get out of bed and the crippled to throw away their crutches and run."

* * *

If the West has earthquakes, we can never forget that the East has floods thunder storms, cyclones, and unbearable heat waves. The Los Angeles papers will not let us forget it for practically every issue has a front page column featuring some freak of the weather somewhere in the East. It all has the desired effect. Californians are thankful that they are not in Kansas, or Iowa or Ohio where the heat waves are so oppressive and fatal. They forget the Imperial valley and other places in the west where the temperature is 120 degrees in the shade, and no shade.

* * *

A middle aged man with his two children was traveling on the train with us yesterday. He is an engineer employed by the Pennsylvania Railroad and is spending his two weeks vacation in seeing the country, "for the benefit of the children", he said. He told me many interesting things regarding his work and incidentally disclosed his religious views which to me were still more interesting. He is a Roman Catholic by birth and apparently by persuasion. While in college his father wanted him to study for the priesthood but he was afraid that he could not live up to what was required of a priest. He also ventured the opinion that some who enter the priesthood don't live up to their profession. "But why should I throw away my religion because of such men," he said. "I'm a Catholic and I would not deny it for any money." He is convinced that the Roman Catholic is the original church and the only church that is today like it was in the beginning. "There is more to our Bible than to the Protestant Bible. We have more books in the Bible and our translation was the first. When King James of England translated the Bible and came to something he didn't understand he simply crossed it out while we have everything." I asked him how many books there are in the Catholic Bible. "Let's see," he said, "the Jews wrote forty-eight and the Greeks twenty-seven, how many does that make?" I was speaking to a college graduate and I wondered then what the average Catholic knows about his Bible. I asked him why the priest says the mass in Latin. "That is because Jesus at the time of the Lord's supper spoke Latin and our church has kept everything just like it was at the beginning," he explained. Regarding the confessional he instructed me with gesture and emphasis that in both the Protestant and the Catholic Bible it says "the sinner should bow down before God and man and confess his sins." "You Protestants," he continued, "confess before God but if you don't have a priest, where is the man?" I asked him how often the Catholics are supposed to confess their sins to the priest. He said, "at least once a year, at Easter."

* * *

It is obviously unfair to judge a church or the religious knowledge of Catholics in general by what this railway engineer said. He is of course entirely ignorant regarding the translations of either the Catholic or the Protestant Bibles. And it is not likely that he understands the doctrines of his own church. He passed an examination on the locomotive and secured a license as engineer. But he would obviously not make a very high grade in any examination on the Bible or the history of the church. Here is an example of the ignorance of the Catholic layman. But one wonders whether Protestants are any better. It is certain that in every denomination can be found those who are firmly convinced that their church represents the original faith and that it is therefore superior to all others. Religious bigotry is by no means confined to Roman Catholics. Neither is religious ignorance. It would be interesting to know what percent. of our college graduates can tell the difference between the Catholic Bible and the Protestant, or how many could write ten intelligent sentences on the King James version. The Protestant claim is that the Bible is the people's book. But it is so only in so far as the people read it and understand it.

* * *

A trip through the west impresses one with the vast stretches of waste land. Who wants to live in Nevada, for instance, where one sees nothing but bare hills, rocks and sage bursh! Villages are few and farm homes,—well, there simply aren't any. An elderly lady got on the train in Nevada and I thought I would find out how people feel about it who have to live there. "My home is in Califor-

(Continued on Page 303)

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THE WORLD TODAY

By W. J. Bender

"Renegade Quaker"

Nicholas Murray Butler, President of Columbia University, is the kind of Republican the party leaders are not happy to have at large. In a letter to the New York Times he forcefully attacks Hoover's position on preparedness:

"Listen," he says, "to this sentence: 'We must not only be just; we must be respected.' Is it not plain that the thought behind the word 'respected' would be more accurately described by the word "feared?" What sort of mind and nature is it which can, at this stage in the world's history, deliberately find a basis for respect in force rather than in justice?"

There is justice in criticism. In his acceptance address Mr. Hoover very plainly espoused the doctrine that military preparedness makes for peace, a pernicious doctrine which President Butler calls "wholly false." Mr. Hoover's militaristic stand is especially disappointing because of his religious background. How can he square the Quaker teaching of non-resistance with his announced approval of a big navy and preparedness is a puzzle. But then, politics is known to have a deadening effect on the conscience. Perhaps the nation is extreme when it calls him a Quaker Renegade. Nevertheless William Penn would have a hard time recognizing some of the beliefs of this modern disciple.

Incongruity

Newburyport, Massachusetts, is a beautiful old town with stately colonial houses and lovely elms. It has behind it a long tradition of culture and dignity extending back to the days when it was one of the wealthiest of New England ports. Yet this staid and ancient place has produced one of the most notorious mountebanks who has ever disgraced while enlivening American government. Bossy Gillis, the recently elected "bad boy" mayor of Newburyport has become front page stuff all over the United States by reason of his eccentricities. He is utterly unfitted for the office, illiterate, untrained, bumptious, bombastic and bellicose. Yet his neighbors who, living in a small town, ought to know him well, have elected him to the highest office in their bestowal. What is the explanation? Is it due simply to a desire for relief from the monotony of daily life? Or to a simmering and unexpressed resentment on the part of the submerged majority of the voters against the domination of the upper class? Or are the average citizens as complete boobs as some of their critics allege?

The career of Bossy Gillis would not be particularly significant if it were unique, which it is not. It is symptomactic of an increasing ill of American politics, the tendency to select the worst or the mediocre instead of the best for leaders of democracy, to choose the mountebank, the demagogue and the vicious for administering government. Why does Chicago keep on electing Big Bill the Builder and Philadelphia submit to Vare without a struggle? Why did Seattle exchange the extremely competent Mrs. Landes for a nincompoop of a mayor? Why is a reform administration in any American city or state invariably succeeded by a machine administration? How did Warren Gamaliel Harding of Marion, Ohio come to be President of these United States?

No satisfactory answer has yet been found for this question. The study of psychology, and especially the psychology of crowds has not yet advanced sufficiently to explain why man, as a political animal, acts as he does. Eventually we shall know, when the science of

politics has been as thoroughly studied as the science of physics. But we will probably always have our Big Bills and our Bossy Gillises. Even though we may know the why of electricity the lightening still strikes where it wills.

One Year After

One year ago, Nicola Sacco and Bartolomeo Vanzetti were killed in Charlestown prison. A great many believed then, and perhaps more do so now, that their execution was a judicial murder. They died, not because they had been proved guilty of murder in a fair and justly conducted trial, but in order to scare the Reds and to uphold the prestige of Massachusetts courts. A year has passed and the world has had time to examine the case more coolly and more minutely. It is much too early to pass a final judgment; in fact the assembling of all the material concerning the affair is not yet completed. But there are at least three lessons to be drawn from the trial and death of the "good shoe maker and poor fish peddler."

First is the error of capital punishment. Executing a man is so final. There is no chance of even a partial restitution by the state for a wrong punishment, after the man is dead. Quite possibly, with so many eyes scrutinizing the case, they may both eventually be found innocent. When there is a widely held doubt as to a conviction in capital cases, life imprisonment should be the penalty. Aside from moral and ethical objections to capital punishment it should be dispensed with in such cases for the sake of simple justice. In this case it looked very much as if the state had vindictively determined to destroy the men so that it would never be possible to fill them.

Secondly, the past year has shown the fallacy of trying to maintain the prestige of the courts by a blind and panic-stricken insistence on outworn formulas of legal procedure. To insist on following a certain course merely because that course is attacked, is not and evidence of strength or wisdom. The strong and wise man or institution will always listen to and profit by criticism. Pig-headed pursual of a course of action may be a confession of subconsciously recognized bad motives, which can not bear inspection—of the weakness of the bully who is in the wrong but jams things through by force rather than admit it. That Massachusetts has a bad conscience is evidenced by the many recent proposals, official and otherwise, for the reform of her judicial procedure.

Lastly, and this is only a repetition of a lesson which the police and man in general never seem to be able to remember, there has been demonstrated the utter impossibility of crushing an idea by killing the holders of it. Sacco and Vanzetti were anarchists. Anarchism may be a fallacious idea, but you can't prove it so by the use of force. Anarchists everywhere welcomed the death of these two inconsequential men because it helped enormously to spread their doctrines. An intelligent supporter of the existing order would have dismissed them without allowing the case to come to the public attention at all. How many an erroneous idea has been believed because men died for it. Verily the blood of the martyrs is the seed of the church. Sacco and Vanzetti, dead, have done more to undermine capitalist society than they two, alive, could have accomplished in many lifetimes.

EDITORIAL

THE RELIGION OF DAIRY FARMERS

A report of an intensive study of the religious attitudes of dairy farmers in McHenry County, northern Illinois, in what is known as the "Chicago Milk Shed," has been made by Arthur E. Holt and Carl R. Hutchinson, both of the faculty of the Chicago Theological Seminary. The interview method was largely used. About 100 questions were asked of each of 200 farmers. Most of the questions concerned the farmers' relations with the church, and were aimed at discovering what relationship, if any, obtains between church membership and membership in farmers' organizations.

All but 20 of the 200 farmers interviewed expressed a "church preference." Fifty named the Catholic Church, 66 the Lutheran, 35 the Methodist, 12 the Baptist, 8 the Congregationalist, 1 the Universalist. Thirty-four per cent of them were graded by the interview as "strong for the church," 22.5 per cent were "moderate for the church," 36 per cent were "weak in their endorsement of the church," and the remainder were "neutral" or "opposed."

"In an increasing number the farmers are turning to the radio for religious services." The broadcasts of one well-known evangelist and of the Moody Bible Institute are getting about "three and one-half times the hearing that the University of Chicago and the Sunday Evening Club receive."

Fifty-one percent of the farmers had received no call from a minister for a year. Forty-three per cent of the church members had not been called upon by a minister during that period.

Numerous reasons were given by those supporting the church for their loyalty: 88 farmers felt it a duty; 86 felt a need of the church; 68 regarded it as necessary to their soul's salvation; 15 were concerned to set a good example to others; 6 indicated that they attended church primarily for fellowship. (Many individuals gave several of these explanations.)

Of those not supporting the church, 51 said they were too busy on a dairy farm; 10 felt no need of the church; 5 had faults to find with certain members; 4 did not like the minister; 4 did not feel welcome. Eleven said, "I do not have the church habit"; 9 "Just don't get there—no special reason"; 6, "We are slack

and careless"; 4, "We haven't a car"; 3, "We sleep and read the paper."

"Two-thirds of those who are 'strong for' the church are also 'strong for' the Farm Bureau and the Pure Milk Association." (The latter is a newly organized cooperative marketing association.) "Although those who are 'strong for' the church represent only one-third of the total interview, this group furnishes two-thirds of those who rate 'strong for' constructive farm organization." Twenty-two per cent of those indicating no church preference belong to the Farm Bureau or the Pure Milk Asociation. Twenty-two per cent of the Catholics, 32 per cent of the Lutherans and 35 per cent of the Methodists and Congregationalists belong to these organizations.

Seventy-eight per cent of those who rate "strong for" the church were among those who voluntarily tested their cattle for tuberculosis, prior to the adoption of an ordinance of the city of Chicago requiring testing of cattle supplying milk for the city. It appears that those who join farm organizations and the churches were much better prepared for facing the difficult marketing situation in the area.

The investigators do not suggest that church membership is responsible for the fact that farmers affiliated with the church have been more alert in meeting an economic crisis or in affiliating with farmers' organizations. The most one can say, probably, is that church membership seems frequently to be accompanied by membership in farmers' organizations. There is no evidence from this study that church membership is or is not a factor in enabling people to face new situations or to meet crises.

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A LITTLE CHILD SHALL LEAD THEM

Once every year, in clock-like precision, this old world of ours passes through a nebula, displaying in the heavens a beautiful array of falling stars, or meteors as the scientist may choose to call them. For centuries civilized man has seen these and has quite generally accepted them as one of the 'fixed truths of the universe and few if any have ever been greatly disturbed because the source of all this phenomenon has gone without explanation other than that it was one of God's laws of the universe. None has refused to gaze on their splendor because the answer was not written across the sky. Even the scientist who understands the nature of the occurrence and who by study has become familiar with the habits of the stars and who with a trained eye can observe them in their every move, still must leave the origin of it all to a conjecture, to an infinite power, God.

In still another field of science, the newest and perhaps the most undeveloped of them all, do we find the final answer again, God. This science, the study of humanics, the story of human developments, the study of man in all aspects; the mind, the body, the spirit and the soul and their relation to the social and to the physical world and to God the Creator is an open field to command more attention in the near future.

To the Christian believer's mind, perhaps the most important of these is the latter, the relation between God and man and the growth of man in this element, toward his contact with God. But in spite of its importance these other phases can not be ignored, as even the Son of God has said, "even as ye have done it unto one of the least of these ye have done it also unto me." That God is the final answer to man, becomes even more unquestioned since down the long chain of human events that remain recorded through the centuries, there is none so outstanding as the life of Jesus. It is the one event in the study of the science of humanics, or call it in part, the study of the human soul for that matter, that is so generally agreed upon by thinkers, inspired writers, historians and by archeological discoveries.

Christ born in the flesh is God's concrete demonstration of Himself in such a manner that man in his limitations could find Him. That some men can find God through some of the other sciences that are more thoroughly developed than the science of humanics, can not be denied for God and His law is the infinite answer to man and matter. To come to Him may be another matter. The vast majority dare not hope to find God except through solving the human riddle and through Jesus Christ, the contact point, as it were, between God and Man.

Only a fortnight past some three score and more of young people representing various branches of the Mennonite church and perhaps as many different provincial church groups, were united together in a ten day research period, studying and applying the acid test under the banner of a slogan, "WE WOULD SEE JESUS." On a common group, with mutual problems and understanding, over like obstacles and with the same opportunity and in one cause they moved forward. In their intense desire of achieving their aims they were willing to loose themselves, and thereby their bigoted ecclesiastical differences and their personal prejudices vanished into obscurity.

In the early days of the fathers and mothers of these young folks such opportunities were not prevalent. They followed this Jesus over numerous, different courses, under different environments, personal experiences and hardships; and under unequal opportunities. The Bible standing aloft as the only common factor in their experience and even that under a variety of untrained teachers. The result is that today the various branches and individual churches stand as evidence of slightly different conclusions reached of a scattered denomination whose belief is the same.

These common opportunities that were long denied the Mennonites are now constantly presenting themselves. Every day the urge comes for them to search for Jesus and in a common fellowship. Opportunities are offered by the ease in which pastors can travel from one congregation to another, by our

schools and colleges, by retreats and conferences and by association in a world that is practically the same everywhere and yet many of our good folks hesitate and are not willing to make even the slightest sacrifices.

The hope, no doubt, of an eventual church union lies in the young people. In the retreats and colleges they are delving to the bottom of the truths, with the Holy Scriptures as the basical text book, under a leadership that knows God in all His wonders, stars and atoms as well as man and in the atmosphere of Institutions that teach Christ and the whole realm of of the laws of God. Although coming from all of the different churches these young folks when together with a common cause such as "We Would See Jesus," the cause predominated the whole atmosphere so thoroughly that it was difficult to be conscious of the fact that different churches and groups are represented. They are not hounded by any dogmas that, to see Jesus, certain church requirements must be met, or that, to see Him certain tricks about falling stars must be understood. There is no rule whereby all the social life of man or his growth and physical development is fundamentally necessary to see Him. The only real service that these elements can render is to aid the student in understanding man and God. That these facts, truths or suppositions do have a share in the ultimate goal was tangibly manifest at one of these periods recently closed when near onto a hundred of the young folks joined in Holy communion as a fitting climax of their intensive search together. To be convinced that they really saw Jesus, one had but to be present as the writer had occasion to be.

Truly these young folks are pointing the way. And not only that but they are leading, while many of our good people are gnawing at the bone of contention of one technicality of church doctrine or scriptural interpretation as over against another. While we are thus starving for the want of the real truths these young folks are ignoring their differences and are feasting with Him who brake the bread.

What a blessing would ensue if these young folks together with the many who are denied the privilege could continue this persuit together for years instead of days and if more of our devoted parents and elders could be inbued with that sacrificial spirit to really see Jesus, above all; if only for a few days in one of these retreats. Would not wonders transpire? Call these study periods, Retreats or Bible Schools, or a College if you please, the name has little or nothing to do with it so long as the goal is forward and heavenward.

E. M. Kennel, Bluffton, Ohio.

The Veiling of Women

(This is the fourth of series of articles which deal with questions upon which Mennonites hold a diversity of opinion. Some Protestant churches as well as the Roman Catholic church require women to wear their hats during the public worship as a covering. Different groups of Mennonites prescribe special veils or coverings to be worn by women during worship. In this article is set forth the view of those who do not observe this custom. —Editor)

The veiling of women during worship has been a subject of interest to the Christian church from the days of Paul to the present time. We find in the history of the Christian church that it was observed by many churches down to the nineteenth century and is still observed literally by a few. The question arises in the minds of some as to whether Paul's teaching should be literally observed by the Christian women of America today.

It is a self evident fact that in the Christian church of America a large majority of the women have discarded the veiling in worship. Even in the Mennonite church the majority of the groups of Mennonites have discarded the practise. We often hear it said by those who observe it that the rest of the Mennonite groups have drifted away from it and that although it is found in the New Testament it has been discarded by women either because of ignorance or pride. It is also said that women of other denominations do not have power in prayer because they do not wear the veiling.

Is it true that Mennonites have drifted away from a teaching in the New Testament that is vital and that ought to be observed? If they have it is indeed serious because one of the fundamental principles of the Mennonite church is a belief in the whole gospel. The Mennonites above all other denominations have emphasized the need of adhering to the simple gospel as taught in the New Testament. And yet here we find a teaching in I Cor. 11:1-16 that is not being observed by many of the Mennonite people. The writer has asked a number of ministers and laymembers why the veiling of women was no more observed in various branches of the Mennonite church and has received almost as many different answers as there were people he asked.

Perhaps some of the answers given might be of interest in this discussion. These answers have come from people of various denominations. Perhaps the answer given most frequently has been that Paul says that the hair is given her for a covering. If this is correct then it seems useless for Paul to spend so much time to discuss a question which was not an issue. Women wore long hair. As far as we know even the question of bobbed hair did not face Paul. On the other hand the revised version aids here materially when it uses the word veiling and veiled instead of cover. In the fifteenth verse however, in which the hair is mentioned it uses the word cover-

ing. In other words competent Bible students would tell us that Paul is referring to an actual veiling for women. Another answer that has been given has been that Paul teaches it but it is impractical to observe it and that women refuse to submit to wearing of the veil. This is a frank confession that the church has omitted it in spite of the fact that it ought to be observed. The charge of drifting from the New Testament teaching might then be well applied. Others have said that Paul was a bachelor or at least unmarried at the time he wrote it and therefore had no regard for the rights of women. Others have frankly stated that Paul taught it but that he was mistaken and so we need not observe it. While there are those who have said that Paul taught it and therefore it ought to be observed literally by the Christian women. Some of these churches are holding to this practise even at the sacrifice of the loss of members. It is certainly a recognized fact that the literal observance of the veiling of women has been a hinderance to the expansion of the work of those churches in our country. But if this is Bible teaching and must be literally observed then members may well be sacrificed for the holding of a Bible principle.

With all of the different interpretations that may be given to the scripture on the veiling of women, in practise it resolves itself to two positions, either an observance of it or a non-observance. As far as the Mennonite church is concerned, the Old Mennonites are the largest group that still hold to the literal observance of Paul's teaching on veiling. The literal observance of veiling is of course, first of all, based on the literal observance of all the scripture as far as possible. In the second place the position is taken that if it was necessary for women to wear veils during worship in the time of Paul it is still necessary today. This is also applied to the salutation of the Holy Kiss, feet washing and other customs. Those who observe the veiling say that it signifies the relationship of men and women as taught by Paul. Christ is the head of man and man is the head of woman, so the woman should wear a veiling in order to show her subordination to man. Paul then uses an illustration from nature showing that even nature teaches that a woman's head should be covered by which he refers to the long hair. In order to be brief, the writer will insert here a summary on veiling which was given by an advocate of its literal observance. 1. That the things which Paul taught are for the enlightment and obedience of all people. 2. Man should worship with his head uncovered. 3. Woman should worship with her head covered. 4. This covering is something distinct from the long hair. 5. This covering is something that is distinct from the bonnet, the hat, the hood, or even a veil that is worn for protection, or any other protection covering worn by woman. This covering is a veiling, worn in obedience to the divine command. 7. This veiling should be worn by all Christian women, married or single. 8. Being a church ordinance, the church should determine the form. 9. This covering should be worn in all times of devotion. The writer quotes this summary because he happens to know that the author of it has made a careful and detailed study of the veiling as it relates to its literal observance.

As far as the writer knows very few in the Mennonite church have attempted to present the position in relation to the non-observance of the veiling and have permitted some of our Mennonite brethren to feel that we have really drifted from the truth in not adhering to the literal observance of the veiling. It seems only a matter of wisdom that we should answer in the spirit of love some of the questions raised. This discussion is not given for the sake of argument or contension but rather to state frankly as far as the writer is concerned the reasons for the non-observance of the veiling for women.

A principle of Bible interpretation which is recognized by practically all Bible students is that the teachings of the Bible have local color and that they were primarily for their day. Also that it is the principles underlying the teachings that are to be accepted today and applied to our present conditions. Many of the teachings of the Old Testament and the New could not be literally applied today because the occasion which called them forth no more exists in the life of society. This is especially true of the teachings of the apostle Paul. Paul's teachings in his epistles were given because of conditions that arose in the churches. Every epistle of Paul can be accounted for on the basis that it was written to meet some particular need in the church at that time. He teaches concerning the eating of meat offered to idols. This could not be observed literally in the church of America because the situation for which it was written no more exists. But should this teaching be eliminated from the New Testament? It should not because the principle of self-denial still remains and needs to be applied daily by the Christian men and women of America. So it is with the scriptures as a whole. No Christian can nor does observe all the teachings of the Bible literally but we seek for the principles that underlie the teachings that are there given.

May we approach the question of the veiling of women with this principle in mind. It is unfortunate when we by our silence accept the charge that we have discarded any part of the New Testament teaching without a reason. The first question that naturally arises in reading Paul's teaching on the veiling is why did Paul teach it. As we study I Cor. we find that Paul was facing about fifteen problems that were existing in the Corinthian church. He is writing this epistle to suggest solutions for their problems. There were factions in the church and so he suggested to them the idea of unity and that the church is as a building. Marriage relations were not as they should be and so Paul wrote concerning the question

of marriage. There isn't a church in America that literally observes Paul's teachings in this epistle on the marriage question. We do not teach our young girls that they had better remain single. We teach that the marriage tie is sacred and that man's and woman's life is made complete through the marriage tie. But Paul is dealing with a peculiar problem. Marriage among the heathen in Corinth was on a physical basis and great immoralities existed. These sins came over into the church. A man had even married his mother. Paul believed that Jesus was coming soon and so why should they be married. And so he teaches that marriage should be the last resort. If they can live a pure life without marriage they should refrain from marrying but it is better to marry than to burn. So as we approach the veiling question Paul's teaching comes as a solution to a problem that had arisen in the Corinthian church. The wearing of the veil by women not only on the head but even covering part of the face was a long established custom among many of the people of the orient. This was a heathen custom, not a Christian one. The women that came into Paul's church that had been heathen came as veiled women. Paul did not originate the teaching of veiling. Women were not to be seen in the presence of men neither in public places without heads and often even faces covered. It was the oriental sign of women's subjection to man. This custom still prevails in the orient. No respectable woman in the Eastern village or city goes out without it. Even English and American missionaries often ask their wives and daughters to wear the veiling when going among heathen men. This is an Eastern custom, not a Western. It is significant to know that among the Mohammedans the veiling of woman is particularly observed. It is only as Christianity comes to them that the women throw off their veils and come out of their zenanas. One of the significant principles of Paul's teaching in his interpretation of Christ and His teachings was the liberty of the individual through the Gospel. These heathen women who had continually been under the subjection of men now felt their freedom through the Gospel. As a sign of this freedom they appeared in public worship in the church at Corinth with heads unveiled. This matter is reported to Paul. Why can Paul not tolerate this change that has come among the women? It needs to be noted at this place that there were women in the orient who were not veiled but walked the streets of the city as men with uncovered heads. What kind of women were these? They were immoral women. The sign of an immoral woman in that society was the unveiled head. I think it can clearly be seen why Paul should be concerned about this matter. Paul is anxious that the women of the Corinthian church shall reveal the message of purity to the heathen of that city. Suppose these women appear in public worship with heads uncovered and appear on the streets of the city in the same fashion how shall they be looked upon by the heathen men of the city? Of course, as immoral women. The church would reveal the very opposite of what Paul wished his church to reveal and so Paul takes this heathen custom of women and gives it a religious significance and urges that the women shall continue to wear their veiling so they might not dishonor their heads. In order to substantiate his argument he used the illustration of nature and says does not even nature teach a woman that she should have her head covered in the fact that she has long hair as a covering. On the other hand Paul says there is no such custom as unveiled women in any of the churches. So we can readily conclude that Paul does teach a veiling for women and that the hair is no substitute for veiling but in order that they might show their proper relation to men and that there might not be a sign of immorality, they should continue to wear their veiling in the church. We must also remember that it would have caused confusion and disorder in the church as far as the relation of men and women is concerned if these women should have broken the custom of ages past and should have appeared unveiled.

Now if this same situation existed in our country and it were a custom in the West that all women who are pure and believe in the high ideals of life would wear a veil then of course Paul's teaching should be observed literally today because above all women of our nation, the Christian women should be pure. The oriental custom of the veiling of women is however not the custom of our country. The changed situation in our country meant the loss of the significance of the veiling in the churches of our country.

What then is the significance of this veiling teaching as it would be applied today among our Christian women? Paul is emphasizing two principles. First the principle of order and decency in the worship of the church and second the vital principle of the proper relation of man and woman in the church and society. This principle of proper relationship of man and woman must of course be worked out in our country and in our churches in relation to our situation and environment as Paul needed to in relation to the environment in which he lived. So the Christian churches of America including the Mennonite groups who are not observing the literal veiling of women are not discarding Paul's teaching in I Cor. 11 but are giving it rather the application which is needed for our day. The writer has met a number of people who have seriously doubted whether a woman praying without a veiling has power with God. And yet in a practical sense we face the fact which young women see very clearly that some of the most consecrated women of the churches of America pray with unveiled heads and their lives and work is blessed abundantly.

Our society would be stronger and better if men recognized their relation to God through Christ which it taught by Paul in this chapter and that women recognized their peculiar sphere of influence and work that God has given them and that Paul teaches in principle in this chapter. Woman is inferior to man when she goes out of this sphere and attempts to do the work of man. Man is inferior to woman when he goes out of his sphere and becomes feminine and attempts to do the work for which woman is particularly fitted. So with Paul whether in church or in society let all things be done decently and in order in the extension of the kingdom.

The writer has no criticism to offer on the nine points given above in the summary, as to whether they are scriptural or not. There is no doubt but that Paul taught the things that are there stated. But the whole question hangs on this point: Shall this Eastern custom, although having a religious significance, be brought into our Western environment where it means nothing as far as its observance is concerned? Two changing conditions in our Western environment make it of none effect. In the first place, a veiling in America is no sign of obedience, and in the second place, Paul's teaching of the relation of man and woman is not accepted by the Christian church in our America of liberty and equality. This is not necessarily a sign of drifting because the teachings of the church should be based upon Christ's life and teaching and not of Paul.

Lessons Learned from the Leaves of Life

(By J. C. Mehl, Upland, Calif.)

I. In the Ministry

That about the most important word for the pastor is **service**, faithful devoted service, freely rendered.

That living the cheery, the sunny life yields exceedingly rich rewards.

That the pastor who **likes** folks, all folks, simply because they are folks, will be liked by all.

That all people, even the most wicked, have some good, some worth while qualities.

That such as think themselves the most saintly may cause much trouble in a congregation.

That the poor, lowly backward should receive special recognition from the pastor.

That slovenliness in dress or manners does not add much to the pulpit's power.

That whispering one sentence and yelling the next is no indication of great pulpit power.

That girating all over the platform, and pounding the pulpit may be interesting to see, but will hardly inspire devotion.

That an hour spent with the sick and suffering is one of the best preparations for the pulpit.

That it is worth while for the pastor to make special preparation for every service, no matter how simple the service may seem.

That every "Pulpit Habit" has a tendency to detract from the good of the service.

That the pulpit that belittles any other church simply reveals the littleness of its own occupant.

That the bugbear of modernism is as old as Christianity itself. Christ was crucified because he taught a doctrine that fundamentalist Jews did not like.

That the man who lives the Christ, and preaches Him crucified may well leave results with God.

That the priestly garment sometimes covers a very wicked heart.

II. As a Business Man

That nothing in the business life is so important as service, freely rendered, without regard to profit.

That the cheery, sunshiny, disposition is the one that wins the trade.

That it pays to learn to like all folks whether they are able to deal in dollars or pennies.

That every customer is worthy of kind, courteous treatment, whether he be young or old, rich or poor, high, or low.

That very, very few of my customers are really dishonest in their dealings.

That order, cleanliness, and promptness speak for business success.

(Continued on Page 299)

Impressions of the Bluffton Retreat

I

A few weeks before the Retreat several persons asked me if I intended to go to the Retreat. Without any thought about it I said no—(never attended a Retreat till this year). But someone else asked me and still others, it seemed like everyone was talking Retreat and all encouraged me to go.

Retreat—I wondered about it. What really was a Retreat? Why was everyone so enthused about it? Why were they speaking of the Retreat as a mountain top experience? I decided to find out for myself.

Now I too can speak of the Retreat as a mountain top experience, and I was impressed with things that shall stay with me forever.

I can not express in words what the Retreat means to me, because it means much to me, much more than I'll be able to say—or much more than I even may know. The Retreat as a whole was as if heaven showed through the clouds.

The Retreat has given me new inspiration, new fellowship, more reverent thinking and a broader outlook on life.

I was inspired to find so many young people seeking truth and ways of solving their problems, that I was not alone, but hundreds of other young men and women having problems and were steadily plodding onward.

The quietness of the Retreat impressed me greatly; we were away from the hustle and bustle of life—and we had quietness—not merely about us but gave us a great chance to just rest awhile and think—to steal away to Jesus.

The leaders impressed me greatly, they have stirred within me a desire to seek more reverently for truth.

Let someone ask me now if I am planning to go to the 1929 Retreat, and my answer will be just the opposite from this year. My voice will ring in answer with—"Yes, I'm planning to go and you ought to plan on going to the 1929 Retreat."

By a "Retreater"

II

My idea of the Retreat is that it is a very good thing for the young and old folks to get to-gether for a week. But my idea is that I wished it would last longer.

I am very glad that I could come out this year. This is my first year of the Retreat, and I like it very much.

I enjoyed it very much this week. I got different views of different things and I learned more about Jesus. I also got different ideas. The "Morning Watch", was very interesting. You could get plainer pictures of "Jesus".

I liked the idea of having the Morning Watch.

1928 Bluffton Retreat

We all can study together, study about Jesus and pray together. You can get each other's ideas about the meetings.

I took three courses, but there is one I was very much interested in. That was, "Mennonite History and Principles," taught by Prof. Whitmer. That was a very interesting course. We talked about the beginning of the Mennonites.

Dr. Smith gave a talk on, "Conditions in Europe."

The "Sunset Hour", is an interesting hour for all the Retreaters to join together. The "Chapel and Open Forum" was interesting.

The Retreat is a very good thing for the young and old to join together and learn to know each other.

Mildred Rohrer.
Wadsworth, Ohio.

LESSONS LEARNED FROM THE LEAVES OF LIFE

(Continued form Page 297)

That a kindly greeting for everyone who enters the door is, like a flash of sunshine on a cloudy day.

That sympathetic interest in the troubles of others is much more profitable than visiting your troubles on them.

That true Christian principles will harmonize absolutely with good business.

That one of the greatest causes of business failures is over-buying in quantity; quality can not be too good.

That it is never wise to speak unkindly of a competitor no matter what his business habits may be.

That the man whose promise can be absolutely depended upon is the one who holds the trade.

That the waste in many a business house, if conserved, would make a good dividend at the end of the year.

That a business man's character is of more value than his money till.

That business friendships, sacredly kept, are like diamonds set in bands of gold.

FEATHERS

When a church seeks a pastor
They want the strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
The night hours of an owl,
And when they catch that bird
They expect him to live
On the food of a canary.

Do You Know

1. What was the first Mennonite paper.

2. What would-be First Mennonite College shared the fate of the first Mennonite paper?

3. Which was the first Mennonite Printing establishment in America?

4. What was the first English Hymnal for Mennonites?

5. Which Mennonite periodical has the credit of being published first?

6. Who undertook the first periodical for Mennonites in America?

7. Which periodical was the first to appear in English?

8. Which was the first Engiish religious periodical for the Mennonites of America?

Note. .This department of questions and answers on Mennonite Church History is conducted by Harry F. Weber, Ph. D., Meyerstown, Pa. Suggestions will be gratefully received. .The answers are found on another page of this issue.

WORSHIPING THE LORD BY MACHINERY

Deacon Buster, one of the old-time pillars of a church in Maine, held out firmly for a long time against the innovation of an organ in church, but when he finally yielded, did so without reserve.

From violent opposition he became the most strenuous of all the congregation as to the fineness of the instrument to be purchased.

"Seems to me you aren't very consistent," said one economical brother, reproachfully. "Here a month ago you couldn't speak harshly enough about organs, and now you go to advocating extra expense in getting the best that's to be had."

"See here," said the deacon, grimly, "if we're going to worship the Lord by machinery, I don't want to putter round with any second-hand running-gear!"

God broke our years to hours and days, that
Hour by Hour
And Day by Day,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet could not stop; and so
God lays a little on us every day.
And never, I believe, on all the way,
Will burdens bear so deep
Or pathways lie so deep
But we can go, if by God's power,
We only bear the burden by the hour.

From "Quotable Poems."

From Our Reading Table

AUTOS FOR ALL

Latest estimates of the commerce department at Washington show the ratio of automobiles to population has increased. On January 1, 1926, there was approximately one automobile for every seventy-five persons in the world. Two years later the ratio is one to sixty-four.

The greatest congestion is in the United States. Here there is one car for every five persons. Throughout the rest of the world, one automobile must do for 277 persons. In Ethiopia there are 109 motor cars for 10,000,000 people.

Great as automobile distribution already is in the United States the production of motor cars, leaving the Ford company out of the calculation, increased twenty-five per cent the first six months of this year. Of seventeen large producers all but the Ford company and four others are producing more cars this year than last. Soon there may be one car for every four persons.

The automobile, new or used, through the time-payment plan, is available to all. Virtually all who care to drive may own a car. But the manufacturers are not content with producing a car for every family. They are now advocating two or more cars for every family, arguing that one car per family is not enough. Many families agree. It is difficult to say where this multiple selling will stop. The size of the family seems the only limit to the number of cars it will buy.

Two problems that grow more complicated daily are where to drive and house the automobile. Land for private garages is becoming as scarce as parking space, especially in the larger cities.

—From Nevada State Journal—Reno, Nevada.

LIQUOR AND THE AUTOMOBILE DRIVER

The killing of Charles Cox Monday night by a drunken motor car driver, tragic in itself is even more tragic in the fact that it is only one more unneccessary sacrifice to the motor car in the hands of drunken and speeding drivers. The drunken driver deliberately unfits himself for handling an automobile. He sets out with his car when he knows he is not trustworthy. In almost every instance he knows his responsibility when he has an accident, and in his drunken disregard for others he almost invariably leaves the scene if he can.

It is apparent there are many places where intoxicating liquor may be had. There are many more such places than there should be, or would be if every officer, federal, state and municipal, were zealous in running them down and closing them up. Bad as these places are, conditions would be much worse if the procuring of liquor were made still easier; if general sale were legalized, even short of the old-time saloon. Free sale of intoxicants simply would not work in this motor car age.

If we had such sale, the streets and highways would become still more hazardous, deaths and injuries still more frequent. We need more effective enforcement, not more accesssible liquor.

From The Kansas City Times.

FIREMAN, SAVE MY CHILD OF 50 YEARS!

Fireman, save my child! He is only 50 years old and has not yet reached the age of mature reason. What a treasure he will be to me and the rest of the world if he is only permitted to grow up.

When Henry Ford, who has received more free advertising for his mechanical cockroaches than any other manufacturer in the world, reached his sixty-fifth birthday he made this beautiful remark:

"Take all the experience and judgment of men over 50 out of the world, and there would not be enough left to run it. Youngsters have their place and are necessary, but the experience and judgment of men over 50 are what give purpose and meaning to younger men's efforts."

All of us fledglings of 50 or over have known this all the time, but it took Ford to put it across to these smart young birds who are snapping at our heels all the time. Most of us never settled down to a common sense basis until we were 50 years old, and some of us feel so young that we have not done it yet. A man who gets anywhere in life does his best work from 50 to 70. Take, for instance Herbert Hoover and Al Smith. One of them is going to be the next president of the United States and both of them are 54 years old. Take Ford, himself. He was practically a poor man at 40. Today he is rated as probably the richest man in America and you can't drive a block without having to dodge one of his jumping jacks. He says he will do his best work in the next five years. Look around your own home town and see who is at the heel of the big corporations and how old they are. Who are your senators and your congressmen? Who is it you have to talk to last before you can renew that note in the bank or borrow more and how old is he? In ninety-nine cases out of a hundred he is past 50 and you can lay to that.

Stand aside, young fellows, and wait your turn until we men of fifty have cut our wisdom teeth. But we still have to watch our waistlines.

From The Ogden Standard-Examiner

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

September 16

PAUL WRITES TO HIS FRIENDS IN CORINTH

I Corinthians 1:10-13; 3:5-11; 21-23.

For the remaining three lessons in this quarter we will discontinue the study of Paul's travels and devote one lesson to Paul's writings, one to the general topic of Paul as a Missionary, and the other lesson is the quarter's temperance lesson.

Last Sunday we left Paul in Corinth, and today's lesson is a letter or epistle addressed to them. What happened in the meantime? Again we need some "wire" to connect our "posts" before the "fence" of Paul's life is understood.

From Corinth Paul returned to Jerusalem, stopping at Ephesus and Caesarea enroute. The purpose for his return to Jerusalem is to be present for the feast of Pentecost. After Pentecost he goes to Antioch and begins his third missionary journey. Visiting and strengthening the churches he had formerly founded, he reached Ephesus where he remained nearly three years. It was here at Ephesus where he wrote the First Epistle to the Corinthians from which our lesson text is taken. Paul had heard (I Cor. 1:11) that all was not well among the Corinthians, "that there are contentions among you". Our lesson is a direct reply to these contentions and a plea for unity and harmony. In studying the lesson we need to pay some attention to the cause or causes of these differences.

Among the newly converted Christians there were some who favored Paul, some Apollos, some Peter, and some Christ. Some followed men rather than Christ and thus rivalries arose so that these minor and secondary matters beclouded Christ Himself. Paul desires to inform these Corinthians that there should be no followers of Paul or Apollos or Peter, but that all shoud be first of all followers of Christ in whom all are united. "Let no man glory in men . . . Ye are Christ's".

To us today it would seem as if Paul addressed this epistle directly to the Mennonite church. We are a typical reproduction of the troubles in the Corinthian church, except that instead of four groups we can claim at least twelve factions and some name as high as twenty types of Mennonites. Whence then are our differences? Is it in anything pertaining to our faith and belief in Jesus Christ? That is the only one, fundamental, and justifiable criterion for Christians. All others are man-made, they are external, secondary, selfish and quite un-Christian in their application. The twelve groups of Mennonites follow certain standards that men have established—they are of Paul or of Apollos or of Cephas (Peter) rather than of Christ. If the twelve varieties would all have the sympathy, love, and spirit of Jesus they would all proclaim, "We are of Christ" and have one united conference 100,000 strong. Then we could preach "Peace on earth, goodwill toward men." At present our peace proclamations must seem like mockery in the sight of Almight God.

The readers of this lesson exposition can well accuse the writer of giving more space and emphasis upon the application of the lesson than upon the lesson itself. Very well, the writer is willing to stand accused.

For other foundation can no man lay, than that which is laid, which is Jesus Christ.

September 23

THE CHRISTIAN BASIS OF TOTAL ABSTINENCE

(Temperance Lesson)

I Corinthians 8:1-13.

The lesson for today is typical of the church of Jesus Christ in action. It is one of the noble by-products of the Christian religion. The lesson teaches one of the Christian virtues.

There is no better example of self-denial than that of our Lord Himself. He abstained from anything and everything whereby a brother might stumble. Helping others to do good and to be good was His example, never assisting or causing them to do evil.

Early in the Old Testament History we are taught the lesson that we are our brother's keeper. Cain thought he was not and used the argument in attempting to cover a sin.

Paul's letter to the Corinthians is a reply to several questions and issues. We studied one of them last Sunday. Today we have another. The issue seems to be, To what extent can a Christian do as he pleases, even though the act in itself be not wrong? Paul takes great pride and experiences great joy in his Christian liberty, but he does not interpret that liberty to grant him every privilege without limitation.

The particular question or issue arose over the eating of meats. The Christians in Corinth found themselves in a difficult situation. The heathen practised the pagan custom of offering some of the meat of each meal and each animal to idols. By this custom or rite the entire meal or animal was considered as a part of religious worship. Furthermore the part of the animal not so sacrificed was offered for sale and thus the Christians could hardly know when they were indirectly a part to the pagan practise, nor did they know when they might partake of a meal with friends when such meat was served.

This was clearly a case where the eating of meat in itself was not harmful to themselves. It was committing no sin, violating no commandment, and still under the circumstances Paul advised them to abstain from the eating of meat because of the example and influence upon their heathen observers.

This explanation by Paul is a sound and logical answer to those today who claim it does them no harm to take one drink of liquor. There are many who are sincere in claiming that one drink does them no harm, and that they are not tempted to drink too much. These same people must be impressed with the fact that they are influencing others who cannot refrain from a second or third drink, and thus become a slave to the demon of strong drink, who thus become a disgrace to their families and in most cases deprive their families of the actual necessities of life.

Christians must absolutely abstain from anything which might cause a brother to yield to temptation.

It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

THE CREATION

To the Editor of the Christian Exponent:

In the article on Creation of Aug. 14th I hold a different view from the writer. In the third paragraph he says: "It matters not to us whether God created the first man out of a ball of clay or out of flesh and blood already at hand. The one miracle is no greater than the other. But this we know that God created man. That fact the author of Genesis stated. If science has enough evidence to show that He created man through the slow process of evolution, well and good, it detracts nothing from God."

It seems to me it does detract from the Bible. The Book expressly states that, "God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." The account leaves us under the impression that flesh and blood at hand were not used.

As to the process, I believe that God worked then as He does now through slow process as well as instantaneously. Mother Eve was made of one of Adams ribs, while he slept. The creation of the wife was accomplished during Adam's sleep.

When Elijah let fire come down from heaven to consume two captains and their fifties, or when the Egyptians were drowned in the Red Sea, or Christ turned water into wine it was done instantaneously. So will be the resurrection of the dead, in the twinkle of an eye.

As to the six or seven first days it does not belittle God to my mind if they were 24-hour days. As the Bible relates that the sun, moon and stars were created on the fourth day for signs, seasons, days and years and the day consisted of evening and morning. I see no reason why the days should have been periods instead of days of 24 hours. The lights to rule the day and night were already there when man came into existence.

Not all science is reliable. We must distinguish between so-called science and tru science.

At one time science taught that the earth was flat resting upon the backs of 2 elephants. Job knew better when he said: "He stretched out the north over the empty space, and hangeth the earth upon nothing." Job. 26.7.

Science once killed people for believing that the earth was round.

Science in our days teaches that man descended from the brute, but science changes continually. Books on science today will be out of date within a few years, while the Bible stands firm from everlasting to everlasting.

Leghigh, Kansas. H. V. Wiebe.

Editor, The Christian Exponent:

Our friend of the facile pen who writes The World Today is evidently quite a devoted apologist for Al Smith in spite of his acknowledged wetness and friendliness to broad views and practises on questions of public morals. The personal character of Herbert Hoover, his life of sobriety and humanitarian achievements during and since the late war, in feeding the starving millions of Europe, do not seem to appeal to our friend. Al Smith is apologized for, excused and indirectly defended while Herbert Hoover is spoken of in a slighting vein, his extraordinary achievements minimized and his personal character found uninteresting or perhaps even annoying. Why? Is it political bias? Or is the colorful life of the wet Catholic more interesting to our writer than the substantial virtues of the dry Quaker?

The recent fling at the pacifists is strangely out of accord with the whole tenor and spirit of the Christian Exponent. Truly, a new voice has arisen in the Exponent family. Is it the voice of a prophet or merely the voice of a free lance who wishes to challenge our Christian program, whatever the consequences or consequences or no consequences, both alike equally acceptable?

Bluffton, Ohio. Paul E. Whitmer.

SUNDAY READING

A minister who was supplying a pulpit not his own was entertained in the home of one the prominent members of the church. The conditions of the home life impressed him deeply; and although he was careful not to disclose anything that could identify the family, he referred to the Sunday spent in their home as among the dreariest and least profitable in his whole experience.

The family, straggling down to breakfast Sunday morning, brought with them the gossip acquired at various places on Saturday night. Two of them had been to the theatre, one had been to a party, most of them had been out late. More than one of the household began the day with a headache.

On the breakfast table there were three Sunday newspapers. On these the different members of the family pounced, and were soon hidden behind them.

Only the father and the mother went to church; the young people were "too tired," and did not care to dress.

After the morning service the minister found the newspapers well shaken out and scattered. There was hardly a chair that did not contain one or more parts of one or another of them.

After the Sunday dinner the papers were seized again, and creased and recreased in the weary quest for new sensations.

The home had a good library, but no member of the family opened a book that day. The library had the poems of Whittier, Lowell, Longfellow and Holmes, as well as those of Shakespeare and Tennyson, but no member of the family read one of them, much less any distinctievly religious book.

The hymn book on the piano lay under a trashy song that came with one of the newspapers. The family Bible on the center table was buried deep beneath the so-called "comic supplements."

The whole atmosphere of the home all day was commonplace, worldly and depressing. There was nothing that lifted the thoughts of the members of the family above the wearisome round of the world and the things of the world. Business, politics, scandals and bargains were the schemes of conversation. The three secular newspapers, each with its sixty-four pages, covered not only the seat, tables and carpets; they covered the spiritual life of the family as well.

Without questioning the morality of such a Sunday, what may we not say of the pity of it? Is the soul of man so mean, so sordid, that not one hour or one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the higher ministrations of the spirit?—Youth's Companion.

Form the habit of keeping holy some portion of each day for the reading of the Bible and for prayer.

Do You Know

ANSWERS

1. "Religioeser Botchafter." The first Mennonite to venture into the printing and publishing business was Henry Bertolet of Skippack, who in July 1836 brought forth his paper. But the first edition was also the last on account of the intense opposition.

2. Freeland Seminary. Bishop Abraham Hunsicker, a Mennonite minister in Eastern Pennsylvania, seeing the need of higher education in his denomination, purchased with his own funds, in 1848, a tract of ten acres of land near Philadelphia. The school became popular but not with the Mennonites who excommunicated the founder. It is known as Ursinus College, an institution of the Reformed church.

3. Joseph Funk set up a hand press at Singer's Glen, Virginia, about 1847 and began to print considerable material following especially that of music.

4. "A selection of Psalms, Hymns, and Spiritual Songs," was printed by the Virginia Mennonites in 1847, being reprinted five times by Joseph Funk. It had no notes.

5. "The Mennonitische Blätter" claims to be the oldest Mennonite periodical, now in its seventy-fifth year. It was first conceived by Carl Christian Tauchnitz in 1844, Jacob Mannhardt was its first editor serving from 1854-1879. Rev. H. van der Smissen of Hamburg-Altona has been its editor for about fifty years.

6. John H. Oberholzer, at that time minister of the "Swamp Mennonite church (later General Conference), on his own initiative brought out the "Religiöser Botschafter" which was destined to be more permanent than the one issue of the same name published many years before. The first issue came forth June 9, 1852, in German, the language it is still published in though the name has been changed several times. (Further research might reveal this paper to be older than the "Mennonitische Blätter."

7. "The Musical Advocate and Singer's Friend" published at Singer's Glen, Virginia, by Joseph Funk. It first appeared July 1859 It was chiefly devoted to music but there was enough other material in it to be called a religious paper. It was the first music paper in U. S. south of the Mason and Dixon line.

8. The "Herald of Truth", published 1864, at Chicago, Illinois.

THE EDITOR'S CHAT

(Continued from Page 290)

nia," she said. I thought I understood and congratulated her upon living in a civilized country. "But I like Nevada better than I do California," she promptly retorted. "The people here are more sociable and more old-fashioned and they haven't come to the point yet when they suspicion every stranger they meet like they do in California."

She used to live in Nevada and said she could not think of going east again. "There is something about this western country, the desert and the sage brush and the simple life here that simply gets you and you can't get away from it." she said. I was glad to learn that the people who live in Nevada really like it and that they probably get as much or more happiness out of life as those who live in thickly populated sections where everything is under high pressure.

* * *

Before this reaches the reader I expect to be in Ohio. According to my present plans, I will start my return trip about September 24 and will have a stop-over at Newton, Kansas, where mail will reach me September 26. Until September 24, my address will be Sugarcreek, Ohio.

Sincerely yours,

Aug. 29, 1928. Lester Hostetler.

WHY IS THE EXPONENT?

Twelve members within one body! That is the status of the Mennonites. Each member has its own individual publication, but The Christian Exponent is the only periodical representing the entire body. It does not seek in any way to replace the publication serving your conference, but is an attempt to serve all who call themselves Mennonites in every part of the world.

The Christian Exponent aims to foster a closer relationship between the several branches of the Mennonite church, to secure greater unity and cooperation of the various members, and to create a greater feeling of brotherliness within the body.

The support of The Exponent comes solely from its readers. Prompt renewal of old subscriptions and a larger circulation list are the two great needs of the paper at this time. We are counting on you for your part.

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Notes from Here and There

Witmarsum Theological Seminary again reports that it was able to close the year free from deficits. In addition to this a considerable deficit of the previous year was also wiped out, leaving the institution entirely free from debt.

The Christian Endeavor Societies of the Western District Conference have pledged one thousand dollars for the establishment of a girls' home at Saskatoon, Sask., Canada, for Mennonite immigrant girls from Russia.

Rev. A. D. Wenger, of Harrisonburg, Va., spent some time in eastern Ohio soliciting students for the Eastern Mennonite School. In his public addresses he emphasized the fact that the Virginia school is at least a safe place to which to send young people.

The Adelphian Male Choir consisting of twenty-one young men from the several Mennonite churches of the Central Conference and the Old Mennonites near Eureka, Illinois, under the leadership of Walter Yoder, gave a much appreciated program some weeks ago at the Tiskilwa Mennonite church.

Very successful and inspiring union services were held this summer by four churches at Pandora, Ohio. The community chorus consisting of about seventy voices under the direction of Professor Lantz of Bluffton College, added much interest and inspiration to these services. On Sunday evening, August 19th, the chorus gave an enjoyable program to a large and appreciative audience.

It is reported that the denominational enterprises sponsored by the Mennonite General Conference (Old Mennonite) have suffered no perceptible loss of financial support by the laity of the Lancaster Conference even though some of these enterprises have been singled out and specifically denied moral and financial support by the Bishops' Council. This is only one of several indications that the supremacy of the Bishops' Council in the Lancaster Conference is no longer what it was even a few years ago. Further developments along this line are confidently expected in the near future.

Negotiations between Bethel College, Kansas, and Dr. Ernest Correll concerning the appointment of the latter as Professor of Social Science were terminated at his request, when the college asked that the number of hours on his teaching schedule be increased to that normally carried by Bethel teachers. Dr. Correll, who continues to be a member of the Goshen College faculty, will spend the winter in Washington, D. C., and avail himself of the facilities of the library of Congress making several research studies among which will be one concerning Roger Williams' Anabaptist connections and political theories. This work is being done in collaboration with Dr. Richard Kuehnemund of the University of Goettingen, now a member of the faculty of St. John's College, Annapolis, Md.

Bluffton College is making extensive plans to launch and carry through a campaign for securing sufficient funds during the next twelve months to make Bluffton College a fully accredited "A" grade college. The church conferences supporting the college have taken favorable action and plan to cooperate heartily with the college in this effort.

Miss Martha Graber, of the Emanuel Mennonite church, Noble, Iowa, is under appointment by the Central Conference Mission Board to take up mission work in the Congo Belge in West Central Africa late this fall. Miss Graber will be supported by her home congregation. She is a graduate of the Bethel Hospital and has studied three years at Witmarsum Seminary.

Items for publication on this page should be addressed to THE CHRISTIAN EXPONENT, Bluffton, Ohio.

The Central Conference held its annual sessions this year at the Maple Grove Mennonite church, Topeka, Indiana on August 23-26. The sessions were exceedingly interesting and inspiring and a fine spirit pervaded the meetings throughout.

On account of the illness of Professor Kreider, Rev. Paul E. Whitmer of Witmarsum Seminary delivered the Bible lectures at the Middle District Conference at Wadsworth, August 26-29. The theme of the lectures was, We Would See Jesus in His Temptations, in His Teachings, in His Redemption and in His Lordship.

The young people of the Middle District Conference at its recent session t Wadsworth, Ohio adopted a budget of $2,500 to be raised by the Christian Endeavor Socities during the year. This amount is assigned as follows: $500 for the China mission, $500 for the India mission, $1 000 for Bluffton College, $250 for promoting world peace, $200 for home missions and $50 for the Bluffton Retreat.

The Mennonite church at Sugar Creek, Ohio welcomed its former pastor, Rev. Lester Hostetler, to his home community and church with a home coming program and festivities on Sunday, September 9th, indicating the love and esteem which his people have for him and his years of faithful servi[illegible] Rev. Hostetler is spending four Sundays in September with the Sugar Creek church and community after which he expects to return to Upland, Calif., until next April.

Rev. and Mrs. W. F. Unruh of Newton, Kansas will sail for India in October to begin work as missionaries in the General Conference mission field. Miss Loretta Lehman of Berne, Indiana who has spent a year in the home land on furlough will return to her work in India at the same time, accompanying Rev. and Mrs. Unruh.

It will be necessary for Professor Kreider to take a three months' rest before resuming his work as Professor of New Testament at Witmarsum Theological Seminary. His progress towards recovery is satisfactory and promises to be complete in the course of a few months. Rev. Henry A. Fast, pastor of the Bethel College Mennonite church, Newton, Kansas, has consented to come to Bluffton, Ohio, for the first quarter to carry Professor Kreider's courses. Rev. Fast formerly served as Professor of New Testament at Witmarsum Seminary before becoming pastor of the Bethel College church and for this reason is unusually well prepared to carry Professor Kreider's work.

OPPORTUNITY

By Ida M. Thomas

If yesterday you made mistakes,
Don't sit and brood,
And spend today regretting them—
'Twill do no good.
By errors be not overthrown,
But make each one a stepping stone,
For with the new day's dawning light,
Another chance
Will come to you; oh, let it not
Escape your glance.
Blind is the man who cannot see,
Each day, an opportunity!

—Kind Words.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

September 25, 1928

Witmarsum Theological Seminary

EDITORIAL

THE MINISTER'S READING

OBSERVATIONS OF A LAWYER

J. C. Graber

REPORT OF CANADIAN COLONIZATION BOARD

David Toews

THE CHURCH DOGMATIZING SCIENTIFIC MATTERS

Vernon J. Culp

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The Editor's Chat

Here is some comment on the Christian Exponent:

From Freeman, South Dakota.

"I believe that the Christian Exponent is doing a great work for the youth of the Mennonite churches and I believe that it should be kept up by all means. I am more than willing to do my bit towards its upkeep both financially and otherwise and I herewith extend my pledge "ad infinitum."

From Millerburg, Ohio.

"The paper undoubtedly is filling a great mission. As I see it there are a number of different classes benefitted by it. So go ahead, do not think of stopping the paper, I'm quite sure you will get the support."

From Hespeler, Ontario.

"I am well satisfied that your paper is serving a good cause and when my pledge has expired, I shall be pleased to renew again."

From Berne, Indiana.

"Here are my —— dollars to help pay the deficit. I send it gladly even tho I became a guarantor just a few months ago. Count me in for another three years. You are doing good work. The Exponent is the best religious paper printed for our own people with which I am acquainted. Its mission is distinctly worth while."

From Los Angeles, Calif.

"I am enclosing my check for —— dollars in payment of my guarantor's pledge in support of the Christian Exponent. I feel that it is worth all that and more to have an "All-Mennonite" religious journal."

From West Liberty Ohio.

"It does what few or no other Mennonite paper does, circulates among all classes of Mennonites. I always appreciate the paper and for me it fills a place."

From Walnutcreek, Ohio.

"I am for a merger of all the various Mennonite journals and have only one All-Mennonite paper. Such a paper would not need any guarantors as it would be absolutely self-supporting."

From Goshen, Indiana.

"I have heard some criticism regarding the Exponent getting into politics."

From Topeka, Indiana.

"I am enjoying the Exponent and hope to see it continued even though [illegible] of financial obligation is a trifle [illegible]. I get a great deal of pleasure out of your observations in your editor's chat.

From Salisbury, Pennsylvania.

"In renewing my pledge to the Exponent I want to express my appreciation of the little paper. It gives me more faith in the Mennonite church to read the kind of articles as are contributed to the Exponent by our own members."

From Mountain Lake Minnesota.

"I always read with much interest the Editor's Chat. Keep it up. I like the Exponent in many ways."

These are a few of the many comments that have come to us. The editor appreciates unsolicited comments of this nature. Our aim is to improve the paper whenever in our power to do so. We again invite readers to make free use of the Open Forum. A lively exchange of opinions in that column would be interesting and instructive.

At this writing I am in Ohio. I hear that there is some hot weather in California, some reports stating that it is hotter than it has been for twenty years. It happens to be cold and rainy here so the choice between the two depends upon how one likes it. After enjoying a few busy weeks here, I will again return to the Pacific Coast to be with my family and church in Upland.

I listened to Al Smith by radio as he discussed the griefs of the farmer before a noisy crowd of Democrats in Omaha City. He suggested that a candidate needs a sense of humor. This is correct and all the rest of us need the same. A Tammany candidate, "up from the streets of New York City", telling Nebraska farmers what's the matter with agriculture, should call forth a chuckle from the most depressed farmer in the country. The Democratic nominee is right. A sense of humor is particularly desirable during a political campaign.

Sincerely Yours.

Upland, Calif. Lester Hostetler.

ATTEND SOME CHURCH SUNDAY

"The church is not a refrigerator for preserving perishable piety. It is a dynamo for charging human wills."

"The object of the church is not to tell how to dodge difficulties, but to furnish strength and courage to meet and master them."

"The business of the church is not to furnish hammocks for the lazy. It is rather to offer well-fitting yokes for driving life's loads."

"The man who does not attend any church virtually votes to do away with all churches."

A LAYMAN'S ESTIMATE OF HIS CHURCH

"My church is the home of my soul, the center of my affection, and the foretaste of heaven. It claims the first place in my heart, the highest place in my activities, and its unity, peace and progress concern my life in this world and in that which is to come. I owe to it my zeal, my benevolence and my prayers. When I neglect its service I injure its good name, I lessen its power, I discourage its ministers and members, and I chill my own soul."

A WORD TO LAYMEN

"I want to say one word to you laymen—namely: That we must give our preachers something besides money and criticism. We must give them our hearty support. The three greatest institutions, or the three greatest forces in the world's history, have been the church, Sabbath observance and family prayers. For these three things the churches have stood throughout the ages. The future of America is wrapped up with the future of the churches. Your children are safe, not because of policemen or judges, but because of preachers and priests. Sweep away the churches and the preachers and America crumbles. Only so long as you back the churches and the preachers will America continue to progress along the pathway of her destiny."—Roger W. Babson.

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THE WORLD TODAY

By W. J. Bender

Beauty and the Flivver

England has had bumper crops this season but the total production of food has been below normal. The explanation advanced is that about eighty thousand acres have been withdrawn from cultivation to be used for homes in the suburbs for middle class workers. They are able to live in the suburbs because the recent widespread adoption of the flivver by the British makes it possible for them to live farther from their work.

That's all very fine, but a tremendous row has been stirred up because of the ugliness of most of the new buildings. Addition after addition of hideous ferry-built houses goes up, marring the ancient beauty of the landscape. The English countryside is famous for its loveliness. Most of the old houses, strongly built and mellowed by time and weather, blend perfectly with their surroundings. The new ones, it is claimed, are ruining all this loveliness by their harsh intrusion. Demand is made for a national building censor who shall have power to prevent the erection of unlovely buildings. America suffers from the same evil and will watch with interest the action taken by the English. The cheap automobile has been a blessing in many ways, but too high a price can be paid for it.

Campaign Prohibition

Prohibition is rapidly emerging as the leading issue of the campaign, as far as the mass of voters are concerned. With a great many it is the only issue. This is unfortunate, though doubtless inevitable. Prohibition is important, but it is not intelligent citizenship to make the sole test of a candidate's fitness for the most important office in the land his stand on the liquor question, a question which he can, in all probability, affect but little either way. What do Mr. Hoover and Mr. Smith and Mr. Thomas think about water-power control, about regulation of railroads, about anti-trust activities, about farm relief, about the tariff, intervention in Nicaragua, the sick coal industry, imperialism, the world struggle for oil, preparedness and the League of Nations? These are questions the President will be called upon to decide. His legitimate activities in the White House will affect one of these affairs mightily and whatever action he takes in them will shape to some extent, the immediate and distant future of the nation. Yet how little does the average citizen know about the several candidates' opinions on these vital matters; and how painful it is to hear voter after voter announce his intention of voting for Smith, merely because he is wet—or Hoover because he is dry.

Samuel Johnson once said that patriotism was the last refuge of a scoundrel. It begins to look as if liquor has become the last refuge of the politician. In wet districts he will loudly denounce the Anti-Saloon League and under the cover of this smoke screen, betray the public trust. In dry territory violent tirades against the Whiskey Ring serve the same purpose. This is not to say that all, or even most, of the wet or dry politicians are not honest in their convictions. But all too frequently Prohibition serves as a convenient red herring to drag across the trail in front of the electorate. The sober citizen will not be thus led astray but will, unprejudiced, examine the entire platform and record of the candidate then having weighed the facts, cast his vote.

Rhineland

In America the war is over. Astonishing it is how rapidly we have recovered from the hysterical hatred of the Huns so prevalent ten years ago. Outside of Owen Wister, and a few other heathen, a'most no one here exhibits animosity or rancor against the foe of 1918. But in the occupied Rhineland the war is still being fought. Ten years after the Armistice, French and British troops are still quartered on German soil. Until now the occupation has been maintained without any major outbursts of resentment but there are signs that German patience and forbearance are wearing thin.

Particularly do the Germans resent the presence of their ancient enemy, the French. With the English, who are sportsmanlike and easy going, they get along fairly well. But weekly come tales from Mainz of street outbreaks between German citizens and French soldiers. Hot headed German youths pull down French flags. French soldiers, walking down the street arm in arm, shove the civilians into the mud. Stories, usually unfounded, are rife, of French spying on German trade secrets, of attempts to hinder German industry and commerce. Of course all the pin pricks are not on one side Covert insults are offered the occupying soldiers as they go about the countryside. Stones are thrown and curses drop from clenched teeth. It is the spirit of war time when that war and that spirit are overpast. Tempers wear thin and inevitably a disastrous c.ash will occur to poison Franco-German relations for generations.

According to the iniquitous Treaty of Versailles, evacuation of the occupied territory is not to begin until 1930. Part of the area is to be held until 1935, seventeen years after the end of the war.. And France vengefully insists on fulfilling the letter of the law. Evidently she intends to prevent, if possible, the return of the Rhineland to German sovereignity. England would be glad to get out, but England's reactionary cabinet is dominated, in its foreign policy, by France. In America, the only other country which could bring pressure to bear, the papers are eloquently full of praise for the Kellogg treaties, which mean nothing unless they are followed by some concrete pacific action, such as disarmament or immediate evacuation of the occupied territory. If our influence were brought to bear on France, something might be accomplished, but public opinion is uninformed and an ineffective State Department spends its time on securing signatures to glittering generalities instead of practically trying to change specific conditions. The Rhineland is a sore spot in world diplomacy, a sore spot now dangerously festered. Yet nothing is done about it.

Beverly Farms, Sept. 13.

EDITORIAL

THE MINISTER'S READING

Recently in the course of my work at the Seminary, I had occasion to make a study of the Conference Reading Course of the Methodist Church for young ministers who do not have full Seminary training. As I followed through the course year by year for the four years I remembered how I floundered and struggled to get some kind of helpful course of reading when I first was called to the ministry. I listened to every hopeful suggestion from all kinds of ministers of our church. As a result of this I collected the most extraordinary pile of books that a young minister can acquire. Some of these books were more or less helpful if I only had a little guidance in the use of them. A tool that one does not know how to use is most profitless and may even do injury to the user. This was my experience with some of my books.

The great majority of the books that I bought were pure junk. I had a few books on Bible study that were worse than useless for they were confused and irrational or at least unpedagogical masses of material, (good, bad and indifferent) that confused rather than helped the beginner. They contained a dozen different theological views pieced together in a most bunglesome fashion. To an immature student they were sure to envelop him in ever increasing confusion and darkness.

This I have a reason to believe is also the experience of many an other young minister. Frequently when I look through the libraries of ministers I almost become sick at heart for I know that with such guides there can be no clear and joyous certainty in their thinking and preaching for the blind are trying to lead the blind out of ever increasing darkness, theologically. Fortunately, however for most of us, our religion is better than our theology. Our religion rings true and attracts and inspires and leads both ourselves and others into plain paths while our theology is less potent to bewilder and darken. How fortunate, however, if our theology were a help to our religion instead of a hindrance as it is in the case of a great majority of ministers who pick it up at random from an ill selected assortment of books, Calvinistic, Arminian, experiental, speculative etc., etc.

Again and again through the years young ministers have appealed to me for help in the selection of books. I always hesitate to do so for a good book misunderstood and unwisely used may do the reader more harm than good. A book that is of great help to one type of mind may be a meaningless confusion to another. For example some ministers are speculative and theological in their thinking and preaching. Other ministers have no interest in theology and no mind to grasp it and enjoy it with profit to their re-

ligious life. To place a highly theological book into the hands of one who has no appetite nor interest in theology is worse than useless. The reverse is also sometimes true. The theologically inclined preacher may be positively annoyed at a book that is wholly or largely experiental. He feels that the book lacks depth and substantial worth. For this reason a haphazzard recommendation of books is so futile that one almost loses heart in the attempt.

It may however be worth while to simply tabulate what the Methodist Church does for its young ministers for their Conference Reading Course is built on generations of experience and more or less successful use. For the first year they use the following:

New Testament History, Rall.
Human behavior, Colvin and Bagley,
The making of the Sermon, Pattison,
How to Study and Teaching How to Study, McMurry.
The Church School; Athern,
Public Worship for non-Liturgical churches, Hoyt.
Individual Work for Individuals, Trumbull;
The Pastor-Preacher, Quayle;
Winning the Fight Against Drink, Eaton;
The Life of the Spirit in Modern English Poets, Scudder.

For the second year:
Dictionary of the Bible, Hastings;
The Bible in the Making, Smyth;
How we Got Our Bible, Smyth;
A Short History of the Christian Church, Moncrief;
The Pupil and the Teacher, Weigel;
The Graded Sunday School in Principle and Practice, Meyer;
The Way to Win,, Fisher;
The Christian View of the Old Testament, Eislen;
Education in Religion and Morals, Coe;
The Preacher—His Life and Work, Jowett;
Letters on Evangelism, Hughes;
Solving the Country Church Problem, Bricker;
History of Methodism, Stevens;
Martin Luther, The Man and his Work, McGiffert.

For the third year:
Beacon Lights of Prophecy, Knudson;
Foundations of Christian Belief, Strickland;
Introduction to the Study of Sociology, Hayes;
The Religions of Mankind, Soper;
Neeley's Parliamentary Practice, Neeley;
Studies in Christianity, Bowne;
The Church and Industrial Reconstruction;
Life of Phillips Brooks, Allen;
Modern Pre-Millennialism and the Christian Hope, Rall;

For the Fourth year:
Paul and His Epistles, Hayes;
System of Christian Doctrine, Sheldon;
Five Great Philosophies of Life, Hyde;
The Book of Isaiah (2 vols.), Smith;
Missionary, Morale, Miller;
An Outline of Christian Theology, Clarke;
Good Ministers of Jesus Christ, McDowell.

The above books are of course strictly Methodist both in authorship and content. There are several non-Methodist authors represented in the list but the list is predominantly Methodist. For this reason no other denomination could think of taking it over in toto as its reading course. Then too the theological viewpoint and the critical viewpoint would not be acceptable to many of us but the list nevertheless is valuable for its suggestiveness.

We Mennonites would of course wish to substitute Dr. C. H. Smith's books on Mennonite history instead of the books on Methodist history.

Paul E. Whitmer.

Lessons Learned from the Leaves of Life

Observations of a lawyer)

J. C. Graber

In the preparation of this article the writer has limited himself to his own, actual, personal observations as a practicing lawyer and court officer over a period of nearly fourteen years, in a rural community of south eastern South Dakota.

These lines are also written with the consciousness that the legal profession is somewhat repulsive to a lot of people and particularly so in Mennonite circles. This is due to the fact that the lawyer and his work have been misrepresented and is therefore misunderstood. The articles that appeared in this publication some time ago from the able pen of my esteemed co-worker, Judge J. C. Graber, on the legal profession were no doubt a revelation to many a mis-informed layman.

We shall therefore enumerate the important lessons that I have learned by turning over and studying the leaves of the life of what I would consider the average small town lawyer and court officer.

The first lesson that impressed itself in my early experience was the important observation that the rank and file of the lawyers that I came in contact with were very human beings, pleasant to associate with and reasonable in business matters. This was contrary to my early conception of a lawyer who I was told was a good man to shun and avoid in all respects. While it would be folly to claim that the

lawyers are saints it is neverthe'ess true that the large majority of all the lawyers that it has been my fortune to know and deal with were good, reliable and Christian gentlemen. The big difficulty with the standing of the lawyers has been that they are all judged by the conduct and record of the meanest crook and scoundrel in the business. This is not a fair comparison. Not all Jews are Shylocks. Judas is not a fair sample of Christ's disciples. Benedict Arnold cannot be held before the country as an average American citizen. The ministry cannot be judged by the preacher who deserted his family and eloped with the organist.

In dealing with his clients the lawyer is constantly called upon to protect or defend their rights. This not only means their property rights but their personal rights as well. This puts him in better position to observe the caliber and the real quality of the man or woman than perhaps any other business. Every boy or girl, or man or woman, with very few exceptions if any is easy to deal with under ordinary or normal circumstances. But to test a man or woman and to ascertain their true reasonableness or unreasonableness is to step on their rights. Here is where one can find out how many good reliable people there really are. So when the calamity howler bewails the world because there is no more honesty and fair play I claim that in my dealings with all kinds of people, nationalities, languages, church affiliations, occupations and customs I found that the large majority are honest and aim to live and deal in accordance with the Golden Rule.

But what of the small minority who have proven otherwise? They are by no means the salt of the earth but rather the limburger cheese. They are the selfish and non-compromising kind. The kind who admit that there are two sides to every question, their side and the wrong side. Ordinarily they are the people of means and often they seek to take advantage of the poorer and more unfortunate class. It is this kind of people who are directly responsible for a large number of lawyers going wrong. They will ask for what does not belong to them and engage a lawyer to help them. Temptation is the cause of much dishonesty and corruption and it is my opinion that it is almost as wrong to tempt an individual as it is for that same individual to yield to such temptation. So again I admit that there are dishonest and corrupt lawyers but in a large number of cases they are the victims of dishonest clients and were simply too weak to resist the temptation of large fees or other advantage. Therefore, if it is true that many an honest layman has been led astray through the influence of a corrupt lawyer it is also true that many an honest lawyer went wrong by coming in contact with a dishonest client.

The legal profession offers a great opportunity for promoting peace and harmony in a community as well as in the domestic circle. This may appear as a challenge to the layman who can only conceive the lawyer as a trouble maker and advocate of strife. Again we have to admit that the latter has only too often been found to be true but with equal emphasis I also again contend that the average and not the exception should be the criterion. Show me where a lawyer has started trouble for the sake of a fee and I will show you as many more cases where a lawyer has sacrificed a fee and sent a contentious client home to think the matter over and calm himself. The lawyer's record for peace and harmony in the community is often reflected in the record of his clients in that same community for harmonious living and fair dealing. Only those should cast stones who never did a wrong.

This leads to another question and one that the writer has been asked on more than one occasion. That is whether or not it is at all necessary to have the lawyer in a Christian country and particularly so in a Mennonite community. I am a Mennonite and believe in the teachings and doctrines of my church and am proud to be a member of it. But I have found my Mennonite brethren to be very much like the rest of the people when their rights were interfered with. When they do business they are just as anxious as the next fellow to do it right and the transaction to be consummated in a legal manner. Our system of government, commerce, occupation and the pursuit of happiness even is so complicated that the average layman cannot think of being able to do it right and with dispatch. I believe that the average farmer can eventually find the trouble if his gasoline engine stops on him, but why should he spend days doing it if a trained mechanic can correct the trouble in perhaps an hour. Is it not worth any man's while to pay five or ten dollars to a lawyer for making out his income tax report, examine his abstract or draw his contract rather than undertake to do it himself at a great loss of time and the risk of having it done incorrectly? These matters are simply cited to show that there is work for a lawyer in the ordinary course of business and that his chief function is not mere meddling in neighborhood or family disputes. The lawyer is trained to assist in the carrying on of legitimate business and if he fails in this he is simply a failure.

Can a lawyer be honest? The Greek philosopher Diogenes was noted for walking through the streets of Athens in broad day light with a lit up lantern, looking for an honest man. If the claims or assertions of a lot of good people were true the modern Diogenes would need a locomotive headlight to find an honest lawyer. But here again the matter has been grossly exaggerated. While there are lawyers who seem naturally crooked and others that yield to temptation but most of the ones I know are absolutely honest and trustworthy.

A very important discovery I have made in my association with fellow lawyers is the splendid spirit and co-operation and friendly fellowship that exists among them. Regardless of what arguments they

may get in Court defending their clients' interests these are seldom carried away from the Court Room. Lawyers are constantly communicating with their competitors seeking each other's opinion on matters in question. The majority of the lawyers prefer to settle their cases out of Court rather than trying them. To furnish concrete proof for this claim the writer kept track of the number of cases that were noted for trial on the calendar during his six years term as Clerk of Courts and found that in the end fully two-thirds of all cases entered for trial were settled by the lawyers in a friendly way out of Court.

One of the foremost evils that abounds in this enlightened age is sham and hypocrisy. It plays an important part in business, public office, society as well as in school and church work. It is often hard to detect and generally harder to deal with after it has been detected. It is not easy to ascertain in the ordinary mingling with humans just what part of them is genuine and what part is merely veneer. But in the Court Room, under the grilling cross examination of an experienced trial lawyer, the mask is soon and easily removed and the victim stands before the world of friends and foes in his true color. Here ones faults and weaknesses and most of the mistakes he has made in his life are exposed and laid bare. Pretension shuns the lawyer and court officer.

Finally I have found the life and task of the lawyer far from being an easy one. In the majority of the cases the advice and services of the lawyer are only sought as a matter of last resort. Only after the party in need has failed to find relief and aid from his banker, his real estate man, his grocer, his minister, half of his neighbors and two-thirds of his relatives does he reluctantly wend his way to the law office. Here he expects immediate relief. The lawyer's case can well be likened to the spare tire on the automobile. When it is needed it is needed bad, but until it is needed it is looked upon as a burden to the other tires.

The Lawyer is only a man among men and his services are available to the public in exchange for his daily bread and the necessaries of life for himself and his family. He has to pay his living expenses, life insurance, taxes and contribute to the church and charity. He is not "after the money" for any other reason than any other business man or laborer. He needs the friendly encouragement, co-operation and prayers of his fellow men to stand upright and to become a more useful public servant. The world needs more Christian lawyers but cannot expect them if they are not given true, wholesome, Christian support. That is the remedy.

The Church Dogmatizing Scientific Matters

Vernon J. Culp

Various ideas or attitudes of ignoring ideas about the universe were current in the early centuries of the Christian era

The opinions accepted by different ecclesiastics considered authorities were the dominant rule. The earth was considered flat followed by the "proof" that it was oblong, covered over by a solid vault the "firmanment," within which the lights of heavenly bodies were hung. This was replaced by modifications and elaborations of the Ptolemaic idea which placed the earth at the center of the universe, about which rotated a series of spheres studded by groups and series of heavenly bodies. It was considered rank heresy even during the sixteenth and seventeenth centuries to believe or advocate any other idea. The "facts" had all been "proved" by the Holy Scriptures. Some learned theological men of science even undertook, and to their own satisfaction performed, the task of showing that the Ptolemaic system and the Scriptures mutually supported each other.

Various ideas or attitudes of ignoring ideas about B. C., the idea that the planets and the earth moved about the sun as a center developed with increasing precision. But the charge that it was blasphemous hid it quite effectively for almost two thousand years. The idea was effectively revived by Copernicus as early as 1500. His book was not published till 1543, as it was dangerous to call his ideas the truth It had to be taught as a mere speculation. The opposition came from the Protestant groups as well as the Roman Catholic. The truth of the Pithagorean or Copernican idea was demonstrated when Galileo with his simple telescope showed that Venus had phases like the moon. But the little telescope through which one could see mountains on the moon and the moons of Jupiter, was considered by the theologians as only a contrivance of the devil to misguide the people! Everyone, except Zion City, now accepts the fact that the sun is the center of the solar system and that the earth revolves around it. But just a half century ago the older and untenable theory was still advocated at a conference of one of our large American Denominations.

All lines of investigation in science were opposed. The early investigators in the fields of medicine, anatomy, physics, and chemistry, were more often considered in league with Satan. The opposition of the theologians was manifested in vindictive accusations of heresy and a presuming upon the power of God. Our ability to combat germ diseases, and numerous other maladies was held back for a long time

due to the opposition investigators experienced. The phrase "science, falsely so called" is not a recent expression. Some of the earlier users of the expression made themselves ridiculous as they advocated ideas which were already untenable. The more rapid advance in various fields of knowledge among non-Christian peoples is at least partially due to the current theological attitude towards all types of discoveries among Christian peoples. And with the assertion by a great scholar of the University of Cambridge that "man was created by the Trinity on the twenty-third of October, 4004 B. C., at nine o'clock in the morning," we see the extent to which theological reasoning defeated its own purposes.

"In each (of these conflicts) we have generally, on one side, a body of older theologians, who since their youth have learned nothing and forgotten nothing, sundry professors who do not wish to rewrite their lectures, and a mass of unthinking ecclesiastical persons of little or no importance save in making up a retrograde majority in an ecclesiastical tribunal; on the other side we have generally the thinking, open-minded, devoted men who have listened to the revelation of their own time as well of times past, and who are evidently thinking the future thots of the world" The belief that natural phenomena are manifestations of either good or evil spirits still finds fertile soil. But with all this, before recent times if not to the present, we find a parallelism between the opposition to innovation in religion by religionists and opposition to innovation in science by those considered scientists, except that the theologian is much more reluctant to discard a pet theory that has become untenable.

Every person with a new idea, even if based on observation and easily verifiable, met not only with opposition but persecution. When objects of various weights were shown to fall together from the top of the leaning tower of Pisa, the fact was an imposition; for Aristotle, who had never tried it, stated erroneously more than 1500 years before that a ten pound weight falls ten times as fast as a one pound weight—but it does not. There was much theological explanation of "falling dew," which we know does not fall. Franklin was condemned for his simple tests with lightning as he was meddling with God's thunderbolts. And his lightning rods were given as the cause of earthquakes. The various types of comets were explained as the vapors ascending from wicked men's souls In the middle of the 16th century we find a man on trial for his life because he described Judea as it is, chiefly barren and inhospitable, instead of the "land flowing with milk and honey." And even a few years ago our geographies were still inclined to describe the arctic regions as explorers say they are not.

The foregoing shows the follies, fallacies, and indiscretions which have throughout our whole Christian era followed upon the Church's accepting and dogmatising certain ideas about the universe. The attempts to literally accept and explain biblical texts often caused a lack of reverence and a failure to appreciate the spiritual significance of the inmost thoughts of men.

The difficulties in theological circles on similar matters have not yet disappeared. And the question arises, are the present theories of orthodoxy about certain aspects of the universe on any surer foundations than many former contentions? The writer himself remembers the condemnation of lightning rods in a certain conference, and now some of its most conservative ministers have them. Are most of the contentions of as vital an import as some would have us believe? Or are they simply repetitions of past controversies in which the observational data are not overpowering enough to require an adjustment of theological thought similar to former ones? Regarding which matters are literal interpretations to be accepted? And whose literal interpretations? Which shall be figurative and who shall decide it? Of what value are theological and scientific speculations after all unless they are suggestive and suggested interpretations of somebody's experience, only to be modified or discarded as we learn more about facts? Why make literal dogmatism, and so-called "Christian" requirements out of a soul's attempt to interpret God and His universe, when this person explains the universe as his knowledge of it suggests? How will we train our youth to respect religion and religious history when most dogmatizations regarding scientific matters resulted in some of the worst types of persecutions, both physical and mental, in the annuals of the Christian Church, only to see these dogmas later discarded as they were not based on fact? Yet these very things have been "proved" by the Holy Scriptures. Many people suspicion or call everything wrong that is new, perhaps because it does not agree with their theory regarding the matter In a few years they gradually accept the new discoveries, their applications, and explanations, when their acceptance is no more particularly noticeable, although quite contrary to former theological reasoning. This is apparent in relation to all fields of science, philosophy, and even theology.

It is easy to speak authoritatively regarding matters we do not understand. It is still easier if none other knows enough about the matter to refute us. Should conclusions precede a knowledge of facts? Is a saving more sacred and binding simply because it is old? Or can we draw conclusions based on observations?

One of the outstanding pecularities of Jesus was that He lived among men until a few, at that time, very few, concluded with some real significance that He was Christ, the Savior, the Son of the Living God.

Report of the Canadian Mennonite Board of Colonization

To the Canadian Conference held at Rosthern, Sask., on July 4, 1928.

On the occasion of our Conference at Herbert, Sask. last year it could be reported that 17,914 persons had been brought over by the Canadian Pacific Railway Company under the auspices of the Canadian Mennonite Board of Colonization. Since then up to the first of July, 1928, 513 have come out. Thus the total up to July first 1928 is 18,427.

To desire to come out of Russia has become greater and more general. I need not go into detail regarding conditions in Russia, they are sufficiently known through reports received from that country. Only this I must say, that it has become very difficult to get passports in Russia. All persons 16 years old and over are required to have their own passports, for which, if they get them at all, they have to pay 250 Rubles a piece. Those who belong to the professional association the price per passport is 50 Rubles. Every person desiring an appointment from the government is required to be a member of this association, and only people of the working classes are permitted to join Farmers, or those whose ancestors had any possessions, are not admitted.

To show the arbitrary way of the Soviets in the granting of passports, one instance might suffice: A Jew came in for a passport and received it without any difficulty for 50 Rubles. A young Mennonite, 18 years old came next. He was a member of the professional association and had worked in a hospital as a male nurse. He also received his passport, but had to pay 250 Rub'es. When he asked why he had to pay so much, he was given the answer, "It is because you are a Mennonite."

Now let us for a moment consider the difficulties of the people They have no money left. They only possess the farm buildings and the very scant equipment. Now they wish to emigrate. They do not know whether they can get credit, they don't know whether they can get their passports or how they can pay for same. They don't know whether they can pass medical inspection, when they meet the Canadian official doctor after leaving Russia. But in order to be able to pay for their passports, they have to sell their belongings. Further we must remember that the Mennonite associations in Russia have been dissolved and it is forbidden under heavy penalties to assist anybody in getting his passports. For these reasons only comparatively few persons succeed in getting the necessary documents A number of Mennonites have already been jailed for helping others to get their papers.

On this side our difficulties have also increased. By the rupture of diplomatic relations it became impossible for Canadian doctors to examine the prospective immigrants in their home country. Those who leave without proper medical examination will have to do so on their own risk. At Riga they are examined and probably passed by a Canadian doctor. At Southampton they are again examined and probably passed. But on arrival in Quebec or St. John the doctor finds old scars in the eye. They are detained and if there is any probabilities that the care will take a considerable length of time, they are deported. A person with common human feelings cannot possibly understand such harshness in treating human beings. Many instances might be cited about the cold harshness of the law and the way it is executed. However it avails nothing to dwell on this point. In another connection I might mention a few cases later on.

A further difficulty prevails in the passport regulations on this side. In the year 1923, 1924, and 1925 a formal letter form the Mennonite Association in Russia sufficed to get the visa stamped on it in the countries through which they traveled. This was recognized also by the Canadian Government. Because, however, that on these letters they could not be deported to their home country, we had to guarantee that people coming into Canada on these papers would not become public charges. We of course gave this guarantee. The Canadian authorities now demand a regular passport which generally is issued for one year. If the immigrant does not reach his destination in one year, he is required to get his passport renewed which, of course, means extra expense and delay. Lately three young men who were detained and in the meantime reached the military age were refused renewal, and it seemed that they would have to go back to Russia. After exchange of many letters, Bro. Unruh had to go personally to Paris and Berlin to represent the case to the Russian ambassadors. Finally upon a petition on the part of the young men and probably because two at least would not have been physically fit, extension was granted.

Formerly in cases of detained immigrants or refugees in other countries the Canadian authorities accepted a personal letter, a kind of testimony, from the police office of the country in which they had lived lately, also a Nansen passport. In these cases a renewal is required now Of course, we have succeeded again and again to induce our Canadian authorities to waive passport regulations. But this will likely not be possible indefinitely.

I am glad to be able to report that our relations with the Canadian Pacific Railway Company continue to be very good. This is shown by their unlimited confidence in extending credit and their patience in spite of our large indebtedness to them, also in their treatment of those who are detained. The company

has always been ready to do everything in their power in every respect, for this who were detained. There may at times be faults with lower officials, but as soon as proof of justified grievances are brought to the attention of higher officials, they are remedied. The trouble in many cases has been that immigrants would not state grievances in writing over their own signature.

I would like to cite one instance of the noble manner in which Col Dennis deals with our immigrants. A young man, Nicolai Esau, was detained on account of a defective knee. The doctor's dagnos's was tuberculosis. This meant detention. The doctors in Shirley Warren Infirmary, Southampton, tried to cure the knee. Nicolai had to lie quietly on his back for months. The knee showed symptons of improvement, but his mind became affected. He had to be taken to a mental hospital Col. Dennis wrote asking to make representations to immigration people on humanitarian grounds. We had done this already and did it again to Ministers in Ottawa and Regina. All with no avail. The suggestion was made in London that possibly is might have a soothing effect upon the young man's mind if the father could visit him. Upon representations to this effect Col. Dennis was ready at once to arrange free transportation for Johann Esau, father of Nicolai. The father went to England and visited his son daily for a month. On his return Mr Cresswell of Montreal and an interpreter went to Ottawa with the father to see the Deputy Minister, who referred the case to the doctors at Southampton. It appears at present that in this case human help may be of no avail. I would emphasize what I have often said, that we cannot consider our work done as long as there is one of our Mennonite immigrants in a European country. Blame us if you like. But if there is yet an inkling of an honorable feeling in the hearts of our Mennonite people, let us not increase the difficulties of our noble friend, Col. Dennis. whose attitude to us has meant so much to our Mennonite people in recent years and who has always done all that he could possibly do for our immigrants. Let the blush of shame rise to the face of him who would reward kindness and confidence with ingratitude and disloyalty.

Our best efforts will always have to be directed to help those who are detained. There are yet about 19 in Atlantic Park, several in Riga and a few in different parts of Germany. For the time being I think we have done the best for them that could possibly be done. Prof. B. H. Unruh has been asked to go to Atlantic Park and remain there for the benefit of our detained people He has been there for over a year now. The people have been encouraged and helped in various ways. Bro. Unruh helped to solve many difficult problems in connection with old cases. These poor people needed a spiritual advisor who would be a sort of a father to them and we believe that we could not possibly have made a better choice. To very few men the word of Issiah 50:4 may be as properly applied as to Bro. Unruh "The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary." At present the C. P. R. is providing for Bro. Unruh and his family.

When last year in so many places in the West the crops were injured, we looked with apprehension into the approaching winter in view of the many people who would have to be provided with food and clothing. "Where can we get bread that these may eat" or clothes for the needy and how about our hospital accounts that will be sent in? The Lord provided in His own way. He put it into the hearts of so many of our brethren and sisters in the U. S. A. and they sent us what we needed to supply the greatest need. From August 1927 to June 23, 1928 we received at Rosthern 24,000 lbs of clothing 529 families, in all 2557 persons were supplied with clothes from our office. Clothes were also received and distributed from other places. These are not counted here.

In money we received from July first, 1927, to July first 1928 $16,198.00. We were thus placed in a position to give financial help to 402 families, some of them repeatedly. Hospital accounts wholly or in part could be taken care of. In mental hospitals we had on an average four persons for whom we had to pay a dollar per day. In Sask., 75c per day. We always have some patients in the tubercular sanitariums and we have to pay $2 50 per day there Then we gave substantial financial help to our detained in Atlantic Park and other places.

In connection with our relief work I cannot help but mention two names of brethren who have gone to their reward during the year. The old brother C. H. Regier of Elbing, Kansas, sent us sums of money varying from $100.00 to $1,000.00, always with a few words of kindness and encouragement.

Then there is Bro. J. H. Richert in whose place of business many pounds of clothing were packed for our needy immigrants. There are others too with whom I was not so well acquainted. The Lord knows them all. We read in Matthews 25, "For I was hungered and ye gave me meat—Naked and ye clothed me—Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."—Their works will follow them.

I cannot in words do justice to these brethren and others who have again and again encouraged us when the burden of responsibility seemed to be getting too heavy.

On our transportation indebtedness we were able to pay from July 1927 to July 1928 the sum of $9,700-.00. Up to July we have now paid $669,000.00, (on notes about $40.000.00) and we still owe $988,853.03 to the Transportation Company.

Some progress could also be made in settling

our people. A number of famililes were settled on land on our usual 15-year half crop payment plan. In many cases adjustments could be made, mostly for the benefit of the settlers.

We still are as deeply convinced as we ever were that by far the greatest number of our immigrants will do their very best to meet their obligations and to justify the confidence placed in them.

We are also firmly convinced that the Lord is with us. And knowing this, we shall to the best of our ability continue our work, with the prayerful support of our churches.

David Toews.

Do You Know

1. Who was the first English editor and president of the Mennonite Publishing Company during its entire period of incorporation?
2. Who wrote the first book on education in America?
3. When and where the first Young People's Conference was held?
4. Who was the first head of Bethel College?
5. Who was the first head of Goshen College?
6. Who was the first head of Bluffton (Central Mennonite) College?

GREATEST LIVING PERSONS

Could you name the 10 greatest living person today? Of course personal opinion of greatness may influence our choice somewhat. The following list of contemporary immortals, chosen by a committee of 10 distinguished Americans and presented to the public by Dr. Archibald Henderson, college professor and author, is a most interesting selection:

Edison	Kipling
Mussolini	Mme. Curie
Shaw	Jane Addams
Ford	Orville Wright
Paderewski	Marconi

The list appears in the order chosen. It will be noted that it contains two women. All 10 were chosen principally on qualities that bring immortal renoun.

THE COUNTRY PARSON

By Anne Higginson Spicer

In faded weekday overalls he lurks
About his garden, busy with his bees
And hens and cows, the domesticities
Of rural life. There is no task he shirks
As hard or humble. All the curious quirks
Of growing plants he knows. He sprays the trees
And while he toils, coins simple similes
And gathers wholesome lessons as he works.

Then, on the Sabbath, in his broadcloth suit
He mounts the pulpit, tells the holy fable
Of Husbandman, and Vineyard, and the fruit
That cometh of the Spirit at life's end.

He feeds the faithful at the Master's table
And talks to God as friend may talk to friend.

—The Christian Century, Chicago.

Manners and Morals

We are perhaps very much alike when it comes to learning anything new. To actually see how a thing is done is a surer way of learning how to do than merely reading or even making a careful study of how to do.

There are many in the teaching profession who will recall the trials of the beginner before the days of observation and practise teaching. In those days the would-be-teacher struggled along as best he could trying to harmonize some of the theories of the classroom with actual conditions in the school-room. Many, to be sure, eventually found success but only after long and patient endeavor. It was always refreshing at such a time to meet with some one who had achieved a certain degree of success—some one who could keep himself in the background, his subject matter in the foreground, and so tactfully introduce the pupil to the body of knowledge that ever thereafter he would have a clear and usable grasp of its facts. And then teaching did not seem difficult at all.

In the matter of Christian living who does not recall the same difficulty? Days and even years of trying to do and be what one should and even wants to do and be until some day another comes within range of vision—one who instead of trying so hard "to be" really "was", and after that it seemed just a little easier to live as one should live.

One acquires good manners in the same way, not so much in the careful study of books of etiquette, as by associating with those who are cultivated and observe the niceties of life. To mingle with those who habitually have the welfare of others at heart, and who know how to express their feelings in many little acts of kindness is worth more than much scrutiny of books on the subject. And there are many such. In every circle there are those who seem to have a gift for fine human relationships. They are at their very best when doing something for another. But when one observes them closely they are after all not so very much unlike the rest of us. About the only way in which they do differ is that they do all the nice little things the rest of us do not think of doing.

Tempe, Ariz. Elsie Burkhard

Note: Readers are invited to suggest problems in manners and morals for discussion in this column. Address your communications to

Elsie B. Burkhard
Tempe, Ariz.

THE SUNDAY SCHOOL LESSONS

Wilmer S. Shelly

September 30

REVIEW: PAUL THE MISSIONARY

It is rather difficult to arrange any short and convenient outline of the quarter's lessons. Ten different writers would probably use ten different outline . Suppose we would adopt the following outline. I. Saul, the Pharisee and II. Paul. the Christian. This outline is not entirely correct for he was called Saul for some time after his conversion His name was changed on the island of Cyprus.

The first three lessons would be included in the first division, Saul the Pharisee. We will further divide Paul the Christian into (a) His work in Asia which includes lesson four to seven, and (b) His work in Europe, which includes lessons eight to twelve. Lesson thirteen must of course be treated separately.

I Saul, the Pharisee. The early family training of the young Jewish lad laid the foundation for the thorough Pharisee he later became. According to his own testimony, he was circumcised the eighth day, a Hebrew of the Hebrews as touching the law a Pharisee brought up at the feet of Gamaliel, instructed according to the strict manner of the law. When his training was completed he began to serve God, which to him at that time meant the strict obedience to the law and influencing or compelling others to do the same. We have an illustration of this is the second lesson. He was consenting to the death of Stephen. The third lesson further illustrates the zeal and conviction of a Pharisaic Hebrew of the Hebrews. His mission in Damascus was to "persecute—unto death, binding and delivering into prisons both men and women." Acts 22:4.

However the Jewish lad of Tarsus was not to be Saul the Pharisee; God wanted him to be Paul the Christian, and this he became when he was at the height of his Pharisaic career. II Paul the Christian. (a) His work in Asia. As a Christian, and as a follower of Jesus, the same zeal and conviction is characteristic of Paul. In the very city, Damascus, where he went to persecute, he preached in the synagogue that Jesus is the Son of God. From Damascus he came to Jerusalem where he did likewise, "He spake boldly in the name of the Lord Jesus." In due time Barnabas and Paul were called by God to carry the gospel to the heathen and we thus find these two traveling through Asia Minor on their first Missionary journey. They return again to Antioch, then to Jerusalem for the council, and soon they are on their way on the second journey soon to hear the Macedonian call.

(b) His work in Europe. The Macedonian call took him to Europe where most of his future work is to be accomplished. His experiences at Philippi, at Thessalonica, at Athens, at Corinth need attention in the lesson but not much can be given here. Paul and Lydia, Paul and the keeper of the prison, Paul and Jason Paul and the Athenian philosophers. Paul and Aquilla and Priscilla, —all would be interesting topics for class discussion.

Paul's letter to the church in Corinth also belongs to his work in Asia. It was for their spiritual welfare that he wrote it, and it was a part of his ministry to the Gentiles of that time (about 58 A. D.) and to followers of our Lord Jesus Christ ever since. Christians can turn to this letter on questions of moral conduct; churches can find valuable information for their conduct.

In conclusion let us not fail to notice our lesson topic —Paul the Missionary. In whatever manner we conduct this review lesson we must remember that it was missionary zeal that constrained Paul to go to Asia Minor, to Macedonia, to Athens. During the next quarter we will continue to study more about Paul the Missionary.

Paul knew he was sent by God to preach Jesus Christ to those who didn't know Him.

October 7

PAUL IN EPHESUS

Acts 19:8-10; 18-20. Eph. 4:11-26.

Four weeks ago we studied the lesson "Paul in Athens and Corinth." We need to go back to that lesson and connect it with this lesson. Paul spent about 18 months in Corinth and then left for Jerusalem to be there for the Feast of Pentecost. On his way from Corinth he stopped at Ephesus, the first time he had been in that city. This was on the return trip from his second journey. At that time he promised that he would return again if God will. Acts 18:21.

Our lesson for today is the fulfilment of that promise. We are thus on the third journey. This journey began at Jerusalem, from where he went to Antioch, from which place Barnabas and he had left on the first missionary journey. From Antioch he revisited the churches he and Barnabas had established and continued westward until he reached Ephesus. So we are now with Paul in Ephesus.

The first verse in the lesson tells us he continued three months "disputing and persuading the things concerning the kingdom of God" and as in every other place this took place in the synagogue. After a period of more intensive disputing and persuading was conducted in the school of Tyrannus. It appears that the Ephesians had received a part of the truth but not the whole truth. Apollos, (whom we had met before) preached the baptism of John (Acts 18:25), but Paul was preaching the baptism of Jesus Christ, and thus Paul had at once a task confronting him.

We read in the lesson text some of the results of Paul's work in Ephesus. If we read from the eleventh to seventeenth verses we find out more of his work, also how some tried to imitate his power. A very interesting account of the result of Paul's work is given us in verse nineteen. The people of Ephesus had been tricked into the buying of trashy books. When the light of Jesus Christ came upon them and they believed, they realized that their books were worthless, if not in fact dangerous. An expensive bonfire was the result. If in any given average congregation, a similar collection were made of books, pamphlets, charts, etc., etc., that people have been influenced to buy, sometimes under the guise of medicine, sometimes as religious, but always under false pretenses, a fair sized blaze would likewise result. Well intentioned Christian people buy much such literature that would be far better burned.

The second part of our lesson is a letter that Paul later wrote the Ephesians. This is one of the four prison epistles, meaning that Paul wrote this letter while a prisoner at Rome. Paul is making a plea for unity among the members. Read the first ten verses of the fourth chapter. There is one Lord, one faith, one baptism. This reminds us of his Corinthian letters we studied a few weeks ago where Paul asked them "Is Christ Divided?" We find sufficient argument, and in fact commands, from these two references for the present trend of unity among the various denominations. Although there are those in our own Mennonite church who oppose this very movement. We find exact duplicates in our present day churches of the Corinthian, Ephesian and other churches. The truth that Paul preached in the first century is still the truth today and Christians should still be one body in Christ Jesus.

Paul also stressed growth in the Christian faith, to become solidly grounded in it so that they would not be so easily deceived. He probably remembered the fire when they burned deceptive books. He warns against a similar recurrence.

May we also come to our Lord in the unity of the faith and the knowledge of the Son of God.

REPORT OF THE NORTHERN DISTRICT CONFERENCE

Held in the Salem church, Wisner, Nebr.
June 10-12, 1928

The attendance of the conference was good. And in spite of the fact that the visitors and delegates outnumbered the members of the local church everyone will agree with me that we received first class entertainment.

The Sunday morning was devoted to Missions Rev. N. F. Toews delivered the Home Mission sermon based on Gal. 6, 9, "And let us not be weary in well-doing; for in due season we shall reap if we faint not." Especial emphasis was laid on "doing." Missionary H. J. Brown from China chose for his subject "Trying Days." Bro. Brown has not lost confidence in our Chinese Missions. He believes that much of the responsibility can be turned over to Chinese Christians. At the close an offering was taken for Missions.

The Sunday afternoon was devoted to the C. E. Convention. Three topics were very ably discussed, First topic: What can the young people do for the upbuilding of the spiritual life of the Church? By J. A. Boese, Springfield, S. D. Second topic: The need of a daily quiet hour. By Miss Aganetha Loewen, Mt. Lake, Minn. Third topic: The social life of the young people and how it can be directed consistently with our Christian profession. By Prof. A. R. Eshleman, Freeman, S. D. An offering for Home Missions was taken at the close.

In the evening the S. S. Convention was held. Here also three topics were discused. First topic: The means of training the devotional life of a child. By Miss Mary Bargen, Mt. Lake, Minn. Second topic: The S. S. a soul saving institution. By A. F. Duerksen, Marion S. D. Third topic: The Sunday School in the church and the church in the Sunday School. By J. J. Friesen, Henderson, Nebr. At the close a collection was taken for the work of the Evangelization in the Northern District Conference. There was good singing and music at all the meetings, by the local people and the Freeman College quartette.

The Monday and Tuesday morning and afternoon sessions were devoted to the business part of the conference plus four Bible lectures by Rev. A. H Leaman from the Moody Bible Institute, Chicago. The subjects for his addresses were: Sin, Atonement, The Lord's Return and The Christian's Charge.

On Monday evening the Ladies' Societies gave a program. The speakers were: Mrs. W. S. Gottshall, Rev. and Mrs. H. J. Brown from China. The program was rich in music and singing.

Tuesday evening the Ministerial Conference was held. Two addresses were given; one by Rev. J. J. Balzer on "How may the churches of the Northern District learn to know each other better and cooperate?" The other one by Rev A. P. Waltner on "Is pacifism and nonresistance the same? if not what is the difference?" After this program there followed the ordination of Bro. J. C. Kaufman to the eldership by Rev. J. J. Balzer. Rev Kaufman has done evangelistic work for the Northern District for several years, and the Conference desired to have Bro. Kaufman ordained in order that he be in every way qualified to perform all ceremonies in the fields to which the Conference sends him.

Of the more important resolutions passed at this conference I shall just mention three. First, a unified plan for the installation of evangelists and ministers of the Conference was adopted. Second an examining committee was elected, composed of three ministers, for the examination of beginner evangelists and ministers of the Conference. The members of this committee are: W. S. Gottshall, Marion, S. D. A. P. Waltner, Marion, S. D., J. A. Tieszen, Dolton S. D. Third, resolved that the business committee be instructed to prepare a program for the young people not only for Sunday afternoon and evening but also for all day and evening on Monday for the next conference. (This may be the first step toward a Northern District Conference Retreat.) The regular Conference meetings to be held Tuesday and Wednesday.

The Northern District Conference is composed of 21 congregations with a total membership of about 3,500. The next session of the Conference will be held in Henderson, Nebr.

The officers of the Conference are: Pres. Rev. W S. Gottshall, Marion, S. D., Vice Pres. Rev. J. J. A. Schrag, Marion, S. D., Secr. Rev. I. J. Dick, Mt. Lake, Minn., Treas. Rev. D. A. Schultz, Avon, S. D., Statistician. Rev. A. A. Wiebe, Delft, Minn.

I. J. Dick

"I've a neighbor who used to dislike me,
Mayhap he was right—who can tell?
He didn't affront me or strike me
Yet we didn't get on very well,
But was I cast down or despondent?
Nay, though for his friendship I yearned,
There are things to which men are respondent
From life's open book I had learned.

The heart of a father—I knew it!
Had I not a son of my own?
I knew what to do, how to do it!
I let Mr. Neighbor alone,
Yet I did the man's youngster a favour—
No need telling what or just how,
The father's dislike lost its savour,
And he is a friend to me now.

Do you feel you're shut from the Great Father's smile?
Do you wish reinstating again?
Just love and be good to His children awhile,
And see what He thinks of you then!

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

Editor, The Christian Exponent:

The author of the article "Quaker Renegade" in the September 11 issue of the Christian Exponent does not put himself in very good company when he quotes with evident approval Nicholas Murray Butler's attack on the moral integrity of Herbert Hoover. To line up with a man as notoriously wet and as loose in his moral thinking as Nicholas Murray Butler, even though he be President of Columbia University, is no recommendation to any one.

Without a question there is room for criticism of Hoover but N. M. Butler's moral judgments hardly commend themselves sufficiently to the thinking Christian people of today to warrant using his name as an authority in a religious journal for an attack on Hoover.

In the same article the writer makes this rather sweeping statement: "Perhaps the nation is extreme when it calls him a Quaker Renegade." Who is "the nation?" Is it perhaps N. M. Butler's crowd? I read several reputable papers and magazines of the country and I have nowhere seen any such accusation.

In the sentence just quoted the writer uses what is a very common but questionable method of attacking and suspicioning a man's character. The writer seemingly wants to protect Hoover's character when he takes pains to mention that it may be extreme to call him a Quaker Renegade but every body knows that the net result of his sentence is suspicioning and not protecting Hoover's character. The words that remain in the mind are not "perhaps" and "extreme" but "Renegade." The statement in this case is no better than if I would say that I thot it was a little extreme to call the editor of the Exponent a liar. If it is extreme to call Hoover a "renegade" why use the word at all?

In any case—as between Nicholas Murray Butler and Herbert Hoover—I choose the company of the "renegade."

Newton, Kansas H. A. Fast

Dr. Edward Gordon was commenting on the phrase, "A man is known by the company he keeps." "Of course, it isn't always true," he said with a smile, "for there are some cases likt that of little John.

" 'Johnnie,' I said, 'do you always play with good little boys?'

" ' No sir,' answered Johnnie promptly.

" 'Why not?' I asked in surprise.

" 'Because their mothers won't let me,' explained Johnnie."

SEEN FROM THE GREEN VERDUGO HILLS

John Steven McGroarty

A member of the Congregation of the Faithful tore a leaf out of a magazine and sent it to us.

Let us know, Conductor, said the letter that came with the magazine leaf—let us know if the charge made in his publication be true?

The charge made in the magazine article is that the Franciscan Mission Fathers in California "enslaved the native Indians with austere subjection and untold cruelty."

The charge is false. It is a vicious and unwarranted statement the truth of which has been many times exposed. And it is poor business now for any man to dig this old calumny up. It is poor business for any self-respecting publication to give the slander circulation in its pages.

The eminent, unchallenged, accepted authorities on the history of the California Missions are Bancroft, Hittell, Bolton, Lummis, James, and Englehardt. They make no such charge against the Mission Fathers as the writer in this magazine makes.

The undisputed fact that a recalcitrant and unruly native Indian was sometimes treated to the lashes of the cat o' nine tails has been seized upon by a number of superficial investigators as an exposition of cruelty on the part of the padres. It is the old whipping post that is still used in England and with very good effect; but even these instances of unishment were few and far etween in the Missions.

That the Indians had most unbounded love and affection for the Mission Fathers has been amply proven. As an instance, when Father Peyri wanted to leave San Luis Rey where he had served for thirty years, his neophytes would not hear of it. They followed him down to the Bay of San Diego, and some of them even swam through the waters of the bay to the ship in an effort to prevent Fray Antonio's departure And when the ship sailed out of the harbor it is recorded that their moans and lamentations were heart-breaking to hear.

Paul Elder, who cannot be accused of either partisanship or prejudice, puts the truth succinctly:

"These Missions," he said, "had their inception in a system of colonization the reverse of that of England. Instead of looking down upon the aborigines as wild animals to be subdued or destroyed, under it they were regarded as fellow-men—to be protected, converted and saved."

This is the plain truth of the matter, and it is very eloquent. The statement made by the writer in the magazine referred to is pathetic because it is merely a squalid lie.

Do You Know

ANSWERS

1. John F. Funk. He had come to Chicago as a oung man to engage in the lumber business. Feelg that the Mennonites were in sore need of a paper voted to the upbuilding of the Mennonite Church gave up what proved to be a fortune for his partrs in the business and gave himself to publishing. e founded the Mennonite Publishing House located Elkhart, Indiana, and was the president throughit the fifty years of incorporation. The Heralds, ne in German and the other in English were printed r 44 years.

2. Christopher Dock, a Mennonite school teacher the early Germantown community. The book Schul-Ordnung" came from Christopher Saur's press 1770. Its chief virtue is its priority.

3. June 20-22, 1919, Clermont-en-Argonne, Meuse, rance, by the young Mennonites in Relief work.

4. Rev. C. H. Wedel served from 1893-1910.

5. Noah E. Byers served from 1903-1913; however e had been principal of Elkhart Institute prior to is time.

6. Rev. N. C. Hirschy served from 1900-08.

THE GOSPEL OF SOCIAL SERVICE—NO GOSPEL

The gospel of social service declares that the mission and aim of the church consists in making the community and the world a better place to live in, giving little or no attention to the soul's salvation after death. This gospel believes that all is well with man as long as he is outwardly respectable and lives amid sanitary and wholesome environments.

The Gospel of Jesus Christ is the glad news that Christ died for our sins. Therefore the chief purpose of Christ's Gospel is the saving of the soul from eternal damnation, showing that his soul must be cleansed through the blood of Jesus Christ.

Faith in this Gospel of Jesus Christ, regenerating the heart, affects the life of the believer in such a manner that he is transformed into a better citizen and a good neighbor.

The church which preaches only the gospel of social service has no gospel at all, as it offers no forgiveness and hope of eternal life.

WHY IS THE EXPONENT?

Twelve members within one body! That is the status of the Mennonites. Each member has its own individual publication, but The Christian Exponent is the only periodical representing the entire body. It does not seek in any way to replace the publication serving your conference, but is an attempt to serve all who call themselves Mennonites in every part of the world.

The Christian Exponent aims to foster a closer relationship between the several branches of the Mennonite church, to secure greater unity and cooperation of the various members, and to create a greater feeling of brotherliness within the body.

The support of The Exponent comes solely from its readers. Prompt renewal of old subscriptions and a larger circulation list are the two great needs of the paper at this time. We are counting on you for your part.

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Notes from Here and There

Bethel College opened with an enrollment of twenty more students than last year. This promises to be one of the largest student bodies that Bethel College has ever had.

Dr. C. D. Eash and family, missionaries to India, have arrived in America and are at present located at West Liberty Ohio where they hope to spend the major part of their furlough.

Rev. C. E. Krehbiel of Newton, Kansas is serving the Bethel College congregation as pastor in the absence of Rev. H. A. Fast who is spending three months at Witmarsum Seminary teaching the courses in New Testament while Professor A. E. Kreider is convalescing from a siege of illness. Professor Kreider is making satisfactory progress towards full recovery of health.

In a period of fifty-five years of service in the Christian ministry in the Mennonite church Rev. N. B. Grubb of Philadelphia, pastor emeritus of the First Church, has the following remarkable record to his credit. He preached approximately 7700 sermons, conducted nearly 1400 funerals, officiated at 600 weddings and did the inumerable tasks incident to a city pastorate besides making hundreds of family calls and visits to the sick each year. In addition to this he regularly attended both the District and General conferences, served on various boards and held many offices and memberships in conferences and boards of the Mennonite church.

The Ohio Christian News, published by the Ohio Council of Churches in its issue of Sept. 7th contains denominational statistics for Ohio for the year 1926. These statistics are based on preliminary reports of the religious census of 1926, issued by the United States Census Bureau. The Mennonite bodies represented in these statistics are the Mennonite church (Old Mennonites), Conservative Amish, Old Order Mennonites (Wisler), Reformed Mennonites, General Conference of Mennonites, Defenseless Mennonites and Mennonite Brethren in Christ. The total membership of all these bodies in the state of Ohio is 8,841. The membership of all these bodies is neglible numerically except that of Old Mennonites who comprise about one half of the total the General Conference of Mennonites who represent one fourth of the total and the Old Order Amish who constitute one sixth of the total. It is significent that every one of these Mennonite bodies lost numerically in the last ten years except the General Conference of Mennonites who made a small gain in numbers.

Bluffton College opened with a good enrollment, somewhat larger than last year. Every indication points to a good year of college life and work.

Miss Bertha L. Leaman has just been appointed to the position of professor of history in Monticello Seminary, Godfrey, Illinois to begin work this fall. Miss Leaman recently returned from a year of study abroad. She spent last year at the Sorbonne University in intensive graduate research study at the university and the government archives in Paris. This summer she perfected her knowledge of the French language at the University of Grenoble, France.

Rev. John E. Kaufman, pastor of the Zion Mennonite church at Donnellson, Iowa served as one of the leaders at the Friends Young People's Retreat recently held at Penn College, Oskaloosa, Iowa. Some eighty-five young Friends were present. The arrangements for the Retreat, including the choice of Retreat leaders, are entirely in the hands of an executive committee of young people just recently out of college, which committee is elected by the young people themselves.

Items for publication on this page should be addressed to THE CHRISTIAN EXPONENT, Bluffton, Ohio.

Miss Maude Miller of Denver, Colorado, who was a graduate student in the University of Chicago is spending her vacation renewing old acquaintances in Goshen, Indiana. She will return to the University of Chicago this year for further study.

Rev. C. H. Suckau, at home on furlough from his work as a missionary to India, under the General Conference Mission Board has assumed the pastorate of the Berne, Indiana Mennonite church temporarily while the church is searching for a pastor to suceed Rev. P. R. Schroeder, who recently resigned to accept the presidency of Freeman College at Freeman, S. D.

Professor Amos S. Ebersole began his sixth year as professor of voice and director of chorus work at Heidelberg College, Tiffin, Ohio, Professor Ebersole apparently has become a permanent member of the Music faculty of Heidelberg in view of the fact that he recently declined a call to another college at an increase of salary. Heidelberg is one of the larger and better colleges of Ohio. Professor Ebersole was director of the School of Music of Goshen College some years ago.

Professor Grcnewald, a Quaker, graduate at Penn College, Oskaloosa, Iowa and a graduate student at Haverford College is in charge of the work in Economics and Sociology in Bethel College, succeeding Professor J. D. Epp.

Witmarsum Theological Seminary opened its fall quarter with an enrollment of twenty-three students. Seven of thse twenty three students are enrolled in the theological college course and sixteen are college graduates, taking the regular graduate seminary work.

Rev. Ernest E. Miller of the Old Mennonite mission at Dhamtari India and Rev. and Mrs. Samuel T. Moyer of the General Conference mission at Basna, India are students at the Biblical Seminary in New York City. This institution was formerly known as the Wilbur W. White Bible school. In late years the institution has greatly expanded its work and come to be a fully equipped theological school. Its chief characteristics are its emphasis on Bible study and use of the well known Wilbur W. White methods and emphasis in Bible study. Rev. Moyer graduated from Witmarsum Seminary at its last commencement in May.

A cablegram has arrived in America from China asking for the return of the following missionaries to resume their work there under the direction of a joint Chinese and missionary board: Rev. and Mrs. Ed G. Kaufman, Rev. and Mrs. Sam J. Goering and Miss Elizabeth Goertz. Since the wave of anti-foreign sentiment a few years ago when a majority of the missionaries left their fields in China, the work is being reorganized on a new basis. The Chinese Christians will have equal representation on the field board and can veto any action by the home board and the missionaries that does not seem to the native Christians to be for the best interest of the Christian cause in their fields. This same general plan of reorganization of the work in China is almost universal among all the missions in China and is not confined to the fields where the General Conference Mennonite missions are located. Hereafter only such missionaries are to be sent and returned after a furlough who are specifically invited by the field board on which the Chinese Christians have equal representation with the missionaries.

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